

GUIDO DE GIORGIO

EDITIONS

MEDITERRANEAN

LA

TRADITION



Horizons of the Spirit 154

Series founded by Julius Bvol4

GUIDO DE GIORGIO

THE ROMAN TRADITION

Edited by Gianfranco de Turrís



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Second edition

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INTRODUCTORY NOTE TO THE SECOND EDITION

"To live means to seek all the arcana of that abode *without profaning it*, leaving it intact, just the opposite of what science does, which invades, soils, wastes and devastates everything. That is why the life of the ancients, conducted according to traditional norms, was profound, rhythmic, intense, and therefore stronger, truer, purer and necessarily more beautiful."

Guido DE GIORGIO

Written at least 50 years ago, first published in a limited edition 16 years ago, *The Roman Tradition* by Guido de Giorgio (1890-1957) now worthily sees the light again in the series

"Horizons of the Spirit" founded in 1968 by Julius Evola. Thus two names, one better known, the other much

less, related to the sign of Tradition in our country. Of course, it is not this detail, nor **the** fact that the book is complete

mind long since exhausted, nor the need to save from oblivion an almost unique *testo*, and which arrived as will be seen in Mussolini's hands-if history had taken other **paths-would** perhaps have imprinted fascism in different directions, the underlying motive that urged a new edition. It lies instead in the *clima*

but cultural experience today, which is profoundly different from that of 50 and just 16 years ago.

The Eighties, now nearing its conclusion, will be remembered as a decade of cultural transition, too many and contradictory *essences* being the trends manifested after the "revolutionary" and dogmatic jolt of Sixty-eight. One thing is certain, however: the tendency of current social development is leading to depersonalization, eradication, and massification. No other are the results, a *vello*

personal and general, of individual and collective, of the "computerization of life." The anti-utopian hypothesis of the man-number, of the man-form is becoming a reality with *the man-input*. In this situation, the desire not to lose one's personality, to rediscover one's cultural origins, to rise up from the amorphous crowd of anonymous electronic codes, to become part of an organically and harmoniously connected universe by ceasing to be like missing splinters in a society that is only seemingly perfect and orderly, resurfaces overbearingly.

Among the many ways to achieve these ends one has been the rediscovery of "traditional values." One can no longer count the authors, works and topics that can be referred to such a concept reborn in the last decade. One can no longer remember the "conversions" of personalities, authors and publishers in this direction. While the same attempts to ridicule sapiential culture, such as those effected by Umberto Eco in his novels, have ultimately produced the exact opposite effects from those intended. It may certainly be debated whether or not these are heartfelt attitudes or poses, ve rites or just fashionable: it is a fact, however, that something has moved in this direction compared to the previous period, when the rediscovery of Evola and Tradition interested some gangs of the "contestation" (as the many reprints of his books between 1967 and 1972 are proving). But all was lost and dispersed in the "years of lead."

Such in fact they were, and not only because of the para-military gangs, but also from the perspective of politics and culture: armed terrorism disrupted the civilian life of our country; the terrorism of the official *intelligentia* that then called itself "secular democratic anti-fascist" hit hard, after the 1972 elections, all that nonconformist culture that for sheer convenience was labeled "right-wing," condemned to ostracism, put on the index. The identity crisis began then, hardly any of the nonleftist publishing initiatives launched in that time frame survived, and by 1974 the vacuum was almost complete. Thus began also the hunt for all those who were not left-wing, so much so that it became very difficult to survive in the most varied circles if one had an unconformist classification on one: from the magistratura to journalism, from the university to publishing, from school to

factory. It was not for nothing that a personality of the highest caliber such as Franco Pintore (1935-1980) was compelled to sign the preface to the first edition of this work under the extremely significant pseudonym of " Libero Rupe."

To republish *La Tradizione Romana* then also means to record this unfortunate figure of an esteemed scholar and dear friend. Born in Manciano (Grosseto) and having moved to Rome with his family after the war, Franco Pintore immediately became involved in political and cultural activity, collaborating with magazines such as *Azione*, *Ordine Nuovo*, and *L'Italiano*, editing one himself (*Le corna del diavolo*), curating an anthology of Charles Maurras' writings (Volpe, 1965), publishing a sharp and nonconformist booklet (*Del luogo comune*, Volpe, 1973), joining the " Gioacchino Volpe" Foundation, participating in its Annual Meetings, writing in the quarterly *Intervento*. He had graduated in 1970 in History of the Ancient Near East with a thesis on *Vie e viandanti nell'Oriente preclassico* and had become an assistant professor of that chair with Professor Mario Liverani, whom he held in high esteem. But at that time the atmosphere at the University of Rome, for those who did not have Marxist ideas or did not adapt to them even though they did not share them, was unbreathable. Franco Pintore was thus forced to find a job at a quieter university, and in 1975-1976 he became a contract researcher at the University of Pavia in the chair of Aegean-Anatolian Philology, whose holder, Professor Onofrio Carruba, had given his assent to his call from Rome, where Pintore was also working at the Center for Near Eastern Antiquities and Art History.

" Due to his extremely reserved character and excessively self-critical consideration of the results of his work, Franco Pintore always remained an isolated person in the work environment, defenseless against the deadly mechanisms of ambition, competition and selection operating therein," writes Professor Liverani. "In the university sphere, he obtained no more than the position of exercitator in Rome and then of contract researcher in Pavia, although with a preparation and a scientific production of the value far superior to that of many professors in charge." His studies that appeared in specialized journals were highly appreciated; then " an illness that came almost out of nowhere, but soon became serious and painfully long," as Professor Carruba recalls in the " commemoration" published in the *Pavia accademico Yearbook*, cut Franco Pintore short at just 44 years of age:

" a

lively personality, of profound humanity, reserved and courteous leaves behind an acute regret that she was no longer a colleague of studies and work." For these reasons, Professors Carruba, Liverani and Zaccagnini edited a volume of *Orientalist Studies in Memory of Franco Pintore* (Gjes Edizioni, Pavia 1983), to which one can make useful references.

Alongside his political passion, alongside his original historical, artistic, linguistic, and ethnological researches, however, Franco Pintore cultivated also a deep interest in esotericism and spiritualism. Witness his prefaces to *The Power of the Serpent*, by Arthur Avalon (Edizioni Mediterranee, 1968), to *The Inner Evolution of Man* by P.D. Ouspensky, the disciple of G.I. Gurdjieff (Edizioni Mediterranee, 1972) and that for *La Tradizione Romana* the following year. Had he published it today, Franco Pintore would not have had to resort to the subterfuge of the pseudonym: certainly, the reservations of officialdom would have remained, but it would not have been necessary for a man of culture of his level to take certain precautions, then more than legitimate.

Today the situation has changed so much that the concerns expressed in the "warnings" to the 1973 edition are entirely superfluous. The climate has changed and there is no longer any danger of anyone running the risk of identifying the neologism "fascification" created by de Giorgio with the term "fascistification" in use during the Ventennio. It is true that the "battle of words" is still being fought, especially at the level of publicity (so much so that historian Renzo De Fe

lice once proposed in all seriousness to stop using the word "fascism" for a time to decry it from those improper, undue, inaccurate meanings associated with it over decades by pseudo-historians and pseudo-journalists), but one would really have to be in bad faith to misunderstand the meaning of "Integral Fascism" proposed by this unique figure of a solitary scholar 50 years ago, at the beginning of the world conflict, and which is defined as "the plena restitutum of Romanity understood as the common principle and unifying power of the two traditions [the pagan and the Christian] brought back to their precise distinction"; or the meaning of the quoted "fascify" that signifies "giving each one, each element, a unique direction, a center, an axis, without confusing them."

The rediscovery of traditional doctrines by some sectors of contemporary culture, it seems to me, is something completely

by the rediscovery of the occult and neo-spiritualism that characterized the 1970s and that is inscribed in that "second religiosity" of the ages of decadence analyzed and condemned by Spengler, Guénon and Evola. Today there is some symptom that they are truly understood as "sciences of the ego" and not as mere escapism from an unsatisfactory reality, thus as methods of interior work to improve oneself and increase one's spiritual *status* by transforming oneself. Of course, as is almost obvious, "deviations" can occur along this road, especially by those who start from erroneous methodological premises, from a cultural basis opposed to that of the "traditional doctrines" on which they rely and have, on the contrary, the pretension of interpreting them precisely in the light of materialist ideologies that have absolutely nothing to do with "spirit". And these are the most dangerous deviations because they are sources of confusion and undue legitimization. In spite of this, one can run the risk of saying that today, at a time when a certain type of unnatural and massified (and at the same time elitary and almost "esoteric") science seems-but is certainly **not**-reaching its extreme consequences, the best ground is being prepared for a return toward Tradition, toward the most serious and enduring aspects of the doctrines that refer to it. At the moment, that is, when it seems that we have reached the seemingly lowest point on the cultural curve, where maximum materialization is consumed to maximum abstraction (as in information technology and computers), a reversal may perhaps occur and the curve rise again, touching points and topics only a few years ago neglected.

Guido de Giorgio's book can be one of the milliar stones on this path to the rediscovery of forgotten and not lost values. His seed, sown in public in 1973, that is, during one of the darkest periods of our recent history, as final mentees are beginning to admit from many quarters, even unsuspected ones, had an echo limited to restricted circles, moreover already sensitive to this kind of message.

Today, it may have a different effectiveness. Just to commence, as has already been said, at present there is less "fear" of certain words, and the "warnings to the first edition" it is to be hoped may apply only to the more accidious and sectarian rearguards of today's publicists. And furthermore, an excavation work has begun, which has given

surprising results, with respect to personalities and "currents" of the Ventennio unjustly considered second-rate and therefore *tra scurati*, in order to better understand all aspects of fascism (even in its republican aspect, after '43), all its branches, so as to give an overall and not a sectorial picture of it. The picture that currently emerges is that the regime was, culturally and politically speaking, less monolithic than it was made out to be.

A text such as *La Tradizione Romana* fits right into this new image of Italian culture between the two wars because, although it was the personal elaboration of a surly and solitary man, it was born within the "esoteric" current of that period, the current that gradually gave life to magazines such as

Atanór, Ur, Krur, The Tower, to initiatives such as the page of the "God philosophical rama" of the newspaper *Il Regime Fascista*, to the translations of the texts of Guénon and Malinski-Poncins, to the books of Evola, of course, but also to those of Scaligero, Cogni, Colonna di Cesarò, to the "spiritual" columns of publishers such as Bocca and especially Laterza, and so on, and which, perhaps, could have had a greater impact on the ideology of the time if it had not been penalized by a kind of conspiracy of concrete events (the Conciliation), of personal antipathies and antagonisms, of very specific philosophical choices (Gentile actualism), and which, through a greater connection with a School of Fascist Mysticism that had truly taken the path indicated by its name, could perhaps have emerged from the ghetto in which it had been enclosed (but the latter is, more than a line of inquiry, a working hypothesis, still to be further investigated and verified).

That current (not institutionalized certainly) characterized by the proposal of a kind of "superfascism" and which constituted, so to speak, the right wing of the regime. Side by side — notwithstanding the great differences — one can place, in addition to the "esoteristi", other groups: for example, the anti-idealist monarchists *riuniti* around the *Secolo Fascista* of Fanelli and Serventi, the integralist Catholics of *Frontespizio* à la Papini and Bargellini, the "di destra" futurists à la Volt, the "strapaesani" Maccari and Soffici of *Il Selvaggio*. Within it can therefore also be placed Guido de Giorgio with what he himself, in the third part of his work, defines the "Sacred Fascism."

The book, "a simple introduction to the doctrine of Roman Tradition," as the author immediately warns, finally fits di ritto into the strand of the "literature of crisis" of those years. Franco Pintore already notes this in his preface. A strand, it may be added, in which names such as Spengler and Huizinga, Carrell and Gué non, Mann and Evola, Ortega and Massis, D.H. Lawrence and Benda, Heidegger and T.S. Eliot, were analyzing the decadence of the West in general and of Europe in particular, trying to find a way out of the drama that was unfolding before their eyes. And this, as Michela Nacci has documented in her *Technique and Culture of Crisis (1914-1939)* (Loescher, 1982), was a cultural-political proposal that could be framed under the general definition of "conservative revolution."

One thinks precisely of *The Roman Tradition* whose drafting had certainly been completed in early 1940, that is, while the war was already impervious, the ~~war~~ it was then called-

of the "blood against gold," and the whole of Europe was on fire. De Giorgio, in what he already saw as a general catastrophe, expressed on paper as a future vision that, despite the terms used, was at odds-in practice-with all the forces in the field and went beyond fascism and antifascism, describing a society in which everyone could exercise the "freedom of which he is worthy," and certainly not a world formed by an "indefinite

theory of ascetics"; in which Tradition was alive and not traditionalism, "which does not treasure the past but speculates on the past

as the false nobility, that of the fallen and degenerate"; in which there existed a "harmony between Contemplation and Action"; in which availed disagreements, conflicts and wars, but all resolved within the framework of Roman Tradition. In short, the "realization of Dante's dream." And de Giorgio's is, indeed, also a dream: the internal regeneration of Man and then the external regeneration of Society. Come, after all, that of so many "spiritual" reformers, from Campa in the to the Rosicrucians. But precisely because "dream" it is not a

"utopia," is based on the real possibilities of human beings and not on impositions and superstructures made compulsory from outside. It was perhaps precisely that "superfascism" of which Evola spoke in 1930 in *La Torre* and which de Giorgio, far from being a stranger to the contingent facts of his time, also saw in a "constructive," factual aspect,

and, I repeat, called " Sacred and Warrior Fascism" (see the letter to Maximus Scaliger quoted below).

And indeed, writes Guido de Giorgio in his book, " we propose what is oldest in the world, a return to the traditional spirit and, since this essay is addressed to Westerners, more especially a return to the Roman Tradition." And further on, "The restoration that we propose, taking up t h e thought, aspiration and ideal of Dante, is a return to the spirit of Rome, not the pu ra and simple repetition of the past, which would, moreover, be unrealizable, for nothing is repeated in the contingencies of the world, but the adherence to those eternal principles of truth that are contained in the Sacred Books and expressed by the ancient symbols." And this is to save Europe and Occidente from catastrophe, " not so much the external material one, which — so la in itself — would be of little value," de Giorgio explains, " but the profound, internal, spiritual one: the catastrophe of the life of the spirit, the collapse of truth...."

" Restoration," then, of the " spirit of Rome" beyond " contingencies" and through " ancient symbols." One cannot be clearer than this, for the avoidance of any interested misunderstanding. That is why all this is theoretically possible even in an age of decadence such as the present, the apparently unchallenged domain of Positive Science and Number (or as — from certain points of view — it was also the one in which de Giorgio was writing). In the Guenonian Reign of Quantity it is always possible that there may still be those who manage, through the reposed meaning of these " ancient symbols, " to retrace upward, from the bottom to t h e top, from the particular to the universal, the scale of values and achieve the " restoration " proposed by Guido de Giorgio and other authors close to him. "Man's true po tence," he writes again, "consists in the realization of his divine nature and origin." That spark which is in us and which the " physical brutalism " and the " murky psychological tortuousness dear to the moderns " want us to forget, in the 1940s as in the 1980s.

This work, " a mere hint and not a treatise," as the author downplays, can perhaps be a guide, no doubt an important, though difficult and complex step along the impassable ladder to be climbed in an attempt to climb out of the abyss. Difficult and com plete and for the theses set forth and for the sttssso engaged language,

as de Giorgio well realizes, to express in certain cases the inexpressible, the unspeakable, the ineffable. Valid for all are the dizzying first chapters in which the author, in order to explain certain concepts, is forced to the necessity of taking from Arturo Reghini's mystical-philosophical phraseology or even to create — proceeding by juxtapositions and opposites — some neologisms at the limit of comprehension (lexical, certainly not symbolic ...): "omniunity", "intuiar si", "s'inLuia", "unizzarsi", "immillarsi", "omnizzarsi", "s'im palpebra", "perseità", "inesseità", "inunity", "unipeto", "in diamento" and so on.

Professor Pietro di Vona, in his *Evo/a and Guénon* (Society Editrice Napoletana, Naples 1985), thus defines the style of de Giorgio, whom he considers "the best Italian disciple of Guénon." "The inspired, excited, and almost rambling tone of some of his pages masks a very deep understanding of the ideas and simboles of contemporary metaphysical traditionalism. Between his lines flash, at times, lofty and enigmatic insights." While Philippe Baillet, in his essay included in de Giorgio's anthology *L'Instant et l'Eternité* (Arché, Milan 1987) uses the same terms as I do: "exprimer l'inexprimable".

Moreover, the very manner in which *The Roman Tradition* has been traced is so singular and emblematic of its being a "hidden," "secret" book that it deserves to be remembered.

In the spring of 1970, a scholar of the Tradition purchased in an antiquarian bookstore near the Capitol a volume that bore inside the name of a person (Corallo Reginelli) who in his youth had been a member of the Ur Group, and with whom he later came into contact. Reginelli, who was about to leave Rome for good and move to Merano, was in possession among his many books also of the typescript (probably the only one then extant) of *La Tradizione Romana* whose existence no one in Italian esoteric and traditionalist circles imagined or remembered.

Having submitted it to Julius Evola for judgment, he fully appreciated its importance and, while not sharing all its ideas, approved its publication as a testimony of a man, of an era and ideas that could not remain hidden forever. In 1973, as noted above, the essay saw the light of day in an edition limited.

Julius Evola had been in contact with Guido de Giorgio; indeed, it was he who made him known "to the outside world." The interventions which he published in *Ur* in 1928 under the pseudonym "Havismat" (*Tradition and Realization, The Magic, the Teacher and the Song and Noterelles on Asceticism and Anti-Europe*) and in *La Torre* in 1930 under the pseudonym "Zero" (*Crollano le torri* on no. 1; *Ritorno allo spirito tradizionale* on no. 2; *Note su lo "spirito tradizionale-: la contemplazione e l'azione* on no. 7), as well as the eight articles on the *Fascist Regime's* "Philosophical God rama" in 1939-1942 (two of which were included after the war in the third volume of *IntrodttIzione al la Magia*, again under the signature "Havismat," from twenty-five years pri ma: *The Zone of Shadow* and *The Moment and the Eternal*, originally published in 1941 and 1939, respectively), all of which contain *in nuce* concepts and ideas developed in *The Roman Tradition*. Which of these contributions were actual articles, and which, on the other hand, were mere excerpts from letters addressed by de Giorgio to Evola at an unknown date and which the latter adapted and used without his knowledge, I do not think we can know. Evola does not, however, conceal the fact, as can be easily deduced from this excerpt from *Cinnabar's Way* (2nd ed. Scheiwiller, 1972), which draws a precise portrait of Guido de Giorgio, man and pen sator, of his relations and debts to him: "He was," Evola writes of his friend, "a kind of initiate in the wild and chaotic state, he had also lived with the Arabs, had known Guénon and was held in high esteem by Guénon. He possessed an exceptional culture, knew many languages, but had a very unstable temperament and strong passionate, emotional and lyrical charges almost Nietzsche-like. His impatience with the mo der world was such that he had retreated to the mountains, which he felt w e r e his natural environment, and ultimately to an ab bandoned rectory living on almost nothing, on the basis of a few lessons given, suffering physically whenever he was forced to make contact with civilized, city life. But his was not a calm and contemplative exi stence; he created tensions, imbalances, disor dins of all kinds, even in his private and erotic life. One of his sons, whom he trained according to the ideals of absolute action, died a hero's death in the Abyssinian War and was decorated w i t h the gold medal for valor. De Giorgio passed away in 1959 [actually 1957], among the his mountains. His influence on me, not due to books, which never

published, but to shocked and aggressive letters sprinkled **with** enlightenment-and confusions-had relation to his dramatized

re and energize the concept of Tradition, which in Guénon, a because of his personal equation, presented too for mal and intellectual traits. It was joined by his tendency toward absolutization, which, of course, found congenial soil in me. Perhaps the things I published to him or had published, sometimes excerpts from his letters and against his will, are the only ones that unfortunately remain of him. I was in contact with de Giorgio (with whom I incontrai also twice in the Alps) mainly in the short period of the life of my magazine, *La Tarre*. Instead in the more recent period we were somewhat estranged by his indulging in a kind of Vedantizing Christianity." The fact that Evola does not seem to know of the existence of *The Roman Tradition* can only be explained by the fact that the dat tiloscritto was submitted for his consideration *after* the revision of the first edition of *the Cinnabar Walk*, which had appeared in 1963, and close to its printing (February 1972), which prevented him from proofreading it.

A text, this one, that if it had been published during the war or soon after (whether hypothetically won or fos **if-as** it was-lost) could perhaps have fulfilled a task similar to that which Evoli's *The Men and the Ruins* set itself in the 1950s, namely, to " form" a new generation of young people.

This is not a peregrine or absurd hypothesis. Fate came very close to such a possibility. In an extraordinary ine dita letter from Guido de Giorgio to Massimo Scaligero, donated to me by the latter and in my possession, there are some surprising indications that throw a glimmer of light on what Fascism might have di vented if things had gone differently, if there had been time and if the influences had been other. Scri ve, then de Giorgio on December 18, 1940, in this beautiful and tremendous missive: " Do you care much about *building*? Do you really care about it? Well if you do care and you really want me to tell you about it, I will tell you.

of my own *constructive* work on Sacred Fascism that is in the Duce's hands." Further on, de Giorgio writes that, in an effort to resolve an issue related to the death of his son Havis, av coming in March 1939 to Ethiopia, he had finally " turned to the Duce to-

sonally in Rome in a long conversation I had in P. Venezia with him last May." One can speculate that it was on this very occasion that de Giorgio delivered to Mussolini the typescript of his *Tr.*; ♦♦♦♦♦
Romanition: and it was the month before Italy's entry into the war... Which leads to some suppositions about the intentions that the leader of Fascism had at the time, considering also that he read the following year during his trip to the Russian front, exactly "between August 25 and 29, XIX in Germany" (as inscribed by an inscription in his own hand on a copy of the book pro veniente from his library and preserved at the Central State Archives), Evola's *Synthesis of Race Doctrine* (the latter was later received in audience in September 1941 by the Duce who expressed words of appreciation to him). The episode is reported and commented on by Renzo De Felice in his *Storia degli ebrei italiani sotto il fascismo* (Einaudi, 3rd ed., Turin 1988). All of this, together with the intention that De Felice again attributes to Mussolini of wanting to create a "new Italian" from not only a physical but also a spiritual point of view (*Mussolini il Duce*, Einaudi, Turin 1981), opens up new horizons and new hypotheses on the possible influence (albeit late) of certain individual personalities—rather than ***environments***— <<"traditional" on the leader of fascism who was by then no longer the materialist and an anticlerical of his socialist youth.

Of course, to return to the initial discourse, there are clear symptomatic doctrinal differences between *The Men and the Ruins* and *The Roman Tradition*, the most obvious of which is the consideration that, for de Giorgio, Christianity is an Orthodox "traditional form" that takes over in the West coming from the East at the time when the previous one, paganism, is "dead," has exhausted its cycle, passing from the Beam to the Cross unified by the occult name of Rome "enclosed in the bifacial center of Janus." Between the two traditions, then, there is "succession and fusion" but not in the historical sense, bensl on the level of symbolic and mythical values (de Giorgio meaning by myth the "symbolic formulation of divine transcendence"). A position which, as we have seen, Evola must also have been familiar with through his correspondence exchanges and which he calls "Vedantizing Christianity." Even one might consider an indirect polemic with the theses of *Imperialism pagano* (1928) and *Revolt against the Modern World* (1934), the affirmation-

zione contained in *La Tradizione Romana* according to which the " to separate the two traditions by opposing and partializing them is to condemn oneself to failing to understand the real and profound power of Rome, which is not the historical, external, contingent superposition of two traditional expressions, but the affirmation of their common principle in which the polarity of the two paths to the triumph of traditional unity is resolved." In fact, continues de Giorgio, " it is thus not understood why and how Rome could have been the unique seat of two contrastant, antithetical traditions *if it did not have in itself the common principle of unification*, and if the two traditions themselves did not result in the same truth expressed under different forms integrated in the completeness of the traditional cycle."

In this way, according to Di Vona, Guido de Giorgio "unifies the ideas of Guénon, and those of Reghini and Evola, trying to overcome their irreducible contrast."

Moreover, according to the author's own intentions, his book was meant to indicate the "general lines... of a society constituted according to the norms of a truly such a tradition" and thus "to serve as a model and example to lead the present West back to a normality that has long since disappeared" through a rectification to be accomplished "from the inside out." Without revolutions and without violence, as Di Vona points out. And, to achieve this end, de Giorgio succeeds in bringing together in his work "neo-Platonic, Christian, Hindu, and Islamic themes," fused into a superior synthesis.

A missed opportunity, as after all it was also for *The Men and the Ruins*. Two works, however, that even today, with " the necessary adaptations to the changed conditions of life " (to use de Giorgio's words at the beginning of Part II), can still have a meaning, a usefulness, even for the reader of the 1980s.

Just think of the ruthless and extremely violent criticism against the "machine," an effective antidote to a certain mentality of today. It, writes de Giorgio, is "the most foul expression" of the modern world, "the ultimate precipitate of error. the ultimate concretion of Western catastrophe," "a diabolical, closed, blind, impenetrable creature, tangible concretion, thickening, materialization of all that in man is life, that is, a symbol of Divine Reality." The machine, the author implacably insists, " is death and sows death: it is blind and thickens the darkness constituting the de-

posit of those dark, diabolical forces that act suddenly, *randomly* as modern imbecility believes, while they follow a plan of development of which only the rapi do result appears, seemingly accidental because of its insidious and oc cult character."

Conversely, certain other considerations and speculations on labor, war, the death penalty, science, freedom, etc., are in danger today of appearing unsettling, to say the least, because of the plurise colar habituation to many commonplaces. Such considerations, however, may take themselves for absolutizations, upper limits, which it is necessary to h o l d to in stages, if at all possible. What matters, what im portant, is the general theorization, the overall hypothesis, which must be kept in mind. That is, as Guido de Giorgio, " one of the purest and most authentic interpreters o f t h e traditional intellectuality of the 20th century," in the words of Philippe Baillet, " a restoration of the traditional spirit because outward forms can never reproduce themselves." Therefore, one need not " worry" about this, that is, how the occurrence of such a privileged si tuation is possible. In fact, it is explained to us, " a given traditional for ma arises when man cannot return to God by any other norm than that set by this tradition whose development is in perfect adherence with the providential plan. It is therefore not men who make traditions, but traditions that make men."

GIANFRANCO DE TuRRis

This edition of *THE ROMAN TRADITION* conforms to the text of the -1973. In addition, a few commas and a few paragraphs have been added to make them easier to read; words and phrases in Latin have been italicized; and some obvious misprints have been corrected.

PUBLISHER'S CAVEAT TO FIRST EDITION

The Editor entrusts this " document " to intelligent readers in the certainty that they will understand how the myth and symbol of the Beam it deals with belong only to the unique and perennial Sacred Tradition and cannot therefore be confused with the partial, relative and contingent use of them that has been made in this or that historical period.

Likewise, de Giorgio's Fascism can in no way be identified with the twentieth-century political movement of the same name, since the author himself states that Dante "is the most pu ro assertor of integral Fascism, that is, of Roman Universality."

In pointing out the foregoing, however, the Editor is sadly convinced that as far as the narrow-minded, the partisan and the lazy are concerned, no warning will be worthwhile to distract them from the trivial and melancholy exercise, congenial to them, of applying labels of convenience on what they do not understand.

In view of the fact that the present edition was con dacted on a posthumous work, received in a single copy dat tiloscritto, the Editor felt that he had to respect as much as possible, down to the details of punctuation, the drafting done by the Author, also out of fidelity and respect for his very personal style, intervening only where it was clearly necessary for a clearer reading of the text, which for that matter appears likely not yet filed by the Author.

PREFACE

*Strange and impressive book that, found in the singular circumstances narrated in the introductory note, I present today, convinced that it exemplarily represents a characteristic moment of our recent cultural history and, at the same time, a particularly lively and promising intellectual strand. Strange, because it will be agreed that in all the political nonfiction of our time it is not possible to find work that resembles it in its approach: it starts **ab ovo**, with a long exalted and exalting prelude in which the eternal truths of the great mysticism return to unfold in an intellectual chant whose rhythm vibrates on the edge of the inexpressible, and from that summit then, conforming to its own internal rigor, descends degree by degree to the analysis of essential factors of contemporary reality: politics, law, philosophy, art, science. Impressive, because the very high spiritual tension, far from exhausting itself on the almost innate themes that open it, permeates it throughout and without relenting, imparting to every detail of the vision it conveys a genuinely prophetic form.*

*The language itself makes a barrier around this essay, making it essentially unassailable on the level of current historical and philosophical critique; but because it takes the form of an aggression of unprecedented violence to Enlightenment culture and its filiations, which are the foundations on which that culture rests, it relentlessly presents itself at every page for total confrontation in terms of intellectual and existential. **In** this perspective—and it is good that this let it be said at once to dispel misunderstandings — those who wish may read with mind, picking up an intellectual message that they know to be of conte-*

station without in any way pre-empting that querulous fashionable protest which, born within the system from mere epidermal ills, already declines and subsides into disorientation and acceptance of its own insubstantiality.

Nowhere perhaps, as with regard to this work, can one better repeat Elémire Zolla's observation that the mystical point of view knows how to be critical, more acutely, integrally and legitimately critical, than any rationalistic point of view; but here, in de Giorgio, the radical mystical critique of the world does not resolve itself into resigned renunciation, into disdainful detachment, into an evasionism that, in itself most noble, is therefore no less sterile of civic stimuli, but, on the contrary, translates itself into a fierce and fierce will to bend the unleashed dragon, animated by the desperate, miraculous ottimismo of a loner though certain in all his fibers that—as one of his faithful disciples had to remind me, to the courtesy of whom I owe her other useful information **as** well—the only salvation for the Occident is now to be pointed to in the "cross that stands over the ruin of everything, immense, black, terrible."

Those who knew Guido de Giorgio attest to his fiery, passionate and rebellious temperament, on which was grafted a profoundly aristocratic personality and a lively and cultivated intelligence.

Born in 1890 to a father who was a notary in San Lupo, in the Sannio region of Italy, and graduated in philosophy in his early twenties in Naples with a thesis on orientalist argument, he then immediately emigrated to Tunisia, devoting himself to teaching. It is known that in Africa he came into contact with centers of Islamic esotericism; he moved to Paris after the first conflict, *itto mon*

diale, there he met René Guénon, with whom he immediately came to an understanding, establishing close ties of friendship and collaboration; contributions to *Le Voile d'Isis* and *Études Traditionnelles* signed under the pseudonym "Zero" document this Parisian period (1), which was followed by his return to Italy and his meeting with Julius Evola, who remembers de Giorgio as one

of the inspirers and contributors to his 1930 journal *The Tower*. As Evola himself attests (2), the influence he exer-

(1) However, the news does not seem to have been confirmed by bibliographical research: see *Note liminaire de l'éditeur* in GUMO DE GIORGIO, *L'Instant et l'Éternité*, Arché, Milan 1987, p. 10 (ed.).

(2) Cf. Julius Evola, *Il cammino del cinabro*, Scheiwiller, Milan, 1972, pp. 92-93.

cited on the orientations of the traditional Italian current, which was then coming out of the experience of the Ur Groups, was far more important and mar

cata than the quantity of the writings published would leave suppose "e: willingly de Giorgio addressed **ad personam**, directly and by epistolary means; and, for that matter, he did not at all strive to as secure publicist collaborations or to place his writings, en dicapped by an almost physical revulsion against modern urban mores that magnified as the years went by. Inse diated in the mountains of Piedmont, in an abandoned rectory, he lived a n existence cramped by disorder and poverty, and also severely tested by personal dramas (3). Occasionally he teaches va, but he never found around him the minimum prerequisites for acceptable social in serimento, nor, on the other hand, did he ever quiet down in contemplative retreat.

He passed away in 1957.

Aside from his contributions to the periodical press, I am not aware of Guido de Giorgio other than a short and measured essay on **Il problema della scuola**, published in Rome in 1955, which takes us back to his professional experience as a teacher. Next to **La Tradizione Romana** rediscovered today and published here, which is to be referred to the years of World War II and is probably his most far-reaching work, a manuscript on the metaphysical aspects of Catholic doctrine, kept by the said disciple, can already be mentioned; of course, the possibility of finding other unpublished writings cannot be ruled out (4).

The Roman Tradition is an exquisitely apologetic work, conceived and edited in a spirit that we are accustomed to call

(3) We will recall at least in this regard, the death of his son Lamberto, chief of the 114th Legion CC. NN. " XXVIII October,, who immolated himself at the Uariou Pass, in the expulsion of Amba Uork. See P. CACCIA - DOMINIONI, **Ascari K7 1935-1936**, Longanesi, Milan, 1966, pp. 412 and 649.

When Franco Pintore wrote his preface he possessed only these sources of information: we now know that the Lamberto de Giorgio, mentioned in Caccia-Dominioni's book, was a different person. Guido's son's name was in fact Havis and he died fighting in March 1939 in Ethiopia, specifically near Ailotta and Giarso in the Gomoide region. His remains re lay in the shrine of Gardul, also in Ethiopia (see **Note liminaire de l'éditeur** cit., p. 21) (Ed. note).

(4) See now Guénon's recollection published in **L'Instant et l'Éternité** cit., and **God and the Poet** (La Queste, Milan 1985) (Ed.).

of other ages. Nonetheless, it is a modern work that solid connections with currents of European intellectual life of our century recisely prevent it from being considered the product of provincialistic lingering or of bizarre and clueless isolated speculation. The author's relations with Guénon would be enough to warn against distracted devaluations even to the least open-minded and sensitive observer; only a more careful consideration of the historical framework in which the work is situated will, however, enable one to understand its meaning.

We must refer to the stormy twilight of the fasci sta experience, which suddenly expanded, from an internal Italian fact for three quarters fueled by contingent or local circumstances, to a pan-eu ropean phenomenon pregnant with involuted and often poorly decipherable, but auten tic, tensions that are still unresolved and latent in the societies that have survived it. With his book, de Giorgio qualifies himself in the fascist sense, goes so far as to coin the word "fasci/ication" to define the work of traditional rectification, and, in short, places his mes essay unreservedly in the furrow of the history of one of the warring parties by proposing it exclusively to the men who militate in the party now close to collapse. But this is a choice whose determinants, if they are in dagable and identifiable, are not, however, fully evident: official Fascism never promised any "fascification" in the sense desired by de Giorgio, while Fascism as a historical, political and customary fact remained until the eve of the catastrophe substantially included in the framework of the modern world in crisis, simply giving for a few lustr ies its color to the surface waters of a torrent that continued to flow in its sad riverbed.

One thinks of that façade style in which the most equivocal su gestions of the futurists' marionette dynamism mingled with the surrenders to the intoxication of the gladiatorial pose that Carduc cian and D'Annunzio classicism directly inherited from the Jacobin good taste of the wretched Napoleonic republics. One thinks of the intact per manere of the love of papier-mâché: the fortunately de perishable papier-mâché of trophies and exhibitions, and the more funereal bronze and marmoreal papier-mâché that crowded under Fascism with statues of improbable proletarian warriors the squares of towns and villages, exactly as thirty or fifty years earlier had crowded them with Masonic-Garibaldian icons and today crowds them with the pretentious film poster groups of partisan monuments. One thinks of the shameless abuse of slo-

gan written and shouted, chanted and set to music, in which fascism was second-but by far ^{to} to tell the truth-only to today's parties and unions of Marxist observance. In the meantime, and above all, the indefinable and intolerable festival singing was spreading to strangle the true song in the throats of the people, taking possession of the new means of broadcasting and diffusion: the television offensive against imagination and intelligence was unleashed in the postwar period to the detriment of a society already deeply spoiled by radio and gramophones. Any hiatus between the pre-Fascist, Fascist and post-Fascist periods is absent in the development of the most heinous cancers of twentieth-century mores: from divism, with its by-products revolving around the commercial exploitation of the most trivial erotic solicitations, to emancipatory and corrupting feminism; from the heliomania that with every summer crowds every meter of coastline with a denuded, plagued and inebriated humanity, to the sports cheer that misdirects it by orienting it on objective fizzle the instinctive body spirit in the people, makes the game an industry and ends up creating, alongside the divism of the female hip, a divism of the male muscle even more absurd and mortifying.

Now, on the anti-fascist side, they even blamed fascism for having provided incentives and stimuli for the formation of the present man-mass: some would have preferred that center-attacks be discussed in cafes rather than ministers, and therefore soccer mania would be promoted; they would have thrown in period fascist with the popular Sunday train – pathetic antecedent of what is represented today by the automobile weekend-the germs of mass tourism and collectivist dissipation of the time libero; and indeed, in the 1930s, the first truly pathological case of collective fascination occurred in Italy, which had to organize casting of the insignificant figurines hidden in the wrapping of chocolates whose collection made lucrative prizes (5). The accusation seems to us to be well-founded: the phenomena exceeded the range within which any modern political class considers itself interested in acting; the limits to its field of action that would feel proper and correct a traditional elite-

(5) In this crime against human dignity, the progenitor of the long post-war series and perpetrated for the profit of a still flourishing confectionery company, a state that claimed to be corporate participated by making available its instruments of radio broadcasting.

ional are not wider¹ or narrower, but differently traced, and include in full the defense of the social body from de moniaci assaults, from the i "uction among the living of what emerges from the world of shadows. Of this fascism knew nothing; and if it is true that it let the boys play with a little verbal mystique, this never scal² the conviction that serious and concrete things were elsewhere, and the pillars of the new order that, in spite of everything, it confusedly felt it had to bring into being, to bear within itself as the pregnant woman bears and nurtures a creature of which she knows nothing, were in the de finition of relations between the productive categories, in their framing from above into bureaucratic corporations, in the establishment of new systems of political representation and governmental control of the po polation, the planning and increase of industrial activities, the creation of social security institutions, the regulation of public security, the Academy of Italy, the reform of codes, the l'E conciliation with the Vatican, and in more of the same. It was seen in short, not already how much all this **was** worth—often really worth it from the point of view of a bourgeois society determined to procrastinate the collapse of its rule of law—but what kind of pillars it represented. For tune and ca "iere unfolded astride the Fascist twenty-year period, one way and the other; the same entrepreneurial class that founded the factories of the North in the Giolittian **period-or** before-thrived after '15, after '22, after '35, after '45, finally arriving in the 1950s and '60s, in spite of every shortage of pri me, to give us the glory of being among the most industrialized and in quinated countries in the world; the civil servants who made their bones and a costu me in the corporate state agencies constitute the backbone of today's imma ne parastato; and it is a real wickedness to hold against politicians who crown on the government bench, as antifascists, a car riera that began in the corridors of the fascist party, since these men, before and after, did nothing but follow the dictates of their deep nature as every man has the right to do—and no other—

These considerations have brought us into contact with the problem, very much alive today, of what historically fascism has been, a pro blem which it is certainly not the case to address here (6); that

⑥ See E. ERRA, *The Interpretation of Fascism in the Italian Historical Problem and the bibliography given therein* (Volpe, Rome, 1971).

that from our point of view above all is of interest is what fascism, in Italy and Europe, was not but could, in a given framework, symbolize, and metahistorically serve. For before and more profoundly than a regime of order, fascism was a crisis arrangement that circumvented the dialectic of crisis; before it became convention and was exercised, it shattered several conventions and remained, quantum que exorcised, a thing it should never have been, a stone of scandal on the path of human progress toward collectivist leveling.

Activism without a precise doctrine, receptive of the most disparate vital phenomena, in it could be seen a preliminary stage of mediation towards the most appropriate environmental conditions so that a radical rethinking of the meaning that forms of association and all other elements of culture have in view of the fundamental existential problems of man could impose itself on some minds. Flashes in this sense manifest themselves in the extreme years even outside intellectual circles, better welding to the history of the Right the whole experience and, on the other hand, comforting the intuition that had already led many traditional consciences to a conditioned consensus with fascism.

The small group of traditional inspiration that welcomed Guido de Giorgio on his return to Italy, and that in the almost universal in comprehension flanked the regime while maintaining a net tautly critical position, is certainly among the least investigated and unknown components of the intellectual landscape of our time. On it weighed the campito of pivoting a reversal of historical options and ideological relations destined finally to return the Tradition to the Right and the Right to Tradition, rescuing the one from the Masonic swindle and freeing the other from the blind alley of the traditional "legitimist.

Indeed, by a historical paradox, we see the 19th century delivering to ours the essential ideas-strengths of the Western Tradition, including that of Rome, embedded in the doctrinal framework of the great movement that started with the Enlightenment and finally blossomed, through a coherent process of internal clarification that gradually let ca dere, into socialist collectivism. They were intimately antithetical to it.

tics; the transmitted distorted to a greater or lesser extent and, comm que, compromised.

It is well known that in the course of the 18th century the gerarchical structure, symbolism and ceremonial of an initiatory guild of masons was seized and made an instrument of political subversion on a world scale,-but it often escapes notice that, in the spirit of the same ingenious initiative, the entire domain of the co se, memories, documents and suggestions was accap "ated and exploited, which in one way or another led back to the existence and perpetuation of esoteric life in Europe. On this was imposed the clumsy uniform of Promethean rebellionism that exalted the sensibilities of the Romantic century, and those who wanted to believe it were taught that Albigenians and Templars, Faithful of Amo re and Rosicrucians were but the forerunners of the Carbonari as cam pions of libertarian progressivism in the struggle against the mitered and sceptered tyrannies; and when the writings and facts of those worthy people did not match the cliché they resorted to the easy explanations of the necessity of concealment and cipher language. With the first great and conscious propagandistic misrepresentation of history, one read in the malleable variety of the events of two millennia the novel of an exalted conspiracy against the Throne and t h e Altar; and the Throne was principally that of the Holy Roman Empire, root and summit of all others; the Altar, that of the Roman Church. But it is really diffi cult not to recognize in this nucleus o f authority, however fractionalized and depotentiated, and in the system connected to it, the subsistence in political projection of the Roman Tradition; Rome, logically, of came beyond the Alps one of the favorite Turk's heads of Masonic and para-Masonic speculation and popularization, while here, spe cially by Mazzini, a complementary pro cediment was implemented towards it: Rome was being secularized, democratized, nationalized, reducing its idea to a narrow and exclusivist myth, good for only one people, to be used against the wrecks of the imperial and papal order, that is, ultimately, precisely against Rome.

Scrolling through the copious and varied Risorgimento and post-Resorgimento literature on Rome, it is marvelous to see how no one sof stopped to consider what the internal rhythm of Roman life was, and how, more or less, all Romanism in those circles was reduced to an exciting dream of cinematic grandeur moderated by a bit of biblical moralism; and pre-Christian religiosity, an absolute enigma-

tionally indecipherable from such a point of view, it provides those who love de fining themselves "pagan" with a form of externality to be enjoyed in a state of naturalistic and aesthetic alienation, or to be employed in trivial anti-exc/esia stic func/tion.

Against this multifaceted assault, the civil order of the West was powerless, condemned to the mere effort of preserving itself like a body of water whose every fountain has been cut off. All its va lore rested on the dignity imparted to its forms by the remote traditional ori gine, and it was not wholly unaware of this; but for seco li, at least since the Counter-Reformation — in perfect analogy with what the Reformed churches had done in their areas — had reduced within a kind of imposing doctrinal and hierarchical mausoleum the spiritual life of the Catholic peoples, every manifestation of traditional dynami smo there had ceased, and invariably its every motion was resolved in an accentuation of the gap between form and substance. in a removal of current reference points. From the top to the bottom, law was the timid and lazy adherence to transmitted conventions, beliefs and customs. loved and enjoyed for their soothing warmth and sopo rifero, defended with methods and arguments that poorly masked the pa raliz ing skepticism and radical pessimism of men whom the guarded traditional retag gio crushed rather than vitalized. And it must be said, in short, that among them, the traditionalists, there was no less misunderstanding than among their opponents of the rhythm that governs a traditional existence and thought.

Having also formally abrogated the Roman imperial dignity since 1805, having set the pontificate, despite tenacious pre-agonal gasps, on the path that would lead it to settle for simple moral magisterium within a collectivist society, it appeared clear as early as the beginning of our century **that—in** a proper and concrete sense and not by figure of speech—the throne of Rome was vacant, that the animating force of the Roman Tradition had entirely withdrawn from the stumps that had been part of the living body of the pre-modern West, abandons them to their human fate. The unbridgeable chasm opened wide at the center of civil society was mirrored in the void that each of its members discovered at the center of itself, and the better it measured the more seriously it was able to escape the larval automatisms to which the post-Roman West, out of desperate and satanic self-defense, was binding it more and more tightly. And there goes the famous Nietzschean denunciation.

of the death of God above intervened to throw on the carpet of the conflict between Left and Right, Revolution and Preservation, worship of the past and worship of the future, the formidable nut of man in his present; and the existential factor slowly began to act as a catalyst for what by its very nature counteracted the goals, which were becoming more and more clearly specified, toward which the march of the modern world was proceeding.

*Here, in Italy, toward the nationalist movement we see orienting both groups of Catholic traditionalists and elements that Masonic and Mazzinian formations had familiarized with the concept of Traction and the idea of Rome, and who felt these points of reference to be preeminent; as a typical representative of this strand one may recall Arturo Reghini, in whose writings, still steeped in Carduccian classicism and ideologically linked to Enlightenment schemes, at times, however, a less particularist and conventional idea of Rome as the traditional center of the West begins to emerge. Reghini's paganizing romanism would later pass, in a formulation more open to the currents and influences of right-wing European culture, into Julius Evola's first political book, *Imperialismo pagano* (1928). Meanwhile, in a significant parallel motion, even beyond the Alps the idea of Tradition was stripping itself of the equivocal and deforming garb in which the confused congeries of theosophical, neo-Gnostic, and martinist sects forced it, finding its meaning in contact with esoteric strands more vigorously surviving in the non-European world. Opere of Guénon were also beginning to circulate on a relatively ampia scale in Italy when Guido de Giorgio repatriated, providing us with his contribution at that pioneering stage.*

The crisis of Western civilization was among the greatest themes of denunciation in the first half of our century. From Spengler, to Huizinga, to Guénon, the reflective minds and sensitivities of all Europe framed from the most diverse points of view the catastrophic outflows toward which the illusions and errors of the Enlightenment had set in motion the social body that had been entrusted to them. Today, that the civilized world is in shambles-or, since it is the same, in continuous and uncontrolled transformation-is not unknown to anyone, nor does it really move anyone anymore: since the end of the Second World War, the world has been in a state of collapse.

dia/e, it is the condition of man in this doomed bedlam the great theme of complaint consistently succeeding the first.

With Guido de Giorgio's La Tradizione Romana we have an ance of a diagnosis of the crisis of the West that the same radicality of approach vigorously opens up the problem of man and makes topical, since, as the author points out in the conclusion, "the return to the Roman Tradition means (...) allowing cia scuno the normal development of his nature."

The consideration of the disastrous effects of political and social chaos on the personality and destiny of each and every person represents one of the guiding motifs that recur with particular insistence throughout the work, and can also be proposed as a key on the interpretive level. It is clear that in speaking to us of the Roman Tradition and apo logizing its symbols, de Giorgio does not in the least make antiquarianism, nor does he aspire to revitalize — humanistically or romantically — any "golden age" of Western history; and it is evident that the book, evaluated against the background of a profoundly sto ricist culture such as modern Italian culture, resolves itself into an essay of conscious and intentional anti-historicism. From the historicist point of view, man is what he is by virtue of History, which, by explaining him without resi duo, nullifies as unreasonable, morbid and caducous everything in him that might counteract its meaning; man, in the final analysis, exists because of his historical role. From the traditional point of view, on the other hand, it is Tradition that exists for man, not man for Tradition; and the latter, in its civil dimension, polarizes with history remaining rigorously distinct: projected on its metahistorical screen, the non-simultaneous manifestations and internal possibilities of a de terminated humanity and of each individual find their relative place and their integration, together with the irreplaceable endorsement of an absolute validity.

It is not easy for the average man of today to enter this or dine of ideas and access the terrain in which the discussion of the ve dutes set forth in this book makes sense; a whole series of preliminary choices to be made in the secrecy of one's own conscience through a maturation conditioned also by fac tors that are not easily enunciated must be taken for granted. The open discussion around the Roman Tradition demands that we remain at its level; to better explain with an example, it can accept that the

Livian " agere et

pati fortia Romanum est"- *in spite of Livy's own unawareness, which is well understood by de Giorgio-implies a reference to contemplation and action, only those who are already intimately persuaded that the Livy they read is an object that manifests itself together with them in their present, and know how to draw the necessary consequences (7).*

*A certain kind of erudite reservations will fall, or block the reader from, it may be said, the very first page: when de Giorgio speaks to us of small and great holy war he manifestly draws on traditional Islamic terminology; the presentation of castes brings us back more to the Indian tradition than, for example, to our Plato; and so on. In a sense, already one can point to this book as a fruit of that universal humanism that could become the stratum of traditional normalization in individual cultural areas. Why, then, was Roman Tradition mentioned? First of all, it can be observed, staying on the profane ground, that the storied situation of the West had not yet reached the present terms, so that the Roman name, which today is valid almost everywhere as a *cattiva* reference, could actually foster awakenings and promote in contrast of considerable political-social forces and entities. The author harbored no illusions about the real quality of the hierarchies of the Church romana, so much so that he pointed to an external spiritual movement—which he calls the "priesthood of solitary ascetics"—as the spring that, triggered, should have put into action the process of traditional rectification within ecclesiastical structures; and yet he had before his eyes a Catholicism closed as an internal defense against modernist temptations, intact in its formal dignity and faithful to the spirit of the Constantinian synthesis: he considered it a nucleus that was not seriously compromised, and therefore actionable. But beyond that personal stance, de Giorgio, in speaking of Roma, certainly had in view the traditional datum, well known to the Medio Evo and repeatedly illustrated by Dante, according to which, regardless of any historical contingency, a permanent bond would bind the destinies of Western humanity to the Eternal City; and recently Guénon, making explicit mention of Rome, had illustrated the character of visible projections of the supreme universal center.*

(7) See ahead, p. 197.

mo of certain localities destined already by sacredly significant peculiarities of their topography to become metropolises of a whole part of the world (8). For de Giorgio, therefore, strictly qualifying as Roman, the Tradition of the West is not a cultural option, much less a nationalistic one, but an act of impersonal adaptation to a sacred doctrine; the regularity of any traditional normalization in Europe will presuppose, therefore, Roman mediation, which will be all the more effective the more it will be able to situate itself beyond the forms in which, from age to age, the spirit of Romanity has been embodied. Translating the sacred sense of Romanity into a unified formulation is the book's great ambition, tenaciously pursued by interrogating memories and symbols with a spirit that, bypassing half a millennium of historical and antiquarian investigation, reconnects directly mind to pre-humanistic speculation.

That the medieval reference point greatly conditions de Giorgio's Romanism and the political set-up he proposes does not seem disputable, and this is certainly also an effect of the attitude toward the Catholic Church that we have above detected. In this we see a limitation of the work that, if it should not be so pravaluated, should, however, be soberly highlighted with some general puntuals.

The norm of every traditional civilization wants the idea of unity that constitutes the focal center of its ideology to be translated at the summit of the politico-social edifice into the presence of an authority in which the values of all the planes which, gerarchically arranged, compose it; the holder of this supreme authority, whatever caste he comes from, surpasses at the act of being invested with it every particular qualification to become, at least virtually, the Man, the integrated individual in whom the priest and the warrior, the producer and the ser vo are equally reflected. This belongs not only to the Golden Age, but to the universal paradigm of Tradition reflected in varying degrees of approximation in the set-up of numerous civilizations of historical times: royalties — ad example — of Pharaonic Egypt and the Eastern Roman Empire depended on no other model.

Deviations from this standard do not necessarily disqualify a

85. Cf. on this RENÉ GUÉNON, *The King of the World*, Atanòr, Rome, 1971, p.

civilization, but they undoubtedly weakened it as, in fact, they indeed lished and contributed to setting off to disaster that which most interest us, the Roman civilization of the West in its medieval phase. It had happened, as we all know, that the pontificate maximus, formally deposed by the emperor Theodosius with the sole intention of abolishing a "pagan" dignity, was assumed in Rome by a "Christian" sacerdotal authority that never again wanted-or could-neither integrate it by assuming all the prerogatives of kingship, nor depose it in the hands of imperial authority when it reemerged in the West; there was therefore produced at the apex of the civil pyramid an irresolvable dichotomy, in justification and rectification of which the medieval period labored until it arrived at the formulation of Dante's doctrine of the "two Suns," which then remained ever alive in the consciousness of Catholic traditionalism and was taken up here by de Giorgio who, following Guénon, harbors no doubts about the perfect traditional orthodoxy of the Roman Church, and thus of the pontifical claim to substantial independence and formal supremacy - supremacy whose counterpart is evidently the secular character, or at least

"warrior" and action-bound, of kingship. The preeminent alloy of pontifical authority with the "Christian" form, and of imperial authority with the "pagan" form of Roman Tradition complete the picture further, giving medieval Romanism that complexity which, if it is an indication of vigorous faculty of coordination, of shaping and transfiguring vitality of stoical contingencies, does not therefore cease to be complexity: and the traditional norm always tends, as far as possible, to the simple.

In fact, the sublime simplicity of the original kingship was alternate in Rome from the dawn of history; there was first, in the republic, the collegial management of royal prerogatives by the nobility; then, with the Augustan empire, an assumption of them by military authority that was never full and unquestioned; finally, in the Middle Ages, the flanking at the summit of the princes of the two upper castes with powers and faculties that ideally did not interfere, but in fact interfered ruinously whenever an occasion arose. But the venerable memory of primitive kingship was never lost, consigned, if nothing else, to the symbol featured in the original form of the beam, that two-pronged sword whose two blades - to be interpreted respectively as the sacral efficacy of the priest-

te and active power of the warrior-being attached to a stes so axis are meant to be maneuvered together by the same hand (9).

To refer back to such remote points of reference would have been very daring, but perhaps also very fertile of results; and, in any case, there is no shortage of points for a stimulating discussion that, starting from the framework outlined by de Giorgio and developing its implications, will lead you to an increasingly in-depth and essentialized vision of the Roman Tradition grasped in its permanent value that is not specifically linked to either Christianity or paganism, situating itself in a dimension in relation to which the choice of the most appropriate religious language, which is historically determined and, so to speak, superstructural, is not then of great importance.

Thus, returning to our book, the choice of a christian language conditions it relatively on the ideological level, and to a minimal extent on the level where it comes most directly to affect with intransigent violence: that of the conception of man and life. On this subject, Guido de Giorgio offers us a repertoire of valuable existential orientations that reflect the internal rhythm of an exquisitely traditional sensibility: hence, at the same time, the uniqueness and interest of this extraordinary essay on contemporary apologetics.

FRANCO PINTORE

⑨ See ahead for the chapter on the symbolism of the bundle from de Giorgio's point of vista.

. Vetulonia
*Bissenos haec prima dedit praecedere fasces et
iunxit totidem tacito terrore securis.*

. Vetulonia
WAS the first to precede twelve beams
And to join to them, with silent terror, as many dark ones.

S1uo ITALICO, *The Punic*, Book VIII, vv. 484-485.

THE ROMAN TRADITION

AUTHOR'S WARNING

This essay is a simple introduction to the doctrine of the Roman Tradition and not a partial or complete treatment of it, puerile to wonder at a few tens of pages when more volumes would be needed to exhaust this extremely complex subject, because we are dealing with two traditional forms that historically have succeeded each other interpenetrating over the centuries, never completely for various reasons that should be sought in the very nature of Western peoples. Hence the urgency of this synthesis, which is already virtually contained in the succession of the two traditional forms, in the events that determined the disappearance of the first and the affirmation of the second, in the meaning of the symbols belonging to one and the other, in the substantial unity of the doctrine thanks to the unification of them that Rome accomplished in the absolute, metaphysical-sacred, and in the function of permanent center of the Occidente, albeit for aspects that are visibly profane but that conceal a much deeper need.

The point of view of this essay is *absolute*, i.e., metaphysical, sacred, traditional: these three terms are identical for us because they converge in the determination of the same domain, that of transcendent truths, which constitutes man's supreme purpose, which we traditionally consider to be of divine origin and divine destiny provided he is willing and able to conquer what he has voluntarily lost, his true power, his highest dignity, to be the Lord's beloved creature by returning to the

Sacred Tradition. This orientation, which is the absolute one, is therefore not even to be questioned, but to be accepted or rejected according to whether one is or is not in the Tradition, not only the Roman Tradition, but any other truly Orthodox one worthy of the name.

We therefore do not propose a new philosophy, a new art, a new life, what would be of very little interest in this hothouse of clamorously empty and artificial novelties that is modern Europe; on the contrary, we absolutely shun what is commonly called "original," "personal," and which in any case has too characteristic and limited an imprimatura to serve a true renewal. We propose what is oldest in the world, a return to the traditional spirit and, since this essay is addressed to Westerners, more especially a return to the Roman Tradition.

For us, this return means consciousness of the divine order, restoration of traditional principles, rearrangement of a traditional society according to *Regnum* and *Imperium*, spiritual authority and potent temporal harmoniously developed in the same traditional scope.

What would be possible in the East or at least in the Orient that has not been profaned by European conquest, the unification of the two poles, is by no means feasible in the West where the two spheres must remain distinct but concentric, that is, directed toward the same end: the triumph of truth, the maintenance of the traditional axis in the spirit of God.

The West has no other vital tradition than the Roman one as long as it is integrated, realized in the totality of its developments referable to the two essential types, Contemplation and Action. In this essay the need arises for contemplation and action to re-enter the traditional sphere, or rather for action to really re-enter it because the former, even limited to the very few, has never left it nor can it leave it if by this term is meant the integrative realization of the divine and not a vague and nebulous pseudomystical aspiration that is absolutely subjective and individual. Only the equilibrium between contemplation and action to which the two first castes of Priests and Warriors refer can guarantee the orthodoxy of traditional as such, the homocentric confluence of the totality of aspects that presents traditional society considered from above not as

a swift and overflowing torrent, but a regal, majestic and serene river flowing in its deep riverbed and spreading irrigatingly through the fertility of the plains and valleys.

The return to the Roman Tradition implies the *fascification of Europe and the world*, the integral return to the spirit of truth according to the name, the symbol and the reality of Rome, which must be considered as a sacred, indefectible, uncontaminable apex, beyond any selfishness or ambition of men or peoples, in the true light of the divine plan to which it belongs. This and not al tro is the ultimate goal of the Roman Tradition, the exaltation of Rome's po tence within the framework of the Tradition that alone can give al the West truth, justice, greatness.

The restoration we propose, taking up the thought, Dante's aspiration and ideal, is a return to the spirit of Rome, not the pure and simple repetition of the past, which would, on the other hand, be unrealizable because nothing is repeated in the contingencies of the world, but the integral adherence to those eternal principles of truth that are contained in the Sacred Books and expressed by the ancient symbols. This vast work of fascification implies an enormous effort that must be attempted by men of good will if the West is to be saved from catastrophe, not so much the external material catastrophe, which, alone, would be of little value to us, but the profound, internal, spiritual catastrophe: t h e catastrophe of the life of the spirit, the collapse of truth that is already taking place in this tormenting unleashing of im pulse, aspirations, errors, egoisms that has never found a period adequately similar in the history of the world.

Europe has no fixity because it has no tradition: losing sight of the true "dynamism," as is shown in these pages, the traditional one, it has allowed itself to be overwhelmed by a tetanic quiver of permanent mobility to which it gives the name of "activity," "d'impul so dynamic," and so on. In reality all this is infantile delirium due to a progressive lowering of the intellectual level which, as it subjects spirit to matter, sol oppresses man with the machine.

We are convinced that no compromise can save the Occi dente, for, all that is profane remains so in spite of the thematic va ria tions so dear to European funambulism; a resolute return to that which is sacred, metaphysical, absolute is necessary, *thus*

real. What more cli sacred can the West have beyond the Roman Tradizio ne? Nothing, unless one wants to resort to the nume rose shrines erected in all triaves by the innumerable rehouseers o f exotic remnants normally collected with exemplary impudence for the edi fication of imbeciles.

The Roman Tradition is the salvation of the West in the synthesis of the two traditional forms, t h e ancient and the nova, as we endeavor to show in the course of this essay: this synthesis is the Sacred Romanity that represents the Universality of the spirit of Rome.

We intend Rome to be t h e sovereign unifier of the spiri ti, of men, of peoples, and that the *pax romana* is truly the *pax augusta*, sacred, the one that is realized in the depths of co science illuminated by the glow of the realizing power, that is, of the Spirit - of God, and the external one that is harmony also and above all through struggle. This is for us the universal peace to which men of good will must strive, not the peace of the so-called pacifists, which is unrealizable and if so harmful, but the resolution o f every conflict within the same traditional framework: it matters little whether there are contrasts, conflicts, wars, as long as they take place within a traditional society, governed by a norm that cannot be of a divine order. But we understand divine to be that which is really divine, that is, the Sacred Science whose repositories are the Sacer doti and whose defenders are the Warriors: this is the Ro mana Tradition: to restore to man his dignity, to lead him back, through contemplation and action, to the extent of his own strength which varies according to the individual, to the Supreme Principle which alone is and without which nothing would be of what exists.

The true power o f man expressed by t h e fulgural emblem that is the Fascio Littorio, consists in the realization of his divine nature and origin: to the physical brutalism and the turbid psycholo gical tortuosities dear to the moderns, we oppose the great and inexorable light of the Spirit cli God that illuminates heaven and earth and makes t h e latter the necessary vestibule, the obligatory vehicle for the attainment of the indefectible culmination. But to effect this restoration, Sacred Warfare fought *pro aris et focis* is needed, for the triumph of Tradition against the imbestation of the West caused by centuries of deviation and ignorance. It is necessary that secular prejudices fall one by one, that ignorance of the truth dilute

forever, that uomm1s do not pretend to be what they are not, but that each one resume his rank, serve the Truth of God, obey the law and consciously submit to the rulers: in this alone will consist his true freedom and dignity. The amor fo scheme quantitative leveler, murderer of human freedom, must disappear in the face of the restoration of castes, which alone can ensure the resolution of the hateful conflicts originating in the materialistic view of things.

We think that a few men of good will can me nd this holy war to a good end: it is not necessary, w h a t would be otherwise impossible, for everyone to come to the consciousness of traditional truths to the same degree and to the same extent, that they are difficult, profound and boundless. But if each of those individuals would accomplish his work hierarchically, first in himself and then with others, we think that in a period not long but not even very short, Europe could lead the world to a superb equilibrium where the divine power of man would truly be affirmed.

A few words about this essay which is a mere hint and not a treatise. It has been written and carried out in *absolute place* without c10e any reference whatsoever to prevent dissipation and deviation: it is *said* and not imprinted, *spoken* and not written, for which reason some chapters, especially the first, have a spe cial exposition due to the difficulty of the subject and t h e impossibility of expressing it adequately. Those who turn their thoughts to these difficult things will find many analogies and doctrinal equivalences in tegrated and not expressly hinted at: to these it will be said, for example, that the title of the first chapter " The Silence " corresponds exactly mind the two traditional terms *Mauna* and *Saha;a*. To them and to all those who read these pages, to excuse t h e imperfection of la forma and remove any false opinion about our intentions and claims, we will repeat Dante's words in the same spirit and with the same frankness.

"Oh blessed are those few who sit at that table where the bread of angels is eaten! And wretched are those who with the sheep share their food! But however each man to each man naturally is a friend, and each friend grieves for t h e defect of him whom he loves. those who at so high a table are fed, not without

Misericordia are in ver of those who in beastly pasture see grass and acorns without turning eating. And so that mercy is ma dre of benefit, always liberally those who know lend of their good wealth to the truly poor and are almost living fountain of whose water the natural thirst that above is names born is refreshed. And I, therefore, who do not sit at the blessed table, but, having escaped from the pasture of the vulgar, at the feet of those who sit, I recollect what falls from them, and I know the miserable life of those w h o m I have left behind m e , because of the sweetness that I feel in w h a t I recollect little by little, mercifully moved, not lying to me, for the wretched I have reserved something for them.

No error can long prevail against the traditional truth that alone will restore the West to its law and freedom unless it prefers its material and spiri tual catastrophe. We believe that an effort must be made for t h e triumph of truth and the elevation of immiserated and fallen man, enslaved and proud at once of his own chains, forgetful of the true power that is the conquest of eternity and the return to the Lord, Supreme Principle and source o f absolute bliss.

PART ONE
THE DIVINE CYCLE

1.

THE SILENCE.

In the essential nudity where the Photmas vanish and the Rhythms extinguish, here is the point of confluence that is the origin and the end, the center and the circumference, the vertex and the base, the interior and the exterior, the whole and nothingness, being and nonbeing, heaven and earth, absolute determination and absolute indeterminacy, the ir reality of semblance and the semblance of unreality, fullness of all that is empty and emptiness of all that is full. Ineffable solitude, infinite matrix of what is not yet and of what always was and will be, is recognized in the entire fullness that is absence of all presence and is above all presence of all absence, limit of all limit, illimitation of all limit, apogee of all aspiration, annulment of each, absolute affirmation and absolute negation; source of an eternally original and eternally flowing perennality, name of the unnameable and unnameability of any name, recurrence of the new and novelty of the recurring, harmony of the discordant and discordance of every harmony, reabsorption of totality in a point and expansion of unity in the whole, omnipresence of the invisible, omnivadence of the imperceptible, absolute ubiquity of the indeterminate.

Stop and flow, bed and wave, irradiation of darkness in the light of all light, beyond what is affirmed and what is denied, beyond the thinking that thinks in the thinking that is thought, beyond the purity of all impurity and the impurity of purity itself, in the abandonment of what was never left and the preservation of what never was

abandoned, for the sanctification of all evil and the malefication of all good; between the one who is all and the all who is one, in the glorification of the last and in the abasement of the first, there where nothing light of this light, in a light that of itself is light.

It is the unchanging center of all mutability, root incapable of every labile weapon, flashing of night in a night that is only light, reduction to zero of the totality, unification of the different in a unity in which all divergences are summed up, truth of every error and error of every truth, death in life and life in death, essence of nothingness and nullity of every essence, yes that denies and no that affirms, finite in the infinite and infinite in the finite. Indimensionality and absolute permeability, cliff that clouds itself and cloud that rufifies, reduction of the future to the past, annulment of the past and future in the present, absolute hypseity of the present in the infuture of every past and in the preterity of every future, it is the secret of the Person, it is this one that immeasures and intuiandosi s'inLuia, it is the voice that is silent, it is the silence that is voice, Silence that in itself sings and of itself singing in itself only sile.

With the nullity of any gestation, the original unspeakability is complete in the nakedness of any attribute other than the total and radical essence, similar to a sea without a wave, a sky without stars, a light without a shadow, a desert without wrinkles, without oasis, uniformity and evenness, radical inqualifiability, indecomposable totality, simultaneity revealed apically as the immense motionless flower emerging from a long vegetal development that contains root and stem in the expansive unity, ultimate aroma of a thousand worlds surpassed and dissolved in the aerial floral trauma. There is mirrored the root as in the omega is mirrored the alpha in an analogy of position, of development of which the reality of the world offers only symbols and approximations.

Silence is an attainment, a perfection, a return of creative asceticism where every syllable is emptied, every voice is exhausted, every melody is extinguished because nothing more emerges from the neutral uniformity, nothing more rises from the absolute level, nothing more breaks down the actuality resolved in a radical apicality that has dissolved every passing, every transformation, every degree of ascent in the domination in contrastata and absolute.

If we think a process, this, Silence, is the resolution of it but without residue, having no traces of having been other than that

which is, almost resolving the beginning and the end, the beginning and the end in a state that is neither one nor the other; being properly one and the other. Figuratively, one speaks of beginning and end where in reality there is neither term nor degree nor boundary because sameness does not split, ipseity does not alter, unity does not break, universality does not specify, uniqueness does not resolve, ex seity does not existentialise, uniformity does not formalize, centrality does not polarize, eternally in itself abiding and of itself enjoying immediately and indivisibly.

This is the mystery of Silence that is revealed in those who unveil its fallacies by denuding appearances, loosening bonds, exhausting the limitations of parvenues, releasing Forms and Rhythms from contingency, recomposing what is apparently part and substantially all in the whole and all in the one. The mystery of Silence is the equalizing of beginning and end in absoluteness, immediacy, and realization. What is ostensibly expansion and development is actually concreteness and death, fallacious unity, deviating multiplicity, illusory limits and trespasses, isolations and of detachments where nothing disturbs, varies, decomposes wholeness and infinity.

Thus the return is a fulfillment which in turn is a return, without the two terms, taken in their common meaning, indicating a passage, a restitution, a reintegration from one state to the other because these appear only in an illusory way but do not exist in the eternal and unchanging Reality. The terms we necessarily use to express unconditional, absolute, and infinite Reality are inadequate because they are adapted to human faculties that adhere to apparent truths whose meaning must be grasped in order to complete their limiting function. Stripping the word of its common and light meaning, one could say that what appears to man in the world is a *game*, a net, a guide and labyrinth of Truth, the weave of which one has to traverse to see it vanish before the true and pure light of Knowledge.

Having arrived at this state of denudation, the terms that can be applied to it are each arranged in its entirety, that is, each with its opposite because one alone would only partially indicate what it is intended to denote and which embraces the absolute indetermination that results from the balance of determinants. That state is Silence, which can be understood, in its most

high, as the Supreme Reality, while in the process of asceticism interior, it represents the attainment of a stage where, having suppressed all multiplicity, all that appeared in it, in order to neutralize itself, becomes di-

spone with its opposite and, from this arrangement, results the equilibrium of sameness, the harmony of unification, the restoration of unity.

If we take birth and death as apparent terms of the human and cosmic process, pointing to these as two positives, before and after we get two negatives that correspond to the *silenzio* understood as origin and end, predetermination and postdetermination. In man, the wailing and the wheezing symbolically represent this apparent rupture, interruption of Silence in apparent birth and apparent death: one precedes an illusory development and the other determines the cessation of this development. No one can claim that in absolute knowledge birth and death actually exist since, if they did, these terms would be situated between a nothingness that precedes and a nothingness that follows, which is absurd because if nothingness is nothing, it is before or after what it is, that is, after all, the whole. The illusion of being born determines the illusion of mortality where nothing is born, nothing dies in the eternal invariability of the Supreme Reality. If, by being born, one breaks, apparently, a homogeneous continuity that is Silence, by dying, apparently, one closes the fallacious parenthesis with the same interruption, but in *inverso rapporto*, for the reintegration of Silence.

Birth and death are the two opposite terms from which the whole dualistic series of the denominable is derived: if these two terms are apparent, the whole series will be apparent and valid only for man in the world as long as he believes he exists, and with him things, as an entity separate from the Supreme Reality. If the realizing knowledge of this one reality achieves the reintegration of the apparent state interrupted by birth and death, this state, the *Silenzio*, is expressed, insofar as it can be expressed, by the parallelism of the denominative series in the function of absolute equilibrium, that is, of unification, strictly maintaining the two terms, the two opposites, but in such a way that they are neutralized.

It is not possible to arrive at the Supreme Reality without the complete antithetical assumption that exhausts all divergence, all duality, resolves to sell them in balance of compensation, the one of the terms placing itself in the-

the act in which the other is placed so as to constitute an absolute equivalence and equipollence, an indispensable condition of integrative knowledge. The Silence would thus constitute the maximum chord of a circle whose points of intersection are birth and death, and its straightness absorbs the moments of ascent and descent neutralized by the passage through the center which is the Supreme Reality, the place of absolute equidistance, of convergence of the two opposites that are placed homogeneously equivalent so that the one, so to speak, reflects the other, neutralizes it according to its approximation to the center. Developing this scheme will result in the complete human and cosmic cycle on the one hand and their relation to the Supreme Reality, for by positing an initial point, birth (N), and an end point, death (M), there necessarily follows, by the law of closing the cycle, a prenatal and a postnatal stage that are analogically arranged by respect to the center in equidistance and equivalence.

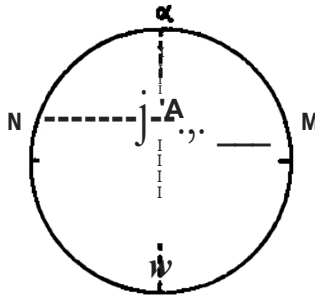


Figure 1

By joining the two culminating points ($\diamond w$) representing the maximum ascending and descending phases, we obtain the symbol of the Cross, birth, death, resurrection, ascension into the totality of Life that is truly the Way. Regardless of this last symbol, the line N - A - M represents the state of indetermination as soluta which is the locus of all possible determinations, that is, Silence. The possibility contained therein is provided by the contraries that coexist equivalently constituting the balance of indifference-

tion, of the neutrality of which the poles are birth and death in reference to man and the world.

This state of absoluteness, of oneness differs from another higher state constituted by the point, by the center A, the symbol of unity, of unspeakable absoluteness that represents the fourth state, the Ineffable. The relationship, symbolically expressed, is as follows: the point (A), the Ineffable, is polarized because it is reflected in itself by opposing itself: thus we have the N-M line that constitutes the opposition birth-death, in other words principle-end: in the constitution of this opposition, still ideal, unexpressed, there necessarily appears the point itself that takes a median position between N and M, birth and death, and represents (A) the center, the Ineffable. Unity and trinity thus appear in dissoluble while the binary opposition N-M is immediately, just as it is, resolved in the Trinitarian form. This is the mystery of the point in the line that is Silence. Whereas of the point (A), that is, of unity, nothing can be said except that no determination — being indeterminable — can fix its nature, no category, not even that of being, can define its essence, no image can adjust its meaning, no name can communicate its form if not the divine aspiration; of Silence it can be said that it is that which is not insofar as the "is" reflects the "is not" in the state of absolute equilibrium, when the principle of N-M duality is closed, so to speak, in the matrix of the unexpressed and undifferentiated.

This process that goes from Unity to Oneness and can be represented symbolically as a point A that polarizes N... A... M and at the same time resumes its nature as a point situated itself at the center of the N-M line as A, that is, as the fulcrum of an invisible balance of opposites, a trinary term that resolves the binary N-M, is all divine, that is, neither expressed in the form of Rhythms nor in the form of Forms, and constitutes what might roughly be called the divine creation, the supreme cycle, the miracle of unity, the mystery of the Trinity, the metaphysical procession, the eye of God, the hyperuranium tree. Each of these names nations may agree, depending on the intuition of those who adhere to it, always keeping in mind the inadequacy of any expression of homage to the mysteries of the invisible. Distancing, in absolute transcendence, all that relates to the origin and end of the Divine Mystery, which has neither origin nor end, can only be realized by a

transformation, a transition (death) from the human to the divine to which the forces of man alone are not sufficient. Those who claim otherwise are wafflers, vainiloquists, demented. The realization of the divine is accomplished with the divine and in the divine and is not possible without the Son of God whose symbol is the Cross.

Silence is the place of Divine Possibility and represents the inexhaustible womb where contraries are arranged as on the N-M line the points, homogeneously, in constant reference to the center that is unity. This metaphysical place is a state of realization, the ultimate degree that precedes the mystery of unity, station before the Ineffable and is indicated by the word Silence because there the dilution of all voices takes place except the voice of the One that is heard as the last aroma of Divine Darkness. We should say.

" light " if this term did not express a revelation more than the ex w without of the Principle which, in the face of earthly light, is darkness i.e., boundless light, light upon light, light in light, light plus light, unfathomable depths of darkness because the more one sinks into it the more it increases in volutes of overlapping, intertwining, enveloping abysses, suns in suns, galaxies in galaxies, fulgurts in fulgurts, in the glory of the Holy of Holies, in the eternity of Truth immeasurable, unspeakable, unthinkable except by Him who is She and She who is He, for in Him is inLeia who in Her is inLuia, cascade of suns in a flight of skies where light thickens, thunders, sinks, s i n k s, from riverbed to r i v e r b e d, divine ocean whose bed is He, whose wave is He, whose shore is He.

The confluence is diffuence in the centrality that is omnivadence, in the dissolution of all Forms, in the exhaustion of all Rhythms, in the integration of all silences into the Silence so that one voice may be heard, the voice of Him, one face may be seen, the face of Him, one love may be felt, the love of Him, one knowledge may be realized, the knowledge of Him, one may become, Him, one only be, Him, one truth come true, Him, form of all forms, r h y t h m of all rhythms, silence of all silences, voice of all voices, face of all faces, love of all loves, knowledge of all knowledge, unity of all unities, becoming of all becoming, being of all beings, truth of all truths, Him for H i m, H i m with H i m, Him in Him.

Countries, provinces, continents, skies, mountains, stars, suns, are aspired to, swallowed up, integrated in the quiver of the divine aspiration that from the deep-

do of the heart, all intellect of love, exudes from the human to the divine, from the world to the Supermundane, from the terrestrial abysses to the celestial abysses, and drags the legions of Forms and Rhythms into the chasm of Si lenzio where the eternal prototypes of birth and end, of day and night, are arranged, of the multiple and t h e unique, of the whole and the part, of the finite and t h e infinite, in a homogeneous convergence toward the Center that fixes them in their principal participation, the ideal axis of the Supreme Reality, the last threshold where the glory of the Glorious One sits in glory of all glories, genuflection of the celestial hierarchies before the throne of the Most High in a thundering hosanna that permeates, pierces the links of the divine chain as each petal of the Rose vibrates of the one in whom it blisses for t h e o n e who blisses, ultimate apex, unique apex, point far removed even from the last threshold, where everything must vanish, even the glory of the heavens, t h e hymn of the blessed, the wing of the Thrones, the Cherubim, the Seraphim, everything must end, everything must- mo re so that He alone lives by Himself, self alone knows, self alone enjoys, self alone loves, self alone adores.

The eyes are denuded, the pal_{pe}bre of duality fall, the pu pilla alone remains before the sun, mystery of all mysteries, reality of all realities, love of all loves, the p u r e s t the greatest, the only, knowledge of all knowledge, absolute integral, union of all unions the most fervid the most complete, truth of all truths the most authentic the most profound, i t , the pupil, becomes the sun in a fieri that is it, realization of all rea_oncations in the accomplished, _{pe}rfect, blissful esseity of the Ultimate Good.

After that, worlds, lights, shadows, Shapes, Rhythms, good, evil, birth, death, true, false return, the divine, t h e human, the heavens, t h e earth, the alps, the abysses, the errors, the virtues, the angels, the devils, the voices, the silences, the days, the nights, the laughter, the weeping, the darkness, the light, the cradle, the grave-all return in an equalization of values, in a transfiguration of forms, in a hierarchical integration, in a homogeneity of disposition similar to that which had been realized up there, in **the** Silence, in the last threshold, in the extreme station, and man, the Wise One, returns man with the *divine virtues*, waiting for the dissolution to be accomplished of the human compound, conscious of truth, realizer of knowledge, already purified and emptied of its humanity, already freed from the

world in the world, already escaped from life into life, already holy
among the

man¹m, perfect among t h e imperfect, liberated among the bound, lord of heaven among the poor of e a r t h , son of God among the born o f earth, restored to cosmic and human prison, he already eagle and king of the blue, clothed in blood and bone, he already body of light and wing of God, hated and vituperated, he already exalted and adored, slave he Lord, last he first, disinherited he the enjoyer of all the gems of heaven, stoned he the triumphant, genuflected he the su blimey, crucified on the servile plank he t h e universal spacer, dead among the dead he alive among the living, born among the born he the unborn, blind among the blind he seer among the seers, abject among the abject he the pure, the exalted. This is the mystery of t h e pas sion and death of man the son of God.

The seed of the Silence germinates in the peace of the divine bed in an absolute, unitary, s e l f - i n - i t s e l f fertilization, in which it is the S e l f - b o r n who was the Mother and it is the Mother who was the Virgin, veiling t h e unveiled, with the veil of the v e i l i n g , dressing the naked with the robe of the dressing, stopping the elusive, limiting the limitless, giving the divine instant a cycle, the inexpressible a n expression, the self-born a father, the son of self a Son, the inviolable uniqueness of the point a consubstantial reflection, mirroring and integrating with it, absolute collimitation, "I am" becoming "you are," negation becoming affirmed, ingenerate becoming ingenerate, image becoming a mirror, s i g n o r e becoming a servant to serve his lordship by restoring the eternal do-nation in an eternal restitution, making of one's b r e a t h a breath that rhythms in the breath, of one's life a death so that from death the one and only life is realized, in a complex of knowing to known for the glory of knowledge, of lover to beloved for the supreme triumph o f love, pledge of a reality that is part of its totality to show that nothing is in the whole that is not all in all, from self going out to enter self as i f entering could who can never go out being the is in is, the omniunity, the place where all places are located so that one is *the* place of all p l a c e s that is nowhere, this is the mystery of the two points in the Point.

The father makes the son so that he may be the very son of his own pa dre, the lord makes the servant so that he may be the very servant of the same s i g n o r , the point bilocates to be in the point the point that is point to, generating itself in the begotten, begetting itself in the begetter, explicating itself

to imply itself, altering itself to immear itself, process of a reality that is itself its own process, opposition of light to light in a light that of itself alone is light, dialogue of t h e o n e in t h e o n e for the one of the one in the womb of the one.

Silence in silence becomes the voice of silence to mirror itself and hear itself, to be and to become, offering itself as a gift to the giver so that the "I" to the "you" that is I says "you" to the "I" that is you, posing and o p p o s i n g i t s e l f to repose itself in its opposing, voice that is silent to voice that says, giving divine logo of the point, power of wisdom in the wisdom of power, person in the person of the person, thus is actualized the mi stero of the one in the two of the three through the divine womb where the golden germ blossoms in t h e p e a c e of love that in the beloved glimpses the face of t h e l o v e r, flower of the one, shadow of the light that is mirrored in itself and, from itself proceeding and processing, in itself abides.

"You were before I was," says the P o i n t to the Point, "I was before I became in you," says the Point to the Point, and the immensity of the power is wise in the infinity of wisdom, for he who knows, he who can truly, and the absolute real is only the absolute knower of the infinite possibility actualized in eternity.

But as soon as the power grasps the mystery o f u n i t y and the Pun to stand in absolute existence and absolute certainty, from Lord he becomes Father and thus begins the descent by creating the hive, the matrix, de-flexing and inflecting the center into a vertex of triangle from which, by means of the three, the two will be born in a self-generation of light
In the light that became shadow and darkness, to see germinate what is made by Her in Her.

But this, which is a descent, is also a perfection may king, for it is accomplished without t h e o n e and the two and the three coming out of t h e r e a l i t y of the divine cycle: it returns to the Spirit that which is born in the Spi rite, even as it becomes flesh to show that in its most recondite negation the highest affirmation of its plenitude is realized, and that birth is a divine mystery to those who do not know that *everything* is *divine* and that everything is mystery and that it is immaculate con
ception of what proceeds from God and returns to God.

But this birth cannot be accomplished without t h e a l v o where the light created his bed of darkness to emerge in a light
Who will turn all darkness into light. The virginal hive is the divine tene

bra, the gestation of God where the breath of the one through the

three arouses the two, without God's infinite simplicity being broken or diminished, without the procession of the two from the one into the three being anything other than He and nothing other than He, for in Him is what from Him coming in Him remains, nothing being able to be that He is not, nothing from Him being able to come out of Him, nothing in Him not being, born in the b o r n , He alone not born.

But, for the first mystery to be, for t h e one to be two in the three, it is necessary for the other, the second mystery, to be fulfilled, the autogenesis of light in the holy matrix, in t h e virginal hive in She who makes h e r s e l f shadow, darkness in order to generate in light, in She who humble and al ta, makes herself the bed of her own creature whose creation she herself is, in the infinite love of the creator who makes her womb to com plete the integrative cycle of his own power, to make all in Himself be, even when rejecting Himself H e estranges Himself by the clemency of His Lordship and the authenticity of His seal.

The Virgin is the seal of God because that which is born from Him, in Him abiding returns to Him, without the halo being torn in the procession of the Son from the Father by the Spirit, without the divine unity b e i n g altered: the ego intuendosi inLuia and in the darkness that from the lu ce makes the light gush forth for the triumph of the light, the di descent of the Spirit is recomposed in the ascent of the Son, and this is the Mystery of the Incarnation, whereby the divine infinity grasps in Himself its mystery for a light that makes a shadow of itself, for a shadow on which the oozing of the divine seed gives birth in the earth to the Son of Heaven so that all the earth, beholding H i m s e l f in Him, with Him returns to the Father and from the Father into God in Whose name all is holy because He alone is H o l y , Holy, Holy.

Silence can conceive of itself as the absolute absence o f all rhythms, and in that case it is beyond any intelligibility or expression or communion, since it results from the nullity o f every attribute, from the va cuity of every content in the inessentiality of every essence, in the annihilation of annihilation and in the nonexistence o f every existence, beyond the point that is origin and end, in the sublimity of the inaccessible, in the inaccessibility of the inexpressible, pure hypseity of nothingness, pure nullity of hypseity, unintelligible, unthinkable, ineffable, incommunicable, zero that inzererates itself and of its zereness makes the triumph of incommunicable absoluteness.

Absolute degree that is not even a degree since neither is it reached, nor remains there, nor originates there, nor ends there, beyond the mystery itself, pure inesseity of the unnameable, perfection in the perfection of God, God's world in God, unity without number, without series, without assignment, of Only Self in the abyss without margin And bottomless, *hic illic ubique nusquam*, no d'ogni sl, God of God In God. This is the supreme absoluteness of the Ineffable.

But behold He is revealed to Himself in the revelation of revelation, in an opposing that is a posing, in a distinguishing that is unifying, in a participating that is incommunicability to others than Him, in the sovereignty of His own empire; God contemplates Himself, He is the Lord of His own lordship, interdicting that others be other than He, denying any being other than the being of His being, in the very unmentionability of His essence, eye in eye, vision of the one in the one, negation of any affirmation other than the affirmation of the affirmation, universality of dominion in the lordship that excludes any other lord than the Lord, any other being than the Es sere, esseity of the being that alone is being in the essential, so stancial unity of all beings contemplated, experienced, integrated, eternalized in the unity that denies all plurality by affirming itself as the integral circulation of the exclusive centrality of every other reality outside of its absolute reality, discerning nothing but Self, denying every other than Self, gathering all Self into Self, repeating in every other Self so that the other is the Self and there is nothing but Self, only sign the Lord, no one but He, in the affirmation that of every being makes the esseity of its own being, where all persons imper sonify themselves in Him so that they may be nothing but He, so that there may be no other He but He, limiting every affirmation with the negation of every affirmation except that of His Lordship, negating first, affirming then, without the before being a before and

That poi is a poi, without the negation intending or able to exclude anything that is not included in the exclusion of all inclusion for the protection of His quiddity that does not alter itself by inessing itself, but excludes all finiteness for the absolute tangibility of His infinity, luce that says " there is no light but light," light that says " I am the light," the denial that there is any other light by affirming that there is but light since all darkness is not light except in the light that is light, and so nothing that is not He is He, since He

is He and of nothing else can be said to be He except Him.

Here it is God who speaks: "There is no God but Thy Si gnor," and in the affirmation that being is, there is the denial that there is nothing else but being, forbidding that of being it should be said altro that it is, so that the seal of His sovereignty is in every appearance the only primal and original reality, obfuscated by ignorance, reinstated by wisdom, obliterated by man, reaffirmed by God for God in God and in Him alone.

Here God knows by loving and loves by knowing in an exclusive wholeness of all otherness, only in His Lordship that affirms His own infinity with the exclusion of all other finiteness, circularity of esse re in being by the very inexpressibility of being that is being, that says to man and things: "You are not since I alone am, I am what I am and there is nothing there that is not."

This is the degree of adoration, lordship, love, knowledge, Reality that is reflected in Himself to assert itself one in the duplicity of the aimer who is aimed at, essentiality of right on premo whereby everything is in Him He alone being Him, nor else is He but Him.

This is the first degree after the Ineffable, that of the Lord. In this degree all rhythms are superlatively unified in Him, in the Lord who understands them by embracing them in the infinite wisdom of the

His love where everything is in Him, but this totality is not distinguishable from Him except because He contemplating it contemplates Himself in it, in te grandovisi exalts Himself in it, exalting Himself softens Himself as the dominating center of the whole, in the synthetic globality where nothing emerges distinctively mind, in the panoramic plenitude of a vision whose perfect circularity makes every disparity cease, every inequality, every separativity, homogeneous subjugation of rhythms restored to the elementary tonality that is mirrored, aimed at and blissed in it. If the first grade is the Ineffable, the second is determined by saying that there is no ineffable other than the Ineffable since the Ineffable alone is, and this truth is the annuncio, the prophecy, the good news, that which from heaven was brought to earth so that from earth it might ascend back to heaven completing all the possibilities of the divine cycle from the radical ineffability to the ineffability of the ineffable in the ineffability of the ineffable, wherefore he who says He says He since of Him nothing is He but He.

The integration of this second degree is the "face to face with Him" in the revealing realizing immediacy, in the fulfillment into granted and comburent, in the illuminating light, in the voice that fills all silences and that of its sonority makes silence that is heard, is lenzioso listening silence, repetitive integral percussion, unitive equalizing, servant so that the Lord alone may be, so that the Father alone be, man because God alone be, I because He alone be and nothing else be worshipped but He and He alone be worshipped in Him, in Him being none other than He, in Him knowing Himself, in Him integrating Him, in Him reflecting Himself, in Him totalizing Himself in the comprehensive and exclusive unity of every other unity than She, univerting Himself in an absolute polarity centralizing all points in the Point, in a knowledge of love purged of all love that is not love of knowledge, denying all affirmation that is not the affirmation of His affirmation, bending all creatures into the glory of the Creator, annulling all lordships in the exaltation of Signory, making silent that only Silence be in the ineffability of His voice that reveals itself in the sameness of His hypseity and confines itself in the trespass of His universality and omnipresent in the unity of the-

- His wholeness by saying "no Lord, no lord but the Lord king, no being but Being, no father but the Father," revealing by veiling the face of His own light, from the prohibition of the no al-

l 'absoluteness of silent, externalizing the inner in internalizing of the exterior, for the absolute intimacy that reabsorbs prophecy and filiation at the point where the one is everything, beyond the point where the one is nothingness since of Him nothing else can be said, nothing else can be thought to be, except in the inattribution of any name, point, limit, in the infixability of any center, there where the "there" no longer exists, neither light that shines, nor darkness that obscures, nor veil that unveils and unveiling veils, but the Unnamable, the Unspeakable, the Unthinkable.

On the threshold of the first and last degree, which is not really a degree, but the extreme limit of the abyss, on this threshold, on this liminality of the Ineffable, lies the second degree, the ineffability of the Ineffable, the love of God, the knowledge of God's love in God, the divine unity of God's world, God's God in God, and on this threshold there is a prohibition against anything being said about Him except Him and an affirmation that He is Him and a love that He is in me that I am Him.

Degree where the Creator's creature and the Lord's servant and the Father's son professedly proclaim God, nothing but God because God alone is God in the cognitive love of God in God. They are, Peace be upon them, the watchers of the abyss, the defenders of the inviolable, the exaltors of the Ineffable, the guides \blacklozenge to Supreme Reality, the scullions of eternity, the masters of the world, the defenders of the Inaccessible, the saints who affirm, interdict, exalt no the Holy of Holies, the unnameable Name, the Inaccessible Access, eternal seals of eternity before the abyss of eternity, first, ultimers of the First that is the Last in the unity of the One unmistakable, inattributionable, unintelligible, unrealizable by none other than Self, in null the other than Self for none other than Self, Self of Self for the exaltation of Him.

The Ineffable, the first degree that is not degree, and the ineffable of the Ineffable, the second degree that is actually first degree, are followed by the fulfillment of the Ineffable, the Kingdom of the Ineffable, the kingship of the Ineffable, the first man in God's kingdom, the first creature in the Creator's world, the first born in God's wilderness, the first voice of God's praise, the first act of God, the first recognition of God's will, the first affirmation of man's sovereignty over creatures in the eternal springtime of God's creative breath, in the Edenic exaltation of creation, in the balance where disparity exalts perfect communion, homophonic waves of a blossoming Ocean, primordial lights of a present and definite stellarity, flowering of the holy wilderness, life of life in God, integral attainment of the sovereignty that God the Lord exercises by withdrawing Himself, so to speak, from His domains, so that the beginning of creation is man, creature seal term, end of creation, royal deambulation, spatial and fruitful kingship, joy of man in God, essential solarly of the creature aiming at the Creator in the fullness of creation, descent of God, ascent of man, totality of man in God, revelation of the universality of things in the universality of imperium, actualization of Him who makes Himself all and in all things distinguished, outpouring of all the rhythms of which celestial pulses and quivers of the life that is his, but in the life that is only life, human culmination and divine threshold, beginning of man in God and attainment of man going to God, flower of the earth before the stellar abyss of heaven, communion, equalization, specification, univocity of all things in the kingship of man over things, divine birth of man, totalizing gaze of God on things, fruition of the eternal

spring of the world rebaptized into God, returned to God so that God may exalt and glorify Himself there-this, the third degree, is the Edenic peace, the first man, the prince of men, Adam, the father of men, God's gaze in creative eternity, flower of all rhythms, truth of creation in the Creator's creature, plasma divi no concretely exulting in the luxuriance of holy plenitude, first and last, child and vigil, integrator of the Jivine fruition on the apex of the earth melting into the crystalline tenuity of the air, this is the last link of eternity in the divine cycle, the first degree that preludes in the heaven of earth to the heavens of Heaven, God who in man traces the mystery of His own face in His own image and likeness, contemplating Himself in the hierarchy of manifestation, in the immanifest pulsating solitude with His own divinity, His creature, Adamo, first master of God's science, author of the progeny in whom He will engrave Himself, in time, the divine seal of Tradition, progenitor of the cosmic miracle where light separates from darkness, heaven from earth, the upper waters from the lower waters where created king, creation, creature in an eternal flash concretely, separately are mirrored in the earth that is all a paradise, v erity of man in God, deification of man and beginning of his ascent into God, eternal prefiguration of his conquest, when, having retraced the creative cycle, he will return to the beginning what he will be in what he already was, instantaneousness of future and past in the fulguration with creative of the moment, divine self-determination in the creatrice sublimity, before man was on earth and after man was on earth, beginning of God in man and end of man in God, mirror of God in the eternal procession from God, opening and closing of the divine cycle-this is the third degree with the Ineffable or the second degree after the Ineffable, culmination of the earth and beginning of heaven, sovereignty of the creature who baptizes the universe with God's gesture, in God's name, in God's attribute, seed of God's seed in the progeniture where the creative lightning populates time, repercussing on the perishing net the eliciting rhythm, while one being and one abiding the Eternal reabsorbs the transient that never was and never will be except to veil and reveal, unveil and conceal in the silence of Rhythms the silence of Forms, and, only the silence evading, return to Him who immolates Himself in the one and unifies in the thousand, aroma of all aromas, Holy Holy Holy.

2.

RHYTHMS.

The Supreme Principle is revealed as silence in its absolute reality -which is the reality of all realities and the place of all possible, in eternity being, in eternity abiding, in eternity of coming what is. In its deep and absolute reality it is the Ineffable, in its permanence it is the Ineffable of the Ineffable, in its divine what it is, it is the Glorious of the heavenly plenitude of the first man. This is the properly divine cycle that is fulfilled in eternity that is, in the present presence of the total and integral being whose limit is infinity, whose center is omnipresence and whose expansion is as solute. This is the cycle of God's truth, of the truth of the Signor and of the truth of man in the Lord for the exaltation of His Lordship.

But divine omnipotence cannot contain in itself all the sphere of the possible so that by apparently extrinsicating itself, that is, by manifesting itself in limited forms of being, it retains its original reality without anything of itself really coming out of Itself, all that apparently is not Itself having to vanish when the impossibility of it being other than Itself is realized, nothing being able to be other than Itself. The divine limitlessness encompasses all limitations, all othernesses that are apparent and illusory when considered separately from that which contains them and in which they melt away like vapors in the sun. There is but He and nothing is He except He although everything is in Him because He.

This is the secret of the truth of the mystery of God, to be able to es-

being everything and being nothing other than He is, producing, creating, everything outside of Himself by remaining Himself, becoming by being, existentializing Himself by remaining one, producing Himself by improducing Himself, limiting Himself by limiting Himself, af by stopping in the totality of the possible that is the absoluteness of the Real: this is the knot of non-duality between what is God and **w h a t** is of God, God in God by **b e i n g**, **G o d** of God by being, God for God by being.

Everything is God but nothing is God except God in God. Only God is God, the creation is only in God, the creature is only of God, nothing can be said to be God except God and only God can say "I am God" and only of the divine can it be said that it is divine, no thing being in itself i.e. outside of God, everything being in God without being God, so that the world is not God but is of God, just as the servant is of the Lord since the Lord is Lord and no one else is Lord except the Lord.

But if the Lord manifested Himself by creating, His creation is not Him because how could He be that which becomes that which is, how could He be the possession the possessor, the finite t h e infinite, time t h e eternity, the Rhythms the Silence, that which has form the infor evil, the sayable and the nameable the Unspeakable and t h e Unnamable?

Anything that has a limit, creation time world man, cannot be a reality because real there is only God and God is the unlimited. To say that the world is God is false because only God is God; to say that the world is not God is equally false because all is God, but this all is not a part that, being indefinite, has the semblance o f infinity, bensl is the omnity of the one, that is, t h e universa lity, the unipresence that is omnipresence for being the absolute presence that in creation is sublimated, eternal instant of an eternal becoming that is being that in being is **b e i n g**, that is knowledge of the con scient in the knower, love of the beloved in the lover, bliss of the blessed in the blessed, God of God in God, Holy Holy H o l y .

To say that the creation and the Creator or that the world and . God are one, is an error, because of one there is but God and nothing can assimilate to God but God: but to say that creation and t h e Creator, that the world and God are not two, is the truth because while one i s one, two is not one by implying two unities that to be opposite cannot be the unity that i s in contrastabil mind the unity that is a non-duality. We will therefore say that God is God,

that the world is not God, but that, nothing being but God, there can be no duality between the world and God: we shall therefore say that the world is God's, and God, being able to take back what is His, will take the world back into Himself, and, reabsorbing it, there will be but God, God in God.

So we have God: God and God's world; finally God. Or to put it better: God creates the world and takes it up again by abiding God in these three moments of which the first and third are eternity and the second time, first and third Silence and the second Rhythms, first and third reality, second illusion, first and third God and the second that which is nothing but God. But if we call alpha the first and omega the third, i.e., the last, we will say that alpha is alpha and omega is omega since between them flows, extends the whole series of letters, but God is alpha and omega, is beginning and end, that " from which " " in which " " for which ", origin means and end, everything and nothing but everything.

To say that God is alpha is error, to say that God is the series of letters between alpha and omega is error, to say that God is omega is equally error: but God is alpha and omega, and since no letter exists that does not derive from alpha and end in omega, what is between alpha and omega, the world, is not distinct from God who is alpha and omega, that is, the all in the all for the all of the all.

Everything that comes from Him returns to Him because nothing exists separately either the world or man other than He who is the One who has in Himself the principle of His own existence while everything else depends on Him, does not exist except in Him and is, outside of Him, absolute nonexistence, pure nothingness, pure impossibility, reality. Now if God is that of which nothing can be predicated other than He is what He is and nothing is that He is except Him, escaping all human faculties that could perceive Him, He will approach only that which by its immateriality has for its ambit the pure intuition of the Essences, that is, the intellect which, considered in its absoluteness and separated from the other faculties, is in man the locus of the intelligibles and thus the ray which, emitted by the divine sun, returns to Him. This, then, is the only human faculty that can intuit the divine by stripping it of all limitation and adapting itself univocally to the infinite light of the Supreme Principle.

Intellectual light full of love
of true Ben full of Letizia Letizia
transcending every dolzore

so we will call it the *intellect of love* meaning Dantesquely the realizing power that immediately rises by an act of unitive combination to the divine and to God.

But if the intellect detaches itself from all that is human in order to as surrender to the divine and to God, its domain will not be time that limits creation in the sphere of a *prius* and a *posterius*, in the rigid scheme of succession, bens eternity that is, the present, the shining instaneity that burns with a single flame all separate barriers bringing itself into divine ineffability.

The intellect, thus understood, is love of knowledge, gladness of amore, a divine faculty whose seat is the heart cleansed of all human dross, made a divine heart, becoming a receptacle of light, a^lveo where the miracle of divine filiation is renewed and the new man imparadised on the earth that has become the forest of God.

In the pure intellectuality of divine love, the mystery of the empty heart of all humanity is fulfilled, made womb of light, hive of purezza where the primeval current passes in a rhythm of expansion and contraction that from the one goes to the all and from the all retracts into the one, cosmic respiration, plenary rhythm, inhalation of the worlds, sovereign flowering, zenithal balance that, in exhalation, denies that it is other than God and, in inspiration, affirms that God alone is God. Intellectual love renews the Edenic miracle and rekindles on the face of the earth the flame of Paradise in the lordship of names at whose vibration things and worlds blossom, while Adam resumes the robe of glory in the will of God that is his will and in the seminal wisdom where the future of progeny is purged in the unity of the first born from the breath of God that in the clay melts the enchantment of its own absoluteness and closes the eternal cycle by making of the first man the king of creation, the lord of creatures.

If Divine possibility were limited to what is Her in Her it would totalize in living actuality the ambit of Her omnium and would not realize itself by estranging itself in an opposition necessary to resolution, in a defection motivated by the affirmation of Her Signory, in a fall that apparently breaks the unity in myriad concreteness to balance the ascent that takes up *in toto* the virtues

divine, reabsorbing the indefinite multiplicity of forms into the original informality and reducing the texture of the Rhythms to the instantaneous beat of eternity. The cosmic and human becoming arises in the pupil of the divine eye that impales itself, veils itself, opens and closes creating time, originating the Rhythms, breaking, apparently in itself and really in man, the essential unity to find itself again from the alpha, at traverse the series of letters, in the omega, where joint, alpha and omega, beginning and end, resolve themselves in the Ineffable of the Ineffable it alone truly Ineffable.

Duality is sex, it is the fall, it is man's defection from God for man's return to God. But in order for man to feel all that he is, God mirrored him in all that he is not, that is, in the world, making of this the cosmic man and of that the human cosmos, great man and little man elementally identical, dimensionally different, the one in the other and the other in the one in a real and symbolic balance, in a conformity of disposition that, realized in its plenitude, allows the return of man and the world to God, for neither the world nor man is really outside God, nothing being that is not God.

When man, the microcosm, dilates into the world, the macrocosmos, by making himself what he is not in order to really be what he is, then he returns to God in a process that symbolizes the divine procession since he, man, who is the one, becomes all by making the world and, having become all, returns one in the totalization of existence, in the reabsorption of all degrees of development, in the permeation of all forms that melt away, vanish in the blaze of intellectual love spiking from the hive of the heart mon given by the waters of Letè and enlivened by those of Eunoè, made pure and disposed to ascend to the stars in the ineffability of the Ineffable who is so the Ineffable.

Divine Perfection needs human imperfection in order to negate itself by affirming and affirming itself by denying itself, for if alone were, one-sidedness itself would be a limitation of divine omnipotence that polarizes in the no as light opposes itself in shadow to win itself of greater light. Thus God manifests the world to man in order to lead one back to the other and both to Himself, creature creation resolving itself in the absolute undifferentiation of the first pncip10. How would there be light without darkness whose existence is only

illusory since it is dispelled by the light making itself light? But just as darkness really exists when there is no lu ce yet, so it exists for those who do not see the light-and t h e r e is that will never glimpse it — while it does not exist for those who know the light and know that darkness is a non-reality that *becomes* reality for me
 gly realize the virtue of light when, by appearing, it instantaneously dissolves the night of ignorance, which is the one and only great sin.

It is a sin to believe, to affirm that other is but God, t h a t other is separate from God, that things men remaining things and men can be in God, that he who knows for himself knows for God, that the reality of the v i s i b l e is in the visible, that one can in the visi bile as such glimpse the invisible, that man has any power but in G o d , that God is in other but in God, that God is i n man and in the world within t h e limits of man and the world, that being is what appears and what becomes, that in the two is the one, that from God other comes except God, that human and cosmic relativity matches divine absoluteness, that the human faculties except the intellect of love in the heart purified and emptied of all human residue can realize God, that there is a human super other than in God, that there is strength virtue and power other than in God, that the heralds of God can speak in the name of others other than God, that the materiality of material things, the sen sibility of sensible things and the intelligibility of intelligibles are realities if par ted by the only reality that is God, that man can kneel to others other than God, be in a truth other than the truth of God, that t h e distance between man and God is really as if things and man had existence distinct from God, that a distinction can af stop except in the provisional seat of ignorance and error, that good and evil are two unmistakable realities and not two provisional terms reducible to a state that encompasses and resolves them, that a beyond of good and evil is attainable i n human seat and not really in divine seat, that a man can say

"I am God" until t h e "I," a fallacious unity, ascribes to itself t h e asso lute unity with a monstrous overpowering of shadow over light, of par t over all, of the fallen over the eternal, of the limited over the unlimited, which

human knowledge is divine knowledge, that human beauty is t h e divine beauty, that on earth God can be glimpsed until the earth is made heaven for the glory of God, that man does not

is a child of God if he wants to return to God from whom he has departed only illusorily but not in reality, that the prohibition, that the separation, that the opposition between God and what is not Him is otherwise than so as not to confuse God with what is not God, that anything but realizing knowledge can dissolve this prohibition this separation this opposition by working the unification of the knower and the known through the knowing that is to become that which is known in the loving intellectuality of the purified heart, that man can save himself otherwise than by seeking in himself the roots of error and making himself fit to contain the truth that must, if realized, burn the same heart that was its womb so that God alone remain.

These are the errors, this is the sin which is the origin of duality, which separates God from that which is not God, which excludes man from the vision of God, which causes him to see good and evil as such and divergent and not instead resolved in a reality that takes them in, which makes one consider as the science of God — which is unificatrice — that which is the science of the devil — separatrix, which closes the door of the Earthly Paradise to man by tearing him away from life in God to precipitate him into the fallacious life outside of God where the primitive harmonious creation will break up into a multitude of separate existences of blind individualities in the torrential flood of cosmic and human night whereby it can truly be said that the world is chaos and that in this chaos man is precipitated for wanting to be man, for wanting to distinguish what is indistinguishable, for affirming negation instead of denying opposition, for wanting to be the arbiter of evil and good he who was beyond evil and good, for not understanding the meaning of the prohibition that affirmed in God that which is God's and no other than God's, thus breaking the eternal *prius* into a *prius* that falsely is born and a *posterius* that falsely dies, from life running to death and from death to death until the ocean of Rhythms and Forms, exhausted in the unfolding cyclic lutto, resolve in divine wholeness, in the night of Rhythms and Forms, in the profound fullness of the Ineffable.

But until then instead of eternity, man will live in time, between the "was" and the "will be," longing for a present that never is, seeking, in the flow of passing, the ultimate *uhi consistam*, undergoing the law of momentariness, vacuity, impermanence, ade-

render to the materiality of the visible as the only reality, believing himself to be a man in the world and a man among men, unable to realize the world in himself and the world in God, a victim of the duality that from the past to the future resolves the divine infinite into the human indefinite and cosmic, feeling himself part of the whole and no longer all in the whole, making the prohibition the invarcable limit, the absolute separation and not the ascertainment of the true God, a victim of illusion himself illusory reality, unable to aim in transparency at the tangle of Rhythms and Forms to glimpse therein the prismatically refracted unity and in the concrete dividuality the real and ideal universality because it is real, ignoring that the totality of divine attributes is actually the absence of any attributes and that the omnipresence of the Rhythms and the omnivadence of Forms is the mask of eternity and the informal, forgetting to glimpse the seal of God, the knot of divine mystery, in the apparent polyhedrality of visible reality.

In this descent, in this fall, man assumes a position of parallelism with the divine reality, as the world before the Superworld, and there remain in him three realities, spirit, soul, cor po, in analogy with Silence, Rhythms, Forms, and three faculties, intel bed, psyche, sensory activity, of which the first and last are in opposition as the informal and the formal, while the second is of subtle nature, shadow, between light and darkness, between intellect and sensory at tivity, between spirit and body, world of Rhythms, between the Silence and the Forms. This triplicity exists as long as it perman ga the cycle of descent, of fall, it is fictitious and illusory when this cycle has been exhausted in the essentiality of the eternal divine, and, men three, starting from God, spirit is first, starting f r o m man, sensory activity is first, and the process of returning to God follows the reverse path from the divine to the human. Heaven, Purgatory and Hell are the three realms that correspond to those three realities and faculties, for in the first the intellect, Silence, dominates, in the second the psyche, Rhythms, and in the third the sensory activity, Forms. Analogically in the human body, the heart corresponds de to the intellect, the brain to the Rhythms, the rest to the Forms, and among the elements, to the first the fire, to the second the air, to the third the earth, while water constitutes a reality of transition and not permanen

ce from Forms to Rhythms. **T h e** latter facet eternity in the
time and create **the** duration that is psychic time, while **the** tem-

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po properly is material duration: the intellect is beyond time, in the immutability of the eternal, being the faculty that alone realizes the Silence in the purified heart and made divine womb.

Rhythms are the subtle root of formal development and constitute the invisible net that envelops cosmic and human becoming, forming a repository of influences that manifest themselves inopinately to those who do not know the laws that govern and determine them. We call them rhythms because they act in the same way as the imperceptible tracing acts on the sonic development, being able to exist separately from it but always determining it should it manifest itself, giving rise to the sonic form of which they are in some way the punctuation, the hidden notation, hidden determinations of the formal plastic manifestation that, like shadow, accompanies the form and supports it, immense texture in whose voids the formal specification fits.

In man, it is the psychic body, the human phantom, the shadow, within which human individuality with its characteristics and limitations is elaborated. Most important element because it stands between the Silence and the Forms, approaching the former for its, let us say so, in visibility, to the latter for its determination that constitutes the vinculus of individuality when this, the product of ignorance and the fall, does not dissolve by resolving itself in the reality of the Silence, that is, in the realizing intellectuality of the supreme truth. Their existence in the face of Divine Reality is just as illusory as that of the Forms, since in the 1reality of God only God exists, but on the human and cosmic plane their importance is enormous constituting them the invisible key of the senses whose activity they modulate, and that dark fund which in the sign develops indefinitely incorporating itself into forms and vivifying them according to the current that dominates in the igneous layers of human individuality.

Rhythms are the transition from idea to form and create the imagine that is the precipitation of the intelligibles; they are the concretization of ideas into luminous vibration of which form is the material projection. This process has enormous importance in human sphere where it conditions the world of appearances into a permeating current that is powerful because it is invisible, shaping human destiny, capable of binding man in life and after death should he

is unable to return to the one reality that is God by reabsorbing the Forms into the Rhythms and these into the Silence.

One could in a way say that the world is the reservoir of the Rhythms that sway in the intermediary space corresponding to that between the earth and the moon, determining the complex overt and oc cults, constituting the indefinite variety of existences in life and of

three life with or without the support of the Forms, darting invisibly, prodigiously insinuating, provoking, reinforcing the human and cosmic illusion if the realizing knowledge does not equilibrate their cast, recomposing their intensity, adjusting them to zero, so that, dissolved and annulled, only Silence reigns in the ineffability of the paradisiacal degrees that from light to light, from vertex to vertex, deepen, unify, gather in the divine gurgite.

Then the illusion dissolves into the sole reality of the Unnamable and the threshold behind which creation resolves itself into the Creator, the creature into the Lord, the Lord into the One and the One, of the One enjoying, in the plenitude of divine omniscience, celebrates the glory of the Most High who alone is holy because He is God of God in God, Holy Holy Holy.

3.

THE SHAPES.

Form is a limitation and precipitation in which the elusiveness of the Supreme Principle apparently continues by denying itself in the material determination that fixes the imperceptible and locks the infinite into the fallacious circumscription of the material world. The sphere of Forms is **t h e** last stage of the fall that finds in matter

the limit, the constraint, the perdition. They are but in the night of ignorance as crystallizations of rhythms fixed in a determinate vibration, voids of being in fallacious fullness, concretions of congealed breaths in a truncated volute, indefinite multiplication of the unity deprived of being, but forced into the cycle of becoming in a depletion of dross which, without symbolic correspondence, represent the death of true life and the petrification of the Spirit of God.

In this sense they are the dust of the earth, the inert bones of reality, thicket of fallacious unity where the life of darkness teems, apparent denial of light on the human plane for those who have not come to the knowledge of non-duality and who believe that concreteness is an indication of truth, that the limiting scheme is for them nothing more than a clash in an obstacle not yet removed, vanity of appearance closed within the scope of its delusion.

Out of this delusion arises the impenetrability of matter depicted by the descending force that binds it to the fallacious center contracting the in a death pang to constitute the cave of the world before the prisoner of ignorance. But this fallacious forest essentially reflects divine truth for those who place it in the-

its true light by penetrating the impenetrable and making its tenebrous nature dissolve, disposing it, dissolving the full in the void of form that is the reality of all realities. This knowledge considers Forms not distinctively as individualities obedient to autonomous laws of development contained themselves in the human and cosmic sphere, but parvenues of an informal reality that understands them as expressions of its own possibility that serves to veil and re veil, veiling with unveiling and unveiling with veiling without its reality can ever be hidden by anything but its own radiance.

The fallacy of Forms consists solely in the ignorance that separates them from reality by considering them as autonomously existing, definitively closed, specifically individuated, i.e., indivisible. The miracle sufficiently shows how little consistency there is in the leg gi that governs the Forms considered in their externality and in their purely material relations and not reconnected to that which goes beyond them, contains them and dissolves them in its reality of which I do not know

no more than semblances. It can therefore be said that materiality, impenetra bility, and finally the world exist as they appear solely because of co them who, ignorant of a higher truth, *want them to be as they appear*, being unable to penetrate beyond the garb of things to discern their value and nature. What is in the world is actually out of the world, and only by discerning it as a function of what it is not does one truly understand what it is. The human and earthly perspective remains as such, that is, nothingness: he who discerns in man t h e man. in the w o r l d the world, discerns in man and in the world nothingness, but a truly negative nothingness that wants to be everything and not a nothing po

sitive that by denying itself is affirmed and by affirming itself is placed in God by

to which it has never left and to which it never returns except through ignorance.

Things are things to those who want them to be things and do not understand that their "thingness" consists in being nothing but the false immistion of nothingness in the whole, of the part in the whole which, !"ie it is truly whole, cannot have parts. Human reason knows how to consider only under the scheme of separateness when it is not guided by Divine Revelation which expresses itself through intellectual intuition which, in man, is already no longer human, for-

putting him to come to the truth on the condition that he abandon ignorance, error and erroneous views of himself and things.

Now purely human reason conceives of the whole as a complexity of parts, a set of units that fall within a common *alveo* that contains them, forgetting that the whole so understood is no longer such, for if it contains parts, these break its integrity, make it a composite, a mixture, no longer the all-that is, the infinite inseparability and absolute permeation of the One.

The whole is the one, and the one cannot contain parts without ceasing to be one. The Forms are fallacious parts, provisional unities, *limiti invarcabili* for ignorance, *varcabili* for wisdom, dead things for the foolish who are also dead, living things for the wise who, penetrating them, resolve them into the unity of reality and life from which they are only illusorily distinct. In this sense, wisdom is a true transformation which, instead of considering things in their "thingness," annihilates them as things and places them in their light of reality that never ceased to be light except by virtue of error, ignorance and sin. Thus every Form, every thing, can be the vehicle of its own nullity, to the reality from which, let us say figuratively, it has detached itself in order to place itself back in a cycle that reduces external expansion to internal expansion, that is, to zero, since equilibrium is achieved in the neutrality of two motions that, converging at the median point, necessarily prove provisional. Ignorance — and secular science is the child of ignorance — is like a less *mata* therefore fallacious vision that vanishes, as soon as it is surpassed, without residual wake, since, built in emptiness, it falls back into emptiness.

After immersion in the *Leté*, no trace remains of the past error in the spirit of the one who was immersed in it; the erasure is automatic, instantaneous like the dissolution of fog under the solar force that dilutes the impediment and thus unveils and contemporaneously reveals all that the temporary opacity concealed in its apparent impenetrability. Thus ignorance is destroyed by the wisdom that is truth itself without there being a "before" and an "after" except from the human point of view, from which placing, there has really been a transformation while in reality, that is, in the Supreme Reality, everything is as it was, nothing new being able to be there, no addition, no increase, no transition, one being and one abiding in eternal actuality. Things therefore so-

no and are not and in this their fallacy consists, in a being that is not and an is that is a not being: they are for the man in the world that is, as long as he remains an illusion in an illusion, and they are no more, having in fact never begun to be, for the man in this world who is no longer of this world, but, having realized his true nature with knowledge, feels, knows himself and lives in the reality of God, which is the only reality where there is neither possessor nor possessed, for He is God of God in God.

He would err, however, who, confounding the notion of truth in a nebulous and insidious mysticism, would deny the Forms by affirming a reality that, like mist, envelops things by blurring their contours, rounding their edges, but drowning them and keeping them tall. Such a conception is utterly erroneous and dangerous because it confuses the human and the divine through ignorance of one and the other by making of the absolute an amorphous congerie and of the relative the confused elements of a confused whole. One does not erase error and ignorance by compromise, that is, by a greater error, by confusing instead of clarifying and disguising instead of suppressing. In the measure in which human language can express certain things, and that is, the imperfect can adapt to the perfect, the truth is this: in man is affirmed and in things are affirmed things, not outside man and outside things, but by truly affirming man in man and things in things, that is, by placing the one and the other in their true light, we come to the negation of man and things, and this negation is the affirmation of the reality of God to which we perceive through man and things precisely. By knowing one becomes what one knows and the plane in which this knowledge is effected is precisely the world, that is, the domain of the Forms, but as soon as this knowledge has been realized, the world, that is, the Forms, dilutes and by diluting itself remains what it always was, God.

From the human point of view this is a process, a transformation, an ascension, an attainment, a transition from ignorance to wisdom, but from the divine point of view there is none of this because in eternity everything is eternal, in unity everything is one, in being everything is being, in reality everything is reality, in truth everything is truth, in light everything is light, in God everything is God. However, if these two terms exist, the world and God,

exist only so that, having abolished one, the world, there remains God. For there is no duality, which does not mean that there is unity, for the world, remaining world, cannot be God, and for the world to be God it is necessary that it no longer be world, and, no longer being world, God alone is: we say is and does not *remain*, God being all in the wholeness of his unity, in the universality of his presence, in the indivisible omnity of his essence.

But for the man in the world this knowledge is a surpassing: comparing it figuratively to the ascent of a very high mountain, it presents degrees that are successively integrated one into the other, not as detached and separately superimposed planes of vision, but the superior merging into itself the inferior so that, having arrived at the culmination, nothing else is seen but the culmination since only it is really all, culmination of the culmination, in the radical integration of the degrees, in the absorption of the stages of ascent until a kind of liberation that we shall call culmination: where everything is culmination there is no longer either ascent, or descent, or effort, or weakness, or low, or high, or near, or remote, but everything is Him in Him. Figuratively mind imagine a cone going in rings, in ascending circles to the vertex, that is, to the point: there, the cone, so to speak, flattens out, the point becomes the center, the rings or circles become concentric in a level that we shall call the divine level of which the center is God, while the concentric circles, the blessed, those who co-knowing love and loving know and in this cognitive love realize that is, are, represent the theodicies, in a gurgite of luce, a womb of divine procession, an eternal riverbed in which the instantaneous miracle of creation is performed for the glory of the Lord, for the majesty of His Kingdom, for the ineffability of His Name.

Man arrives there by breaking the tomb, overcoming death, making life his death and death his life, knowing the Forms and trans-forming himself, knowing the Rhythms and unifying them, coming to the Silence and abiding there, he servant becoming lord, he son becoming father, he flesh becoming spirit with the realization that no other reality is beyond the Supreme Reality and that this reality is that of God.

To say of God is to say God since nothing is outside Him even as pure possession, for no attribution is possible for that which is beyond all determination, all relationship, being the unity

absolute, the real individuality from which nothing can be taken away and to which nothing can be added without ignoring its essence: but also there is, analogically and inversely, a symbolic relation between the indivisibility of the integral One i.e., of God and the progressive divisibility of the fallacious one, i.e., of the form, of the thing. The form has an apparent unitary determination since, being composed, it is divisible, and being divisible it is no longer one: yet it is not a thing that on the condition of being one, that is, while composed, of appearing indivisible, individualizes, the various parts centralizing as it were according to the determinative and limiting axes to constitute a unity that makes so that it can be said of it that it is what it is, *what God*, let it be noted, *says of Himself*.

Thus we have a relationship from maximum to minimum, from supreme to lowest, from beginning to end, a correlation of esseity that affirms in one term what it denies in the other, that exalts in the one what it lowers in the second, that resolves in the supreme what it dissolves in the extreme, in a definite bipolarity whose extremes are God and the thing, that is, the informal and the form, the essential unity and the fictitious unity. This correlation is most important and must be realized in order to arrive at the knowledge of truth that is indemonstrable because it is absolute and has nothing other than itself.

The visible world is composed of forms i.e., of things; it is, therefore, itself composed, it is, itself, a thing, and this component, this thing is composed of compounds i.e., of things: if we minimize all this compound, if we reduce it to its simplest expression, to its most elementary determination, we do not find the atom which is an inadmissible construction, but the One i.e., the formless, of transcendent order with respect to visible reality, but, above this, constituting its only essence, therefore its only reality, nothing being outside and within it, in short, God.

If we now consider the whole of things, i.e., the whole world that contains them, we see that it results from an indefinite multiplication of unities, i.e., of things, which reduced to their true reality, i.e., formlessness, formlessness, are, compared to what they appeared to be, a nothing, i.e., a zero, and the world that is composed of these nothingnesses, results from an indefinite multiplication of zeros: and it is this nothingness that in the human plane should constitute the constituted whole. But if this nothingness is considered in itself, independently.

tionally from what previously appeared, c10è as composed of forms (and this appearing of it was actually a mirage), it still turns out that this nu1la of form, this absence, is the one and only true reality whose esseity consists in its absolute indeterminacy, in its absolute infinity, in its absolute perseity, in its absolute limiting and concrete inunity in a not being what it apparently is, being therefore of being in being: behold the w o r l d , no longer world, is God, and the world being no more, only God is, only H e , He and no other than He.

This is the truth of the Forms, this is the truth of things and of the world, t h e truly being what they are, that is, nothingness, but this nothingness is precisely the only reality, the more real the less it is visible, the more " essent " the less it is apparent, the more one insofar as it is t h e essential unity, the infinite power of the series that is expressed by implying itself, and is implied by explicating itself, one in the one, one in the a I I , all in the one, in a " now" that is " sem pre " , in a " always" that is " now."

This instantaneousness of the eternal is analogically mirrored in the instantaneousness of the caducous where each moment is a "being no longer that," while in the former each moment is the "always being that," for while the compound is an addition of fallacious and fallacious units precisely because they are concrete, visible, the simple, being such by its nature, remains such by its destination, nothing being able to be taken away or added from it that is not it.

So that if the concrete one plus concrete one plus one ... gives a number other than one, which is itself made up, however, of one, the absolute o n e plus one, plus one ... always gives one because its absoluteness consists in its permanent actuality so that as from the one comes one so from God comes God, as in the one remains the one so in God remains God, as the one is one, so God is God. The one i s immolated and the one remains, this is the mystery of reasoning ne human in the human realm, this is the reality of God's truth in the divine realm. The two spheres are separated and joined in the human and in the world for man and the world only, and this separation is necessary so that man understands God only in God and knows that as long as he remains man, there will be duality, there will be t h e dike, there will be the limit, limit and dike that will only vanish if God so lo remains and there is no longer a passing away a becoming a resolving there

where, everything in the whole, nothing passes, nothing becomes, nothing resolves, one abiding in the one, all abiding in the whole, all in the one being as one in the whole, integrative totality of unity, radical omnipresence, absolute inesseity and perseity, absoluteness of a being that is knowing, of a knowing that is being, of a bliss that is love of knowing the being that alone is, for the Forms denying themselves, in the Forms affirming themselves, out of the world being but in the world revealing itself, beyond man being, but in man realizing itself when things, world, man are truly nothing, when, death having died, only Life remains, life of God because only and always God: this is the mystery of things in the truth of God and this is the truth of things in the mystery of God, the true face of things becoming the face of God when their "thingness" ceases to be what always was in what always is, with the vanishing of the ignorance that made them appear in the mirage, fallacious plurality, Forms, visible determinations of an invisible determinateness, boundaries of number and form in the boundless omnium of God in God.

Presence the one, absence the zero, this is the symbol and mirror of the decade in which absolute determination and asolute indeterminacy are united, that which in everything is the one, that is God, and all that in things is not Him, that is the zero, what in Him is invisible presence, and what in Him is visible absence, the origin, development and perfection of creation in symbolic analogy to the divine process and integral resolution in the undifferentiation where alpha and omega dissolve ineffably. In the Forms, divine perfection is resolved, mirrored, in a **process-which** is not really a process-that starts from the unity of the **eternal-the** point in space-to the bipolarity of the **eternal-the** line in space-through geometric figures that in their ideal perfection not achieved in material concreteness, indicate the equivalence of the divine procession, of the unity developing integrally without diminution of its indivisibility, but distinctly as if to uni-form informing itself, while remaining essentially beyond the ap point form by the assumption of all forms reducing to the patterns of wines in the two paths of the straight line and the curve: in the former the determination is posed, in the latter it is univerted turning, whence the circle that is symbolically the centripetal equivalence of the whole: broken this, tangentially, remains the parallel irreconcilability of the two or-

dini, the real, divine one, and the illusory human and cosmic one.

The relationship between the symbolism of the straight line and the curve can be expressed in this way. Unity polarizes to mirror itself, alpha and omega, but reaffirms unity in the mediumness of the



Figure 2

two points, O: from this median point it must resolve the dual lity of alpha and omega not by traversing the same alpha-omega line that remains in the dual axis, but by rejoining them by means of a circular projection whereby the omnity of alpha and omega irradiate equidistantly in an equilibrium of totalization is affirmed schematically fixed with respect to the center and living only in reference to the centre of which it is but the universal reflection.



Figure 3

From the circular pattern by rotation from the inside to the outside and return of the outside to the inside, one passes to the spherical vortex, that is, the spiral that represents the integral development of the Forms in the continuous disentanglement of the curve which wraps itself around the center, now represented by the central void which is zero, that is, the neutral center, the indistinctness and divine primordial inspectability. Any point of the spiral is the unity that informs itself in the extrinsicity of its infinite possibility, but in this totalization of the one it veils and reveals its inspectability, the being what it is in each point in order not to be only one of the points but the infinite totality of them, this totality being then a semblance while reality is the void, the invisible center of the spiral in which the universality of the one is recomposed, in the integral equilibrium of zero.

We can say that the visible, i.e., creation, is the shadow of the invisible, i.e., God, but that this visible is actually invisible, because integrally visible, when ignorance is diluted, is God alone. The visibility of the world generates the invisibility of God, and the concreteness of the Forms conceals the formless principle that is the only reality in them: realized this, God's visibility generates the invisibility of the Forms whose totalization takes place only in the unity in which the impenetrability of the so-called matter is dissolved, which, by means of light, is itself light, light from light to light, veiled by ignorance whose separative power consists precisely in the inversion of the divine scheme, in the fallacious fixation of the divine unity to the material unity, to the form, to the thing that is not form and is not thing except through the veil of illusion which decomposes, fragments the cosmic body making the whole a fallacious compound of fallacious semblances. But, from the human point of view, the separation of the two orders, illusion and reality, is the necessity of integration into the order that is the true order, the divine order, so that only if the world is made God is God, and from that which is not Him we come to know that which is Him by an ascetic progression whose moments are all degrees of elevation from the human to the divine, from the creature to the Creator; in a resolute ascension of the lower into the higher, whose ultimate limit is the totality of being in the being of being, For me, Rhythms, Silence: here alone begins the divine cycle in the exaltation of God in God, which from the glory of the glorified ascends to the glory of the glorifying, to the threshold of the Ineffable where the true God

is clothed in Self and enjoys esseity in perseity, and yields the word to so much "outrage"!

But whoever in the form sees the form, whoever in the world sees the world and separates the world from God by maintaining this distinction without making it the place, the very reason for unification, will not only never know what God is, but neither will he know what the world is because he will lose God in the world and the world in God.

The truth of non-duality will remain hidden from him by the very distinction of the two orders between which there always remains an impassable isthmus that instead must absorb the difference and make sl that not being t h e one — the world — is only the other — God — and that this other is t h e one outside of which nothing exists that is not He.

Ascetically, o n e denies the world and in the eliminative process the separation of the two orders for their unification takes place since in reality at each degree of cancellation in one order, the realization in the other, reabsorption of otherness into unity until the "face to face" of the two terms in such a position that one is what the other is not, so that the exclusion of the one is inevitable for the affirmation of the other: excluding God, the world could not exist because it does not have in itself the cause of its existence, which is God, while excluding the world, God exists in the absolute autonomy of his being; therefore, the world must vanish and God remain.

This opposition and this resolution is expressed symbolically by the two first pronominal persons "I" and "you" that cannot resolve without the third "He" that unifies them neutralizing them, a center that reabsorbs the poles of the separative determination pu rably illusory as long as it remains so since n e i t h e r the "I" is the "you" nor the "you" is the "I," nor "he" is the "you" and the "I," but t h e "I" the "You" "He" are God and the three distinct persons are resolved in the ineffability of the Ineffable, God of God in God, H o l y , Holy, Holy.

The "I" affirming posits, begets the "you" as the Father af Stopping as such begets t h e Son, nor is "I" being "me" and "you" is "you" if between t h e "I" and the "you" there is not t h e "He" which is what binds and by binding distinguishes the "I" from the "you," as between the Father and the Son there is the Holy Spirit: but as the "I" is not "you" and the "you" is not "I" and the "He" is neither the "I" nor the "you", sol the Father is not the Son and the Son is not I Spi rite Holy, but "I" and "you" "He" are t h e Ineffable as the

Father, the Son, and the Holy Spirit are God, Generating and begotten, love of the generating and the begotten, ineffability of the love of the generant and the begotten.

Ascetically it proceeds by deepening into self where it affirms the "I" which, freeing itself from fallacious attributions, denies itself, creates the "you" and tends in "Him" to resolve the polarity of realizing love in a reality that includes all persons not being Himself a person, but substance of the three persons in the impersonality of His essence, three in one and becoming one in three. This is the mystery of the divine, unitarian singularity and the secret of the "I" of the "you" of the "he" in the hyperuranium heaven whose inverse correspondence, in the world of multiplicity, is represented by the three plural persons "we" in analogy with the "I" "you" in analogy with the "you," "Esi" in analogy with "He." The first triad represents the "high," the second the "low," and an intermediary triad is needed between the first and the second in conciliatory correspondence to each member of the first and the second, of the divina singularity and the t-mana and cosmic plurality, and thus we have the ternary, the senary and the novenary, the latter symbolized by the angelic hierarchies reflecting in each triad an aspect of a member of the two ternaries.

But here is where the ternary, senary and novenary return to the one from which they came, and we have the decade with which they closes the divine procession to which corresponds the equally closed numerical series because in it the visible and the invisible, the nominable and the unnameable, the infinite presence of the One and the infinite absence of the O, the straight, the one, and the curve, the zero, the alpha, the principle, and the omega, the end, all the possible, the Infinite Possibility, and all the real are totaled, the True Reality, the absolute determination of the absolute indeterminacy, the unity that by mirroring itself totally denies itself, separately, in each of the parvencies, eternal correspondence of the Eternal in the plenitude of the decade, complete perfection of the one and the zero, which, by equalizing themselves, constitute the axis and neutral concentricity of Absolute Reality.

Between the main determination of the one and the ordinary and final indeterminacy of the zero, runs the number series of the even-dispari — the former opposition, equilibrium, equipollent dyad, the latter unification of the dyad and breaking of its equilibrium, even — followed

from odd without ever reaching an absolute and definitive equilibrium except in the decade that constitutes the cyclic seal in the return to unity, whose totalitarian determination in particular indeterminacy is determined by the zero. In the two elements of the decade, of the one everything can be said because it is the sign of God imprinted in the whole, the informing sameness of things, the elementarity of being in its totalitarian affirmation; of the zero nothing can be said because it is truly the unmentionable or, rather, the **secret name of unity**: the unspecifiability, the unalienability, the unattributability of the First Principle. Associated with a number, i.e., unity, it multiplies it by self and unity, i.e., by ten, always repeating self and unity with the addition of self in a complementary function from 1 to 10, exhausting the whole series, fixing its pattern in $10 : 10 \times 10 \ 10$. One obtains this number by repeating 10 one, two, three,... ten times, i.e.

adding the one to itself until the evolutionary cycle is completed in a radical return of unity to the indeterminative involution of the O. This is the mystery of the Forms that are reduced in the Principle Informal and Informing that is the death and day of God, divine on nity, life in and of itself in the self, God of God in God, the Ineffable.

4.

THE PRIMORDIAL TRADITION

The truth of God can only be one as the whole is one, as the principle of rhythm is silence, of the voice the ineffable, of forms the informal, but the ways to reach God are varied because everything is in Him and every point of the circumference is equidistant from the center, that is, as long as it is in the centripetal axis which we shall call the *traditional axis*. Tradition then is the confluence of all paths in God and the integrative determination of the paths leading to God so that God is truly the term one wants to reach and man the starting point of this return to the divine cycle. If in one sense all paths lead to God none of them is certain unless it has been traveled, known as true, centralized we shall say, rectified according to the traditional axis that constitutes the centripetal circularity, the dependence of man on God, the validation of this dependence and the certainty of the realizing return.

The term "return" should not make one think of one thing detaching itself from another and leading back to it, for in God nothing detaches itself from God and God is all reality: but since the ignorance that is the fall, sin, has veiled the center by illusorily interposing a distancing between man and God, the end and purpose of tradition is the elimination of this illusory distance, the overcoming of this fallacious duality, the fixing of a resolving scheme that reinstates the truth of God by a realizing process. Tradition is thus sacred because it considers everything according to God, leads everything back to God, comes from God to man in order to return to God, to the unity of the Supreme Principle in the perfection of His absoluteness. It is di-

vine and not human because, in reuniting man to God, it necessarily comes from the divine center from which it detaches itself only in appearance to bring back to it the man who has strayed from it as a victim of his ignorance and guilt.

We will say that tradition is divine-not that it is itself God because nothing can be given, handed down, transmitted from God that is not God Himself-but we will also say that tradition ceases when the return to God has been effected, that is, when there is no more but God and nothing can and should lead back to Him, He alone being. The human character of things is illusory, fallacious, since neither man nor things exist except to return to God from whom they are apparently removed: hence nothing could be more puerile than to believe in the humanity of human things because they reveal themselves to man for man, as if man truly existed and with him things in their own function and in real autonomy and were not instead both outside of God, solely by virtue of the ignorance that concretizes them, that is, kills and congeals them. Tradition implies the fall, the sinful

to, ignorance, man, the world, and brings about a sharp, though temporary because it is necessary, separation between the human and the divine,

earth and heaven, the profane and the sacred, error and truth, orthodoxy and heterodoxy, between what in God returns to God and what, not being of God, cannot return to Him.

He who denies the sacred character of tradition denies God, and, negating God, denies himself and falls into the most monstrous absurdity, the afference of a denial, the limitation of a nothingness, the suppression of a light by which and in which light what light, condemning himself to never see what he sees and to always see what he does not see, placing wisdom in his own ignorance and making this veil, this floating cloud the fixed term of a perpetual insabability. By denying God he denies man, affirms that which

is not, the nothingness and terrifying the sky, makes the earth its burial cro, of death by living and, dead, believing they live. The deniers of God are less than sinners, they are the standard bearers of their own imbecility, victims of an absurdity that revels in the smile of a puerile and riotous dementia since they do not really deny except what they deny affirming, pretending to ignore even the game of their own ignorance. Tombs they are, corpses aspiring to a life they cannot reach because they are incapable of breaking-

re the walls of their own confinement, locked in the circle of voluntary inadequacy. These are the repudiators of self, the eunuchs of the world, the maimed, the handicapped, the dumb, and they are deniers of God all who repudiate the sacred character of tradition, who admit other wisdom than holy wisdom, other science than holy science, other knowledge than that of God, other end in man than the return to God, other deposit than the divine deposit, other life than in God, other being than God, other cause of error and guilt than ignorance of God: other superhuman than that which really is divine i.e. beyond man and not in man, but in man for God, in things and in the world for God, in God alone finally and for God with God.

Man cannot come to God without God, and tradition is the necessary vehicle for the abolition of sin and illusion, for the dissipation of that ignorance which conceals his true destiny, his true authorship, his pure origin, leading him back to the fulfillment of his humanity which, fully realized, is essentially revealed to be of divine order. The truth of tradition consists, dunque, in its sacred character whereby, by separating the profane from the sacred, it affirms that the profane itself is sacred and nothing exists that is not sacro as long as one becomes accessible to the truth of the traditional axis where everything flows into God. But the ignorance that brought about the caduta and the illusion of an order that is other than the divine, implete a duality, the very separation of these two orders that tradition affirms and from which it derives the legitimacy of its existence to tend to abolish the prohibition after formulating it; then because in the very formula of the prohibition, in the separation of the divine from the human, resides the secret and the place of their unification, which takes place simply not by juxtaposition, but by the dilution of the error that sees the two in the one, the duality in what is beyond it.

If tradition started from unity, it would no longer be what it is, that is, the way back to it, but would remain in God indeed not would be that God, what has previously been denied: it therefore starts from God and is intended for men to return to. *There will be as long as man exists being the only link between him and God: gone is tradition, gone is the world: it is good fishes are this truth all the more fearsome the more men, victims*

of ignorance, not only turn away from the tradition and vt st oppose it, but prevent even those who tend to it from maintaining it as a sacred deposit that guarantees the existence and preservation of the world. Reaffirming it should be the effort that can still prevent the ruin of man and the world by reestablishing the way between man and God by giving the former the only foothold for the fulfillment of his earthly existence according to the order of

wine that justifies its development. The fall in fact, that is, the unknown

rance, opened wide a χέσμο, a chasm, a series of states that intercede between death and life for those who did not die before they died and who will continue to die after they die.

In short, *what* men have to fear is not what can happen to them in life, but what will happen to them after death, if instead of taking advantage of the earthly existence to prepare themselves for the between pouring of the chasm brought about by the fall, remaining men, that is, denying God, they amplify it and fall into it swirling in the true death that is the eternal one.

Ignorance, i.e., delusion, has determined this terrible reality of the *postmortem* states, of the tenebrous cycle that is destined for those who have rejected the light on earth thus denying it to themselves in eter no. Only tradition permits the filling of this chasm over which it throws very solid bridges, even *if* slender and invisible, is thus biling a new separation, that of the elect *and* the outcasts

Who are then the acceptors and refusers of God's word. God's eye rests only on those whose eyes turn to Him and turns away only from those whose eyes shun Him: God calls to Himself those who call Him and is mute to those who deny Him: this reciprocity is not always apparent, for there is in man that which sleeps and that which keeps watch, that which sleeping keeps watch and waking sleeps. The hint is more than enough for those who know and want to understand what is really the mystery of pre-destination and grace in this sphere. From all this follows this simple truth: earthly existence is for man a period of trial in which his virtue is assayed, that is, his fitness to return to God after having dispelled the illusion that separates him from Him, after having destroyed the chasm opened wide by the fall, after having dispelled the phantom of what is not God, when, God being everything, only God is. But this is the end of the way since this

comes only to Eden, to supraterritorial perfection from which the ascent
ver so God proceeds by informal stages only symbolically intelligibi li. For
the mass of men who live in the illusion o f ignoran
za, the detachment from God is enormous, because — you fix this — it is
the greater the further they are from knowing themselves that is, from
realizing their true nature. The more we sink into self pm c1 s1 approach
Göd; for às we descend into ourselves, we ascend into God
and the parallelism is so essential that it is abolished in a single axis that
Is precisely the traditional one.

Tradition makes man by finding h i m s e l f find Him again, but it
demands that man die b y finding himself since he has to remake the path
of the chasm originated by the fall, he has to kill .ignorance, abo l it, resolve it
into wisdom, make sl sl that his death is h i s true life and that the
knowledge of his depths is the cono.scence of God by reabsorbing all the
great intermediaries, by restoring the Edenic state, integrating in himself a l l
humanity and cosmicity, all human possibilities of vice and virtue, evil a n d
good, until the two terms d i s a p p e a r , vice and evil are dissolved
you from the waters of the Leté, and remain only what always was, the im
mortality a n d eternity, the purity of truth in God's cognitive love.

Tradition makes the world itself and man the locus of Edenic
restoration, and from the ultimate concretion o f Forms the seed of that
fire which from Forms, to Rhythms, to Silence will burn away all the
detritus of ignorance in a progression itself generative of the states
achieved. This sacred action must com
pierce themselves into a perfect match without compulsion or revolt,
insuppression or pangs, with the faith that, sure of the mira
colo, creates t h e miracle, for man is what he thinks, what he cre de, if
sacred thinking is believing and believing knowing and loving, being. By
placing ourselves at an integral point of view, we bring together
all veins into one without dwelling on the differences that distinguish
them in the analysis of the realizing processes, but, considering the
great theocentric sphere, all points, traditionally speaking, so no
equidistant not as realizing intensities, but as orthodoxy of level and
security of scope.

If in princ1p10, as we have said, every way leads to God as long as one
wants to come to the only God who is the true God, not

each way is sure to get there without the traditional support that traces the path, guards against its pitfalls by overseeing the individual effort and the rhythm particular to each man, since each man is a false unity with its own specific characters that is integrated, going to God, into the true unity. Thus as many ways as there are **men-we** might say as many beings-but all of them necessarily included within the traditional framework that assures their righteousness, so that they all tend to the true God, each maintaining its characteristic specifically conforming to the possibilities of the individual. The result is a whole world that reshapes this terrestrial re-stituting to it its legitimacy, making it sacred, purging it of that which does not conform to its destiny, sealing every aspect of it, rendering to everything its analogical correspondence and its symbolic agreement, so that what previously had no meaning acquires one, and even tenuous things become thickened with symbolic content, while seemingly serious things are denuded of all rhetorical or pelt, and everything is arranged hierarchically without life being mutilated or diminished on the contrary enriching itself, intensifying in full pulsations, in infinitely complex perspectives while the returned elementality, unravels all the richness of its forms in the fecund breadth of the traditional womb.

It is a denuding and an investing: the world and man first denuded are subjected to a sacred investing: denuded that is, purified, invested that is, fit to become the place of return to God in accordance with their destination, for nothing else is the semblance of the world and man but the sign of God, and only those who recognize them as such are sure to return re to God and to dissolve entirely the mists of ignorance and error before the light of realizing knowledge.

For those who are incapable of a single deep thought and a single real vision, the traditional world is a limitation and a prison: this concept, this error are the origin of the present human abjection and made their way into men precisely when Europe lost its medieval tradition to be per meare, contaminated, profaned by superficial, impudent secularism, by the dullness of reason and sense, losing all dignity of pen serum and all justification of life. But the traditional world, to be turned in the axis of truth, gives life itself an intensity as-

It denudes man and the world, on the one hand, in order to understand its most elementary aspects; on the other, it dresses it in a network of correspondences where relationships are perceived in their subtlest determination, from the temple to the home, imprinting everything with a sacred, profound sense, where everything serves the realization of God's truth. Life in the traditional world, is truly dangerous in the twofold sense of the Latin term *periculum*; it is an "experience" and a "risk," or, better said, a "risky experience," where man, never distracted, is confronted with his nakedness, in an amb environment where all the realities of good and evil, of sanctification and damnation are made possible because all forces are unleashed to sift through their realizing intensity, a pulsing, pluritonal, internal, deep, real, human emptiness of which the traditional axis is like the boulder dam against w h i c h storms break.

Present-day humanity has not even the vaguest idea of all the richness, all the variety, all the complexity of" a truly traditional period, of the freedom that reigns therein, of the in finite possibilities it offers, of its intense tone of life, where art, in the profane sense, does not exist because life itself is art, while true ar t is symbology, that is, determination of the plastic complexes ca paci to permit the realization of the divine. The very emotion that the contemplation of traditional art in its simplest forms, — thing, object, piece of furniture, door, — arouses in moderns, is in says of the intensity of the life of that time all vibrant with rhythms absolutely unknown to moderns because, abhorring all limiting artifice, it grasped in man and the world the most fruitful complexes and, with the apparent monotony of patterns, it injected forces of all kinds producing truly decisive experiences of which the greatest circles were sanctification and damnation, the saint and the probate king between which volutes of every degree unfolded, completing the domain of possibilities contained in the traditional axis.

In such a world, everything is in place: evil good, truth erro re, virtue vice, wisdom ignorance: indeed, opposites are manifested in all their sharpness to prove the strength of character and place consciousness before t h e radical alternative, which, traced back to the two typical orders, is then that of the divine and t h e human. Observe.

that these two terms have never been so confused, so pro-fanatical as in the present age, indeed we will say more: the term "uma no" almost always designates what is distinctly bestial, while only what is barely human is reputed to be divine. In a traditional world, on the other hand, a confusion so diabolically fruitful of so many errors is impossible, because the domain of the sacred and the profane is sharply determined, indeed more than determining the profane, what is sacred is fixed, so that it is easy by exclusion to know what is not. If we were to express in even clearer terms the difference between a traditional world and a society that no longer adheres, or at least liminally, to the truths of order divine, we should say that at the former it is God who speaks by the mouth of those who guide its destinies, while at the latter it is men who speak in the name of God making purely diabolical use of their prestige and turning their power to the discrediting of those truths without which neither the world nor man can normally exist.

Up to now we have spoken of Tradition in general whose task has been specified in its general lines without alluding to any of the existing or existing traditions: each of these determines a normative complex according to the truth it proposes and the *divine destination* from which it emanates: indeed, their diversity depends on the latter factor which is the most important and the most clearly determinative. It is evident that in order to embrace the traditional totality it is necessary to place oneself from an integrative point of view that includes all traditional forms without confusing them, rather strictly maintaining the differences whose reason for existing is of a twofold order: first what could imperfectly be called the *actualization of divine expression*, and then the necessity of the time and peoples from which they appeared. Above all traditional forms, therefore, there is the Primordial Tradition, just as above all divine manifestation there is God in whom is actualized in universal sense that which in particular traditions is presented as destined for determinate peoples and races in a fixed complex which contains, in addition to a definite vision of the divine, the various means of realizing it efficiently. The Primordial Tradition transcends the boundaries of a determinate traditional form and therefore it is not possible to pre-
cise its limits and define its scope, nor is this the place to accen-

nare, what has already been done but is of little interest to us, to its location in space and its fixation in time. Placing ourselves at a distinctly integrative point of view, we shall say that the Primordial Tradition must be distinguished from the successive traditional forms by the following features: it is direct, resolute and immediate. Direct, because it was the first and preserves the original type of complete adherence to the Divine Principle from which it emanates: resolute, because of its extreme simplicity, being more of a revelatory flash than a determinate vehicle: immediate, because it allows integrative realization without residue and without intermediary transiutions.

Think of an elemental world, and an elemental humanity whose life is all sacred, in which there is no margin that is subtracted from God's gaze that immediately descends upon man and guides him. One thinks of the consecration of every act, every gesture, every thought, of the denudation of man devoid of any idea other than that of God; of the radical permeation through the world of Forms dissolving into Rhythms and resolving into Silence. Think of the absence of any worship other than the very worship of the world in God, the absence of any temple other than the whole universe, the integral realization of divine unity in the transcendence of all Forms made transparent so as to reveal through the tenuousness of the texture the presence of God. Think of every man a sacerdote, the world a temple, all life a rite, the confluence of all voices in silence, every thought a realization, every gesture an act of light, the incursion between the permeable forms of these Sons of God in the great peace, fruitors of the secret of creation in an unending polarity, with their hearts purged of the bond of bodily servitude, in an equal and constant radiation univerting, as the crucial symbol does, in absolute verticality and horizontality, as the circular halo unfolds according to the center of the Cross, rotating and abiding in the rhythmicity of the divine cycle.

Think of life as a sanctification, the one and only true temple, the Heart, of the one and only true God, whose name is the breath, whose rhythm is the cosmic breath, whose creation is of every instant, who manifests himself in a very long day and is concealed in a very long night like the sun that appears long and long of spare in the polar solitude.

Think of a world in which there are two seasons, a long night and a long day, and where men contemplate God in a world still lukewarm of the divine breath, unified by permanent centrality, before the division of the year was what it now is, without the daily recurrence of night and day, in the pure intellectuality permeating all human states, in the permanent actualization of thought that is realized in the Forms with constant transfiguration and infinite resolution.

Think of life all contemplation without any intermission of dreamy sensibility or depleting sensuality.

Think of an absolute freedom in cognitive radiation that loves ignoring to love and joins ignoring to join.

Consider the radical elementalism that has for law the breath of God and for scope the life of God. Wisdom of God in the temple of God, men of God in the world of God, this is the Primordial Tradition direct, decisive and immediate in the fulguration of the manifestation and in the long polar night of the Immanifest, alveum of divine te nebra where even His name closes in an or me-less and bottomless abyss, sleep of God in God.

All is sacred where there is no profanity, where all men are partakers of divine wisdom, where life itself is realization because it is lived in God and contemplated in God, where every expression is an expression of God, where everything comes from God and returns to God by abiding in God, where all are priests because they perform the rite of life that is truly Life, where the true God rises in the heart of man purged of all human dross. Where everything, internal and external, superior and inferior, converges in the divine axis which is the same traditional axis, where realization assumes its highest form, direct knowledge of God, where there is no perturbing sentiment, where pure intellectuality constitutes the solar ray that from God descends to man, from man ascends to God and from God sinks into the night of God, into the secret domain of the Ineffable.

The world itself converges in the unipetal radiation, reduced to its elementality that best reflects the divine pattern, God's day and God's night, rhythm of the breath that emits and resumes from self to self in the Self, unveiling and worth !!!i as the eye that opens and closes at length on the Forms and in Silence the Forms emerge

and the Rhythms crucially unraveled in formal universality to rias sorbed in informal universality with an absolute balance of divine life.

The world is the heart of man, the central intellect that in the dual rhythm of diastole and systole, manifests and unmanifests itself, launching life and taking it back, day and night, but day that is day and night that is night, integrally turning in the dual aspect of outside and inside, low and high, world and God, God and world, neither world nor God because all all is God.

This is the Primordial Tradition and these are the men of the first age of the first world, beings of pure knowledge, esse ri of pure contemplation having in themselves their own temple, in the combination of two riverbeds, the heart and the world, God's heart and God's mon do, in a concordance that was truly the unification of hearts in the intellectuality of the Heart seat of the Divine Spirit that expands in the Forms and Rhythms and concentrates in the Silence loving in knowledge and knowing in love. From this original source derive the great traditional rivers, the various traditional forms, all reconnected to the Primordial Tradition to which they owe the justification of their lives, the efficacy of their methods and the orthodoxy of their principles. As rivers descend, irrigate and fecundate, and as the meagre alpine spring nourishes them indefectibly, so the various traditional forms emanate from the Primordial Tradition to reconnect men to the Divine Principle and lead them back, through the multiplicity of water veins, to the source that incessantly vivifies them. They are the work of God and return to Him: river rays that spring from the source hidden and invisible because it is distant and remote, tracing their path among impervious places, fertilizing them, giving them life, and flowing into the circular ocean that circumnavigates the earth on all sides and ensures its balance. Fix the sim bole and you will realize the circularity of the sea acq◆es of which the rivers are as many rays flowing into the one center that is the source, that is, the Pirmordial Tradition: this is really the center, the heart of the earth while the rivers, i.e., the various traditional forms, are the veins of the earth that distributes the "water of life," the divine sap, sweet at first, clouded by all the dross and debris, until it becomes bitter and salty when it forms the oceanic mass that surrounds the earth. While river water is sweet and drinkable, it does not

is that of the sea that one must cross in order to pass beyond the terrestriality and rise again to the higher states of the true world whose sidereal rings symbolize the divine approximations.

The Primordial Tradition represents, therefore, the purity of divine in signment in its most genuine, simplest, most difficult, absolutely intellectual expression, intended for the remote men of a remote world where adherence to the divine was most complete and secure: it can be said, therefore, that it does not even have a determined form, enclosing *sic et simpliciter* the Truth directly realizable by those who can, by living it, integrate it, because, as we have said, everything is sacred in the beginning in the correspondence of the interior and the external that does not allow any input. The various traditional forms, on the other hand, are determinatively limited to a fixed expression that can only be what it is in order to fit the moment in which they were manifested and men already far from primitive perfection. But if men are imperfect, one should not conclude to the imperfection of traditional forms, which, all of divine origin, offer the truth integrally even while maintaining a point of view that is affirmed as exclusive of any other in order to guarantee the certainty of the results to which one arrives by conforming to it.

Everything is arranged according to the providential plan, and this is the reason for the various traditional forms whose succession and development relate to an attribute of the Lord, Clemency, whereby all men have a suitable vehicle for returning to the principle from which they have departed and without which their very existence would be without value or meaning. But there is more: the variety of traditional forms responds to another, deeper essence, a unity in multiplicity, the divine centrality across divergences of starting points, without the ways becoming blurred, then that each traditional form is as unmistakable as the ray from one point of the circumference going to the center, nor does it deflect or unite with other rays coming from other points. Every true traditional form is therefore strictly orthodox, and its norm is inassailable to that of other traditions because then it would lead to absurdity, the confusion of starting points, the immersion of realizing ways, the impossibility of following a definitive and resolving process: every such attempt is condemned to sterility because it comes from a monstrous union. Thus it condemns itself of itself every

form of syncretism—and there is no shortage of them in this age of complete spiritual decadence—any confusion of ways that comes from the ignorance of the virtues contained in each of them. It is advisable therefore and prudent for men, for the fate of their souls, to adhere to the tradition to which they belong without condemning — what would be absurd — and without attending to other traditional forms in order to misinterpret them and try to confuse them with their own. This is safer for them because the demarcation of the path guarantees the possibility of success, and what is at stake, the fate of one's soul, is really too important to be so foolishly compromised. There are too many positive elements that assure the man of his destiny within the framework of his own tradition, elements of all sorts, which support him, incite him, preserve him from errors; he is sure that he is following a path whose developments he knows, which everyone treads around him, to which he is destined after all because he was born in that particular traditional framework. So-called conversions therefore almost always have a dubious character because they are unnatural and even in open contrast to the divine providential plan, which has destined each person's life. It is understood that we speak of a transition from one traditional orthodox form to another equally orthodox, as would be e.g. from Islam to Catholicism and vice versa, and not from a bastard, heterodox form to a pure, orthodox form, as would be e.g. from Buddhism to Brahmanism or from Protestantism to Catholicism.

So it follows from this that each traditional form is good to retain its scope and proselytism and persecutionism are absolutely harmful, and, more than that, contrary to the divine Providence that willed and arranged the various traditional forms. But as we have said, all these forms converge at the same point which is the reason for their centrality.

An observation is necessary here: the expression "same point" "same center" should not make one think of something materially identical, in short of a formal pseudo-unity: the center is God and His unity is divine unity, Supreme Identity, undesignable, ineffable, but absolutely unmistakable with what man designs as such in the sphere of sensible things, imaginable or with acceptable. This "point," this "center" is precisely the origin of traditional forms, the justification of their orthodoxy

and of their sacred character because they are superhuman, of an as solemnly revelatory order. But if schematically all traditions trace a line from man to God, it is sown with stages, with points; **each of men reaches as far as he is destined to reach and no further**. We say this to dispel the error so frequent of modern pseudomystics who, considering in the most naively simplistic way the man-God relationship, ignore the complexity of the creature's resolving process in the Creator, the difficulty of the task that tradition facilitates but does not eliminate, leaving to each person the responsibility of effort, the risks of falls and autonomy in choosing his own path.

"*Ars una, species mille!*". If it is true that "he who helps himself, God helps him," it is no less true that one must begin to help oneself in order to solicit divine help: one could say that God is close to those who ascend to Him by making their death the beginning of true life, so that there is a double process from the human to the divine and from the divine to the human — **absit iniuria verbis!** - up to the limit of intersection between the human and the divine, the crucial, decisive point, at which the human is diluted and the divine remains so that only from here does true ascension into the supernatural mode begin.

These hints of the complexity of the realization make one comprehend the breadth of every traditional form that tends to make life a rite to approach the purity of the Primordial Tradition and launches an infinity of bridges, sows an infinity of "supports," distinguishes an infinity of "paths" to enable **all** men who measure the way of God to realize a perfection inherent in all possibilities. Every step in this way, every progress, however small it may be, is enormous in relation to the simple condition of man a traditional or anti-traditional man who lives profanely, outside the temple of God, and increases the heap of human residue that constitutes a kind of eternal bilge, reservoir of cosmic debris, permanent infernal precipitation.

While we affirm the necessity for the various traditional forms to remain unmistakable and distinctly autonomous because of the diversity and variety of the starting point that determines the direction of centripetal trajectory and the impossibility of superimposing, assimilating, syncretizing the norm of different traditional developments, we must nevertheless resolutely affirm that it is possible-to a very few **only-to** place oneself at

a point of traditional confluence where the unipetal process appears in all its evidence and the various traditional forms flow into the Primordial Tradition that encompasses them because it is the highest, purest, most direct and decisive. This point must necessarily be far from the initial termination of the process, that is, from the circumference from which the traditional ray or axis starts, because, as I have mo said, the unifying vision is impossible here without confusing or bastardizing the traditional direction. This point will be distantissimo from the starting point, indeed it will be the farthest of all points on the radius from the circumference to the center: this point is the very center where all Traditional Forms confluence. Only in the center does unification take place in the single axis of the Primordial Tradition, and all perspectives, while remaining different and distinct, give the essence of the one and indivisible divine Truth.

In the impossibility of giving an adequate image to what for its nature is inexpressible, think of a single source of light that reflects itself and by reflecting itself is faceted, iridized, divided, and from this source of these new lights irradiates, extends, and circularly returns to the source from which it was born. Those who place themselves at the center resolve the prismatic variety in the traditional unity and follow in the various rays and in the points scattered along these rays, that is, in the various traditional forms, certain, sure correspondences, have of all these forms an integral, complete, radical vision and understand exactly their nature, discern their most intimate structures, their most hidden secrets.

Undoubtedly, such an integrative vision constitutes the pinnacle of traditional realization and implies knowledge of the symbols that every traditional form makes use of because of the impossibility of expressing certain truths and making their value and deep meaning felt except symbolically. This vision is reserved for a very few and these very few are the Masters: at present we know only one.

By resting in the absolute axis of the Primordial Tradition from which all traditional forms become permeable, transparent, one arrives at the multivision reserved for the conscious and realizing centrality where every process, every symbol, every state, is led back to its true nature in a unipetal understanding that traverses stratum upon stratum, equalizing and as it were assimilating the whole traditional complex. More than a vision, this is an integration reali-

trice that captures all the voices of the traditional choir and unifies them, unifies them

modulates, into an immense, unital theody. This realization is truly the secret of traditional unity, the reduction of divergencies in the axial equilibrium where the Tradition Of all Traditions is the direct expression of the face of God contemplated immediately you, resolutely before the throne of divine majesty as far as it can To reach the gaze purged of all human fog. Ulterior progress is necessarily meta-tardy because it is accomplished without accomplished, without passage, without ascent, without degrees, spontaneously, in a blossoming of light into light first, in a sinking Of darkness into darkness then, until the threshold of Supreme Identity.

On this threshold the tradition vanishes because there is nothing more to teach, no one more to guide, no teacher, no disciple, no adrant, no adored, no goal, no end, no lover, no beloved, no way that leads, no center to which one tends, but there the transfiguration of the One who by creating destroys and by destroying creates, of the One who by immolating Himself remains one, one of the one in the one, God of God in God, Holy, Holy, Holy is consummated.

This is truly the term of integral knowledge, of the sacred science which, from the Primordial Tradition to the various traditional forms that express it, was from age to age transmitted by the priests of the spirit to mankind so that humanity and the world would be neither a bond nor a prison nor a fall, but the very place where, having conquered death, the resurrection of the flesh in the name, sign and law of God is worked.

PART TWO.

**THE CONSTITUTION
OF A TRADITIONAL SOCIETY**

1.

SACERDOTS.

The general lines that are given here of a society constituted according to the norms of a tradition that is truly such, can serve as a model and example to lead the present West back to a normality that has long since disappeared, which could, however, without great difficulty, be restored gradually and prudently with a return to those principles and to that spirituality of thought and life that are indispensable to the very existence of men. It is therefore a general type according to which Europe and in sum the world could orient itself with the necessary adaptations to the changed conditions of life, avoiding a violent and radical resolution that would buy, by its rapidity, the reinstatement of a normal state.

If a comeback is possible. if a righting is still effective to save the world from spiritual and material ruin, it implies a change of orientation that must absolutely proceed from the inside to the outside and not otherwise. A spiritual conviction of such a change is necessary at first, and this conviction must be based on the ***purely intellectual realization***, i.e., devoid of any sentimental infiltration, of the principles that govern a traditional society, and, since it would be vain and puerily utopian to believe that whole peoples and masses come to it by an immediate process, it might suffice for a few at first to constitute a formative nucleus with an ever more efficient operational irradiation until the reintegration of an approximately perfect form. These few should be animated by a single force, that of truth, guided by a single end, that of

make it triumph, and not give in to any concessions toward themselves or others, but become true salvation centers for men who are deviated and corrupted by multi-secular error. If such men existed, a return to normalcy would still be possible and truth might still triumph over ignorance.

Such a change implies the pure and sem plical rejection of all the prejudices that have been bastardizing Europe for centuries, of all the errors that Anti-Tradition has been accumulating for hundreds of years in order to corrupt thought and life, impoverishing men t and paralyzing those spiritual forces that promote the true and uni co good, the fruition of Truth in a superhuman order where it alone resides and where one must have the courage and strength to maintain it. These men could save Europe and the world by leading the peoples back into the great traditional bed, toward the light of those principles that are the very basis of existence. But great energy is needed to overcome the pessimism and skepticism that oppose any reconstruction on the one hand, and the super ficial optimism on the other that considers what is a mere degree of transition apically achieved. What is needed above all is a great coolness, a rigid intellectuality, the absolute absence of that pseudomysticism so fashionable in the present age where spirituality and sentimentality are equivalent, where enthusiasm and faith are placed on the same level, where the darkest and murkiest impulsiveness is rite nt as an expression of strength, where the external not only overpowers but tends to destroy the internal, where the program kills true development, where finally all that is inferior, illegitimate, is affirmed with a shamelessness that never before has the world known even in the most acute periods of decay.

But in these men, above all, great courage and faith would be needed to overcome so much darkness of ignoran ce, break so many false bridges, facilitate the return to the understanding of truth, restore to thought its dignity and to life its justification. Many presently in Eurooa are aware of the slough in which the world is becoming more entangled every day, but their conviction is sluggish, imperfect: it is more a pessimistic and skeptical attitude than a true conviction. It should be added that none of them would know how to point out the remedy and show the way back to true life, the one that, first of all, reconfirms

spiritual values that are divine, but does not neglect the needs of existence by orienting them according to the purely traditional axis.

Every traditional society implies the organic distribution of effort and the allocation to various categories of men of tasks adapted to their nature and possibilities. Even at present, in the agonistic state of Europe and the world, there is such a division, but it is false, arbitrary, unnatural, adventitious, not based on traditional norms, that is, according to a strictly and purely *hierarchical* order that detracts from the very sense of the term, the sacred character of which should escape no one. Any tradition being sacred, the distribution of effort should be dictated solely by respect for the truth that is of divine order, so at the apex of a traditional society will stand the Priests who are the holders of sacred science, of divine science. We could say Ascetics, but we prefer the former term because it better brings out the precise character of the nature and office devolved to the affirmers of supernatural truth. This caste includes those who do not participate in active life, are devoid of any duties of a profane, temporal order, are the leaders of traditional society, but in fact, by the very character of their mission, occupy a marginal place with respect to the practical act of existence, but central, determinative and orientative for the maintenance and development of traditional society. They are the poor of God, the voluntary renunciates of the world, the givers of truth, the cultivators of the Spirit, the last because the first, whose lives are dedicated to the realization of the great divine norms that constitute the traditional body. No confusion is possible regarding their nature and mission, which is of a purely spiritual order, devoid of any worldliness, ranging in the pure regions of the Spirit of God who governs the world invisibly.

They thus constitute the caste of the invisible because their continuous, indefatigable, subterranean action is of a sacred, spiritual order, and is accomplished spontaneously by the very force that animates it, by the purity of their life, which must be a rite, an offering, a sacrifice. We particularly insist on the character of the sacerdotal caste to determine the mode of hieratic power and the effect of the revelatory mission entrusted to them. They are the leaders of traditional society, but invisible leaders because the sacred science whose

are the repositories is not a purely dogmatic complex and a dead body, but a living, perennial fire that they must nurture by continuously living in communion with God's spirit, making His truth apically towering, in isolation from His profound virtue, in the active and effective empowerment that only the contemplative life enables.

They are the great loners and they descend among men apporators of the graces of truth; indeed, although they live in the world, they are really outside and they dominate by not dominating, act by not acting, enlighten by their light, save by their presence, fortify by their example. Whatever their hierarchy and organization, the traditional type to which they are connected, the value and character of their mission are absolutely determined by the fact that they have freely and consciously chosen not a career, not a profession, not an occupation, but the way of God that from God departing to God leads back, and that they have chosen it not only for themselves, but with the precise task of showing it to all. They sacrifice and self-sacrifice: consider carefully the value and im mensa scope of these two expressions traced back to the precision of their etymological sense. Priests cannot but be themselves *sacri*, cannot but make sacred all that they touch and initiate *in* because they were born for it, they are destined for it and their option, in embracing the sacred ministry, is in absolute match with the possibilities inherent in their nature.

They cannot aberrate if they are really priests, they cannot, if they deflect, not fall into the lowest abjection, because they have betrayed God, they have failed their vows and, by abjuring, have defiled themselves and men. If one fixes and understands well the value and height of the task entrusted to Priests, one will come to certain conclusions to which the modern world, having become anti-traditional, is no longer capable of rising. Let us mention just one of these.

Since the Priests are the holders of sacred science and form the irrepressible basis of a truly traditional constitution, they are the ones who ensure its normality, they are the ones who maintain the compound with their invisible underground spiritual work, and therefore they are the ones responsible for the general defection of the traditional spirit, because nothing can fall if they themselves do not fall,

nothing can fail if they themselves do not fail, nothing can be done against the truth of God if they first do not betray it, nothing can corrupt the world if they first do not corrupt it abandon their sacred mission for temporal concerns, transcending from the contemplative life to which they are destined, to the active life which is absolutely not the place for the development of their activity, by failing their caste, their obligations and above all the divine principles whose radiant virtue they must keep intact. How many are capable of understanding how the *current state*

of abjection is due to the defection of the priestly caste that is responsible for it because they alone, the Priests, maintain the contact with the divine not only by means of their action on men, but especially with the constant and effective realization of their

inner asceticism? Just as the power of God is mysterious and invisible, so the power of Priests is occult and hidden: by contemplating they act, by realizing in God they work in the world, by sacrificing they sacrifice, by praying they save. as long as their mission is truthful and not the ungodly profanation of God's laws.

If one can with absolute certainty impute to them the current state of Europe, any defection of this caste, any decadence of humanity is not attributable to the traditional form to which they connect you and of which they should be the authentic representatives. Tradition is invulnerable, inviolable, unassailable, unimputable; es sa it is God's truth and is kept intact because, even if it is tra fingered by its ministers, it finds sem!)re those who preserve its sa cro character, those who, among men, though not belonging to the priestly caste, become its legitimate and authorized holders. And almost invariably they, priests among men, fulfill their mission more dangerously than if they belonged to the officially recognized caste, because they have to fight against a profane force that tends to suppress them, that of those who have betrayed the faith, have denied the tradition, abandoning the divine for t h e human and the sa cro for the profane: these are the false priests who are not more such, that is, holders of sacred science. Reflect on the extent of what we are saying, and it will be possible to understand how **Of** solitary Ascetics, those we might call o'(É◊c.>, in all ages of priestly caste decadence have kept alive the fire pe-

reindeer of tradition against the insidiousness, hatred, and slander of those who have failed in their mission.

The establishment of ascetic groups outside the priestly caste, the presence of Masters, i.e., solitary Ascetics, in all ages of decadence is explained precisely by the abandonment of tradition by those entrusted with its deposit, and the need — **of** divine or dine, we insist, — for others to try to maintain the contact between man and God, purging the sacred way of the profane dross t h a t the false priests, that is, the most impious deniers of the supernatural world, have heaped upon it. Dante *docet...*

It is necessary, in order to avoid misunderstandings, to insist on the nature and character of this defection, this contamination that av come within the priestly caste in periods of decadence. The divine truths constituting the sacred body of tradition have a purely metaphysical, that is, transcendent character: they are superhuman, eternal, and to approach them it is therefore absolutely necessary to transcend the human condition and take oneself with t h e intellect into that sphere of pure actuality where divine reality unfolds beyond the domain of Forms and Rhythms in the silence of its ineffability. Faith prepares for this transition from the human to the divine, indeed it is the indispensable condition of it, what cannot escape nes sun by elementary analogy with so many human and con tingent situations. One must believe that one knows, for one knows only by knowing nor can one know before one knows, that is, before one has acquired sa pience and has already made the transition from the human to the divine so that only the divine is sl.

Faith in whom? In God, in the Master, say all traditions that insist on this absolutely necessary condition for the effective realization of the divine. One believes in the truth before reasoning it, that is, being there and being it, and the intensity of faith is in direct ra gion of t h e effectiveness of the achievement.

Faith is thus the barrier, the bridge. the isthmus between t h e human and the divine, between what man is not and what he really is when he is no longer, when he has overcome and surpassed the human condition forever. But since this is t h e fruit of iimorance, faith is the necessary condition for the dispelling of ignorance and the attainment of wisdom.

It erases in man every human limitation, abolishes 1 indi-

viduality, it opens all openings of the Infinite possibility, it considers come loosened constraints so that they really are, it operates a species of preparatory radiation of individual faculties, because one believes in other than oneself, in the sacred text, in the occult value of ritual, in the minister, in the master, in short, in something beyond the everyday real. illusion of the world lived ordinarily in the sphere of all sensible and rational limitations, it laughably denies the tangible complex and affirms an invisible reality.

To have faith signifies believing in what one does not yet know, is the noblest and most desperate attempt to bring oneself before the threshold of mystery and affirm that beyond it there is an unspeakable reality, the revealed one. Even for those who cannot cross this threshold, it is enormously positive that they manage to take themselves to the extreme limit allowed to their strength by an act of faith that suddenly bypasses error, the visible presence, the world and things, to genuflect before the Invisible Presence, God and His Names still concealed precisely because they are absent, affirmed, believed and not known. Faith is therefore superior to any human science, to any conquering activity of the human only, because it goes beyond it, considers it as accessory, negligible, surmountable, even null and void before the divine whom it recognizes as the rays invisible venerable for its invisibility, real because of its apparent unreality, divine precisely because it is not human, not tangible, not discernible with the senses or analyzable by reason, placed in a sphere which the good, those who believe, will be able to enjoy, if it pleases God, only after the dissolution of the human compound, that is, *post mortem*.

Faith works this miracle that those who cannot reach the threshold of divinity with an operative and conscious effort, reach it with a quick and direct adherence that can be fruitful of greater results: in the face of those who know, who are beyond the threshold, they are far behind, but in the face of those who do not believe, the little men of the small world affirmers of the least in the least and worshippers of the shadows, they are in a distinctly privileged position because they distance them by as much as the spirit distances the flesh and intelligence distances imbecility.

Those who are called "geniuses" by present-day men so relegated to the human as to discern in them by supreme irony, even the superuma-

no, enclosed as they are in the human and earthly sphere, they find themselves far inferior to the humblest of believers because they hypertrophize a nothingness, man and the world, and of this nothingness they make the whole, while those who believe deny the nothingness, man, the world, and reaffirm it only by placing it in God, that is, in the supreme cause. Those who do not create, discern the effect separate from the cause, what is absurd, men those who believe, discern the effect in the cause, what is in accordance with truth: those who know even abolish the ef

fect and this is the truth. Deepening this last consideration will enable one to first come to understand the threefold attention of man before the truth according to which it is subuma

no, human or superhuman, and then the way in which the principle of causality should be considered in the transition from the profane to the sacred, from the human to the divine, according to which one makes of it the pattern of death, life and liberation. This threefold scheme can be most crudely formulated in adherence to these possibilities: *without God, with God, God.*

Thus, faith is the traditional foundation par excellence since it is the necessary anticipation of the goal for those who begin *the* path from the human to the divine and resolutely launches a bridge that is fixed on the

the other shore without being escorted but only known as *rive làta*: tradition operates this fixation in the divine that constitutes for the believer the invisible *uhi consistam*, the fulcrum of his elevation to the threshold of mystery.

It should be noted that God, precisely because He is believed but not known, is affirmed in His deepest reality, that of the manifest Im Principle, and that simple faith makes a more positive pronouncement than would appear on superficial examination, for by affirming the knowability of the goal, it implicitly admits that only realizing conscience can achieve it by actual becoming. *Quæ* *sta* knowledge follows faith, crosses the threshold of the divine to bring itself within *the* mystery itself.

It is the innermost part of the Temple, the part where the sacrifice is performed, the altar where the Priest resides.

So if the whole temple constitutes the domain of the sacred and only outside of it do we have the profane, in the temple itself, between the altar and the rest, there is a clear separation, and while the altar constitutes the active realization of the divine and thus is the true domain of the sacred,

the rest of the church is reserved for those who attend the sacrifice, adhere to it, **but do not perform it themselves**, so they are still laymen because there is a barrier between them and divine truth. This is the relationship between faith and knowledge, between the faithful and the Priests, between those who only believe and those who know and should know, between the turba of the **vocated** and the host of the **elect**, between the passive love that genuflects and withdraws outside the threshold and the active love that performs the sacrifice directly with a gesture that is blessing, a voice that is God's, an altar that is the very throne of the Eternal.

From all this it is easy to come to this conclusion that the Sacerdoti, being the holders of sacred science, must really possess it by means of realizing knowledge in order to be able on the altar to make the highest of sacrifices, the divine one, through which they strengthen faith, reconfirm it in its strength and add the hope that they, crossing the threshold, reach the sphere of **charitas, of** divine love.

If Priests do not attain this realizing knowledge, they are not such, they cannot be the sustainers of the Tradition, the princes of a traditional society, those who maintain the contact between the human and the divine in a permanent current, which assures life and the justification of life itself, connecting it in God. This is the real fault that a Priest may incur, of not having attained realizing knowledge, of performing a rite without knowing its value, its efficacy, its meaning, of ignoring, in short, sacred science and reducing it to a mere lip stammer or inactive formulation that, in the sphere of realizational knowledge such as that of the Priest should be, is an absurdity for by failing to do so, he places himself on **the side of** the believer, profane among the profane and profaner among profaners.

However, even in such a case, the Tradition remains intact, the rite intact nor is the efficacy it has on believers, on the faithful, some of whom may even replace, if not de facto, in a reality that overrides even the fact, the Priest, by performing the rite and becoming themselves the occasional or permanent repositories of God's truth. This defection, if it does not harm Tradition itself, greatly damages the foundations of a traditional society, in signing the principle of authority that is absolutely necessary to the man-

tention of the two orders, the human and the divine, that of the profane and the sacred, that of faith and knowledge, of those who believe and those who know, but what is more grave, it gives rise to the *priesthood of the solitary Ascetics* who, by God's will, maintain by their work reserved for a minority, the traditional secret, safeguard it, arm it against profanation and end up being opposed by the priestly class that fears in them its own science, that which they themselves have abandoned and betrayed. These regrettable collisions have always occurred to the detriment of sacred science, giving rise to upheavals and conflicts of all sorts contrary to the maintenance of the transitional order.

In making the Priests the repositories of sacred science and in thus considering these various matters, we think of a traditional form that best suits the nature and spirit of the Occidente where the only ascetics should be the Priests, where they alone should truly safeguard the traditional body by actually realizing in themselves the doctrine with the profound knowledge of all that constitutes divine truth.

Priests besides lacking real knowledge of sacred things can also fail in the decorum that is imposed on their caste. The accusation of immorality is too well known and too usual for us to insist on it, indeed from this have derived incomprehensible devaluations of tradition itself, what is really absurd, giving rise to sect, schism, heterodoxy. We shall say at once and net t h a t morality is a function of knowledge and not inversely, and that the purely moral side of any matter or any fact is the least likely to make its meaning understood and evaluated. The first and only sin is ignorance, and one is responsible more for not knowing or ill-knowing than for ill-acting. As for judging the conscience, we believe that this is not only a very arduous and insoluble task, but even a sacrilege, for by God alone or in the name of God are consciences judged, and where is it that the so-called moral judgments are given in God alone and in t h e name of God? Think carefully about this and it will be seen that only *facts* can be judged in pragmatics as a condition capable of determining others and thus, if harmful, condemnable.


What is to be judged condemned and punished is therefore the fact

when it is visible, it is "active," it provokes imitation, it is an example, it is the seed of other facts, it corrupts: what must be condemned is scandal, in all forms, in all classes, and this is the healthy principle of a truly traditional ethics that maintains the privilege of conscience in action as the privilege of God, and represses the infraction not because it condemns the motives, but to impede the repetition, the example.

And since there is a vast series in the propagating intensity of an offense, that is, in the immortality of a deed, a truly civilized society should, from the death penalty to torture and flogging, adopt all repressive measures, those natural, external, brutal measures that punish, *but do not judge*, striking man, in what it has most externally that is the flesh.

A truly civilized society, readjusting all the old measure of external, physical coercion, falls back into the truth of the traditional bed, scrupulously obeys God's truth and at the same time enriches the number of true, real motives for action, creating a play, an alternation, a reciprocity between the infraction and the punishment, fruitful of sensations beneficial to life, fertile of extensions and superabundances of the brutal fact. Capital punishment, the various species of torture publicly inflicted with their tragicity are always considerably effective and instructive, and can even bring about true sources of purification, positive complexes, the importance of which will not escape those who are endowed with sense and imagination truly constructive and not aesthetically and softly deviant. But there is another consideration of a deeper order: the infraction has degrees integrally subordinated to human passionality, that is, to the darker complex that dominates ordinary men unchallenged: it is therefore necessary that these degrees correspond to punishments hierarchically or analogically proportionate but determined by an impersonal justice that strikes in the flesh, abstracting from any sentimentality: thus only is compensation and rectification established by reaching a balance that is the index of a true traditional society.

Priests can and should be blamed only if they fail in their duty through total or partial misunderstanding of traditional truths: their existence, from the purely esthetic side, that is, from the moral point of view is reprehensible when they offer

matter of scandal and then only submit themselves to a tribunal that can only consist of beings belonging to their caste. In fact, it follows from what has been said so far that real, that is, integrative and realizing, knowledge belongs to the contemplative and not the active life. The relationship between contemplation and action is of great dissimilar importance for the maintenance of the traditional idea because their imbalance constitutes a rupture, a hierarchical reversal, a real deviation which, prolonged over centuries, has given rise to the present abjection of the West. Contemplation stands to action in the same relation as the divine to the human, as the sacred to the profane, as the eternal to the fallen, for their scope is distinct and sharply circumscribed by two different species of activity. In contemplation there is an activity of a special order that takes place in the eternal realm, beyond time and space in the sphere of transcendent  rities, in an apparent retreat and internalization that in reality are a real translation from the human to the divine and an erasure of the human so that only the divine remains in its absolute autonomy.

In this sense, contemplation and revelation are synonymous because divine truth can only reveal itself in man who has become a temple, that is, the very receptacle of truth, an empty temple of humanity founded on earth and elevated to heaven in a verticality symbolically reflecting the adergersi of t h e whole being to the totalization of the higher states for their comprehensive and intensive integration.

If in the Primordial Tradition the world itself was the temple, With the subsequent degeneration of humanity the sacred enclosure became constituted to separate the sacred from the profane and to maintain the distinction between the two orders so that the higher one directs and justifies the lower one. The temple is a symbol, and more than a symbol, it is the place of peace, of absolute interiority where, all individuality denied, all human dross annulled or removed, the realization of the divine, the theophanic cycle in all its effective fullness, is accomplished.

He who contemplates-and contemplation is only of the order of wine, so it must judge itself to be utterly inappropriate to any order, especially the aesthetic one that is visibly inferior-not only turns away from others, but from himself, that which is the essential, and empties his heart by making it the center of being where he - - -

manifests the Invisible Presence in a progressive irradiation whose degrees are infinite and constitute the hierarchy of divine stations. This term therefore cannot and must not apply to anything other than the real, actual attainment of higher states not passively escorted as from without, but actively realized in the interiority of the great temple that is the purified, cleansed heart, made receptacle of light, holy chalice where the divine mystery is fulfilled. All that is purely and distinctly human — such as art understood in the secular sense and philosophy especially in the modern sense — is excluded from the contemplative sphere which is divine life and not human, reality and not illusion, truth and not ignorance. Philosophy which is a minor wisdom and art which is a purely esterior infatuation, by their very degeneration, are excluded from the contemplative life and represent an artificial interstructure that the present abjection has constituted between contemplation and action, a small spurious world where the weakness and imbecility produced by the ignorance of eternal things are exhausted.

If contemplation is therefore reserved for Priests who are the holders of divine wisdom, what will be the relationship between contemplative and active life? Identical to that which governs the divine order and the human order: the active life must be oriented according to a vision that can only be determined by those who live contemplatively. For while man and the world in themselves are nothing separated from their cause and not placed in it, that is, in God, they acquire a quite different significance when they are integrated into the real order because they represent the very place where one of the divine possibilities is fulfilled. Consider this carefully: the life with contemplative is a greater circle that includes a lesser one, the active life; the integration of these two modes constitutes the traditional unity. Affirming the superiority of the contemplative life postulates the necessity of the active life as long as the active life is included in it, i.e., remains hierarchically subordinate to it so as to inform it and acquire its full operational effectiveness. The one, contemplation, operates in the eternal, the other, action, operates in the caducous which is the symbol of the eternal: the one, contemplation, is the domain of the sacred, the other, action, is the domain of the profane which becomes sacred only if it receives light from the former. To be more explicit: the contemplative returning to life proper i.e., to existence este-

rior, he sees it from another aspect, different from that of the common man, so it is logical and natural that he tries to make it consider not as divorced from divine truth, but efficient preparation for that, vestibule, pre-position that holds and determines further development realized only in pure contemplation. Harmony between contemplation and action is necessary for the complete integration of human possibilities so that man is really such, rich in all development. arbiter of his true destiny, capable to rise from earth to heaven in a progressive expansion of all his faculties. But this is possible only if contemplation dominates action: otherwise there is hierarchical reversal, the nullification of the traditional axis, the impoverishment of man devirilized, brutalized, the victim of all those lower forces over which he can have the upper hand only if he is guided by the spirit God's.

Priests also have the task of making God's spirit reign in the world and sustain man's strength and dignify him truly because the man, is all with God, nothing without God, and his action devoid of any traditional content is a groping in the nether darkness, sad shadow among sad shadows, sterilely fornicatory activity that precipitates him from illusion to illusion, from error to error in the great detrital bed, the underworld, subhuman, spectral and lemuric.

But if, on the other hand, the active life is regulated according to the traditional axis, like a ritual, then all apparent imbalances are cancelled out equilibrated, all varieties of human expression and deviations are composed and resolved into an integrative homogeneity. It is necessary to insist on what men have completely forgotten in the collapse of all traditional values: the active life is all the richer the more it is subordinated to the contemplative life, for in a truly traditional society there is an amplification of human possibilities, an infinitely more fruitful enhancement of the various activities many of which, in the modern world, are completely atrophied. By a law of analogy that governs the parallelism of the two orders, we shall say that the more intense the contemplative life, the richer the active life, the more God is exalted the more man is enhanced, and that in a truly traditional society, all the profane is a sacred in fieri and all aberrations are recomposed.

gono in the balance between the divine and the human, hatred and love, sag ge a n d ignorance, war and peace, virtue and vice, evil and good, in a full, integral, oceanic confluence, harmonize no, surpassed and twin, in the great traditional riverbed.

But for this to happen, it is necessary for Priests to be truly the supreme clavigers and for their lives to be purely con templative, being the keepers of divine truths, the great scullions of eternity who watch over the ramparts of time, intermediaries between the upper and lower waters, between the divine and the human, between the cosmic and the hyperuranium, knowers of the light that is the only light emanant from God.

2.

WARRIORS.

They are in the active life the holders of potency and thus constitute the second caste of traditional society to which incom be the maintenance of virtue-driven activity. We say potency only in the sphere of active life because in contemplative life true potency is manifested in its highest reality, from the invisible to the visible, from the divine to the human, and thus represents the supreme authority that belongs to the priestly caste. Power in the active life is realized by giving every manifestation a sacred character; hierarchically, the Warriors sacrifice themselves in order to take away from human activity] the purely contingent aspect and make it a kind of necessity that is accepted by consciously immolating oneself for the attainment of divine reality. They are the hosts of the earth and choose there the most difficult path, keeping the sanctity of intent intact in the the pang of the most intense activity by virtue of a continuous asceticism that is purification and preparation for glory. Since Warriors tend to the glory that makes them the victors of time in the perpetuity that is perpetuated through the centuries and their name is handed down as an example co stance of sacrifice. They choose to be victims in order to affirm the man's victory over death precisely where death reigns: Vit time voluntary and active, arbiters of their destiny, aware of the transience of the flesh and the perpetuity of the example. Just as in the Priests all contemplative life hinges, so in the Warriors all active life is founded because they constitute its apex and law. Indeed, the active cycle reflects the contemplative cycle and as

in this the death of the human is the necessary prelude to the fruition of the higher states, so the Warrior lives to learn to die in the knowledge that everything is in vain except the victory over mortals that is also the seal of glory.

They obey a purely inner discipline that purifies the passions, exalts them and directs them toward a single end, the affirmation of power in the intensive deployment of a force that acts materially, but has its origin in the world of Rhythms. As in the Priests the noetic, the spiritual, dominates, in the Warriors the psychic, the hidden network of Rhythms that intensify human possibilities creating the heroic vortex which, like a flame, fuels the great warrior virtues.

No one, more than the Warrior, is alienated from the Silence, from the world of the Spirit, because voluntarily he has chosen the active way in its most paroxysmal form in order to oppose his force to it, to conquer it with his own paroxysm, exalting its occult energies and bringing the Rhythms to such a high pitch as to invade the Forms and flex them integrally by overtaking them. It should be observed that this overflow of forces cannot be absolutely effective without a true and proper asceticism, a denying of oneself at every moment in order to affirm oneself so in victories, without this affirmation having the appearance of a rhetorical jubilation, but rather it is like the blossoming of the warrior virtues now equalized, equalized in the flower of all activity at a point because surpassed, triumphant. While all other men tran-

sigono, they are the intransigents, those who make the obstacle the reward of their strength, for whom the cement is the sanctification of man: they know that only death can appease them, so in confronting it they escape it and in fleeing it they face it so that it will come only when the culmination of power is reached in the apex of abandonment.

In this sense peace is their war and war their peace. They are invested by the Priests who sanction with ritual the sacred character of their activity, which is aimed solely at the sacrifice of self as an offering of all active life on the threshold of the contemplation, a sacrificial purging of existence that is continued even after death, indeed especially after death. While the contemplative death that is faced by the Priests can neither be seen nor understood by the crowd of men who, as

it has been said, they believe but do not know, they glimpse but do not realize the degrees of integrative knowledge, the death faced by the Warriors is visible to all, it reflects, in active location, the first and is accomplished, and logically like the first, by a sacrifice whose value to men is all the higher as it is more apparent. But while that sacrifice is fixed plastically for the turba that relives it in its most conspicuous phases, its secret rhythm, its intimate character, escapes. In the Warrior, the active life is affirmed by exalting itself and in the heroic blaze it is denied: for the force that animates the Warrior is love in its most destructive capacity and devotion in its most constructive form: love and devotion constitute the warrior cycle that is that of triumphant virility. Whereas in the Priests knowledge dominates in the Warriors love dominates, for all their strength is a kind of offering in a continuous unfulfillment that is appeased only by death. That which they cannot know, the divine world, they love and tend to it by overriding human limitations with a constant overriding of the Rhythms over the Forms, of the psychic over the organic that sustains, centripetal the resistance to the obstacle and the force that overcomes it, establishing a formidable halo of occult flashes that the ancients symbolized with the
! real but invisible divine assistance of heroes.

The Forms, in the heroic action, undergo a more or less great inflection according to the intensity of the Rhythms that make them shudder in vadding them, replacing them, fringing them as it were with an imprecision that makes them more indefinable, while the Warrior himself is dragged, aware only of the sanctity of his sacrifice, into an ever more overwhelming vortex that crowns itself by filling itself with death. But it can be said here that love conquers death as glory conquers time, not in the absolute sense that is realized only by knowledge and in the knowledge which dissolves all duality in the integral attainment of the divine.

It is now necessary to talk about the great and the small war in order to specify the two realms of active contemplation and heroic activism.

The Great War is the development of being in the overcoming of human conditions that are first confronted, then overcome, distilled, transformed, and resolved in the divine sphere alone: the enemy to be vanquished is ruomo that one must strike within oneself centrally: the field

of action is one's own heart, which must be emptied of all self: victory is that of truth over ignorance, of divine reality over cosmic and human illusion, which melts away with realizing knowledge as mists melt away in the sun without residue, that which disappears not having actually ever existed. Victory in the Great War is Divine Solitude, the resolving apex of all ascent where nothing remains except pure essence and that which is absolute ineffability in her. The point of departure of the Great War is the non-duality of the human and the divine: the point of arrival is the divine unity: but since what disappears is not a reality but only ignorance, having vanished this, nothing remains but what has always been, which cannot be said of the transient, but only and solely of the eternal. Now this victory which is the only real and final victory of Life over death, of which, by simplification, we give the resolving aspect while in reality of development it presents itself as a difficult complexity of states, requires such a concentrative force, such a resolute commitment of the whole being that it must be transfigured into a succession of progressive realizations, that it can only be produced in externally favorable conditions, not that these are the necessary principle, but practically they become so. Hence the seclusion of the Temple for the priest, of the remote place for the ascetic, the hermitage and finally a set of conditions that favor and facilitate this which is the highest and holiest of all rites, does the most heroic of all actions and the most perfect of all accomplishments, the killing of man in the Law of God, the real abandonment of Rhythms and Forms dissolving in the omnium of Silence. Now evidently any kind of action is contrary to such a realization, and every rhythm must recompose itself, every whirlwind settle down for the attainment of the Great Peace which is the real victory of the Great War. For the enemies to be vanquished are so innumerable, so terrible, the pitfalls to be avoided, the states to be restored so repentant and succeeding, that only the complete cessation of all activity can make victory possible. It is a matter of overcoming the human and the cosmic in all its forms and rhythms, to remake in reverse line the creative process, to lead oneself there where God plagues man with His breath in order to be able to begin the heavenly cycle. This is the barely hinted at pattern of the Great War that co-

sītūtisce the traditional secret, the sacred deposit entrusted to those who know, that is, the Priests.

It can be understood from this how much this caste distances all the others and is almost not a caste at all, but a true supra-caste, because of its absolute pre-eminence. Hence its supreme authority, its consecratory, legitimizing power, the dependence of the three castes on it, the justification of their existence because nothing that is accomplished by men has any value in reality unless it is sealed by the divine spirit.

Now the Warriors themselves are consecrated by the Priests nor can they fail to be consecrated without ceasing to belong to their caste since the war they fight must represent as a reduced scheme of the Great War in order to be legitimized, that is, to lose the external character and conquer a profound meaning that will justify its accomplishment. The Warriors therefore undergo an inner discipline, a veritable asceticism that will consist in their de-passionalization so that by killing, they will know that they are killing themselves, by winning, that they are winning themselves, considering their enemies as victims, in the sacred sense, and not as meat for slaughter, respecting them as themselves, passing over the slaughter with the love that redeems, over defilements with the purity that justifies, over death and the atrocity of death with the consciousness that nothing can die for nothing can be born, the eternal only existing in its inaccessible reality.

The petty war acquires a profound ascetic significance and imposes on the caste for which alone it is reserved no slight surpasses that have, as we have said, for their foundation love and devotion. The Warrior is guided by his love for the Divine Principle that is close to him, almost accessible and yet distinct, in which he concentrates himself when the heroic acme arrives and the confluence of the Rhythms generates the supreme passion, that of a dedication to the god of struggle: there then takes place a surpassing of the normal human faculties that adjust themselves by standing up in the supreme empowerment of the devoured fire king and the Warrior becomes the great immolator, the victimarius, and the baptism of blood is a catharsis that renews him by liberating him with his emptiness from human brutality, redeeming him as in a purifying lavacrum that cleanses at every death the horror with pity. For pity impels him to the sacrifice of self and enemies in each

of whom he glimpses his own effigy; in the clash of the fray he seeks to bring down the resurgent duality, the terrible "thou," the shadow of self, the eye that gazes at him, the hand and weapon that threatens him, the love in which his love is mirrored, the "other" that bars his vision of the Supreme Unity. He kills and is killed in the name of God, in the name of God he defends his lord and his land then that his weapons are blessed and he is invested as is equally his lord, and his homeland is the place by God fixed for the conquest of heaven, the support, the base of his ascension, and he must defend it to keep God's law in the world, until the enemy strips him of God by snatching away his land, house, temple. His caste is the guardianship of the sovereign power in which the virtues that are entirely observed lead man to the Edenic fruition by restoring him to his eternal and original homeland of which the earthly one is the necessary starting point. Sovereign, patrias are thus made sacred by the radiant vision of divine glory since by loving them the warrior loves God and by protecting them he defends the possession of God.

Note that realization by warrior asceticism is always indirect, while priestly asceticism is direct or terminal: one is accomplished through the world of Rhythms, the other in Silence, the former lingering in duality, the latter from non-duality reaching unity. This difference is essential and eliminates any arbitrary reduction that would upset the traditional arrangement. The warrior caste obeys its own law that is justified only by a higher law which, having arisen in the divine, remains there. In fact, if one takes as a starting point the Primordial Tradition, castes are reduced to one, that of the Priests, nor is there room for others because at this stage there is only the contemplative way that excludes any action: there is no caste in reality

in the Primordial Tradition in which *human unity* is realized in the expression most absolute. The king here is the supreme priest, and kingship can only be spoken of in a sense of cognitive absoluteness. But in a later traditional form the re-partitioning of human possibilities necessarily takes place, for we are already in a state of greater decadence and complexity whereby life takes on a dual aspect internally and externally; at this stage the sacerdotal class assumes an absolute position that places it in the Tradition

Primordial, that of the Warriors is internal compared to that of the purely external Operarii, but, considering the traditional whole in its threefold aspect of Silence, Rhythms and Forms to which the Priests, Warriors and Operarii correspond, the second caste occupies an intermediary position of balance between the two extremes and serves to maintain the traditional compact because its attribute is power.

Circularly representing the traditional sphere as a fortified city, we will say that the center, the Temple, corresponds to the priestly caste, the periphery, that is, the walls to that of the Guerrieri, while the Operarii remain intermediaries. Considering thus the relationship, the Warrior caste occupies the most dangerous place in traditional defense, the most exposed, and, if one understands the value of this figuration in relation to what has been deto, the Warriors are the lords of Rhythms and the art that is most appropriate to them is Magic.

Those who are capable of reflection will understand without difficulty how, living this caste in the paroxysm of action, they must necessarily find themselves caught up in the wave of occult forces that are unleashed especially when the rhythm of active life is intense, so that warrior asceticism has for its main purpose the knowledge of the world of Rhythms, of the laws that govern it, and the defense against the inside of the sphere of shadows. This appears most clearly to those who carefully consider the life and work of the great conquerors where it is easy to see how materially infinitesimal elements can be generated fatal imbalances. What is true for every man is doubly so for the Warriors who live intensely to face the most terrible enemies, those who invisibly are around us and whose visible enemies are a kind of material duplicate.

In speaking of this caste we have implicitly affirmed the necessity of war, but no less implicitly we have affirmed the need for it to be entrusted solely to the actual Warriors who legitimize its use. Now just as one does not become a priest, so one does not become a warrior, and the contamination of castes has unfortunately produced the present abjection since with democratic leveling all sorts of immissions have been made distorting the traditional as sect with generating the collapse of a truly ci-

vile. A return to normalcy operated with discernment, progression, and measure would allow the restoration of the one and only true hierarchy in caste attributions in accordance with man's nature, his possibilities, and the effective enhancement of his most specifically productive activities.

The warrior is the ascetic of the active life, and his discipline is purely internal: he who does not know how to kill himself will never know how to kill or, rather, by killing he will profane life and death. Because his cause is not holy. Now one kills with one's own hand or with the sanctified weapon so that the enemy is visible and close by, otherwise one commits actual murder and not an act

Of purification. If war, as we have said, is justified only as a symbol of the Great War, it is inconceivable that the struggle should not be direct, fair, open, frontal, because only by knowing

self one can tame oneself and only by discerning one's nemesis can be overcome without having the bestial character of anonymous, unholy and sacred league fight and slaughter. If one is able to develop all aspects of the question reposed in its true light, one understands that war must be waged by warriors and not by whole peoples democratically leveled and violently brought back, in great conflicts, to the state of savage desperation: it follows that war must be conducted normally from man to man, and, in its most typical expression, brought back to the partial clash, the duel.

We have said that the Warrior caste is based on a dualistic base that the Latin term *duellum*, an ancient form of *bellum*, expresses with perfect clarity: war is the expression of this fundamental duality of which love and hatred — **the** latter reducible, it should be well reflected, to love — represent the two extremes: should a traditional restoration be produced, which is difficult but not impossible and which in any case only modern devirilization can seriously hinder with its two most typical expressions, pessimism and skepticism, war should be re-conducted to its constant, normalizing function, that is, exist permanently for only one of the castes, that of the Warriors. The duel that the so-called civilized societies, in reality barbaric, of the Occident have repudiated with satanic unconsciousness while making current conflicts a hellish game of machines operating the di-

struction more insulting and more impious, would be the *essenzia* le condition of the return to normality should it be brought back to its natural, spontaneous, that is, effective for *ma*, and not to that *mo derna* parody that stands to the duel as the courtier stands to the knight.

If normal weapons were only in the hands of Warriors, the duel would regain its traditional value and constitute the typical pragmatic training of the caste, developing the sense of honor that has now waned in the hearts of men. The sword duel is the noblest, purest, highest expression of the warrior caste because it determines a reciprocity of strength, of *ono re*, of love in the confrontation of two men who save themselves by killing each other and sanctify themselves by being killed. Note that the duality persists before and after: first life versus life, after life facing death. And this duality is precisely the permanent index of the warrior caste and is the basis of its destination. War in a traditional society is the amplification of the duel, but other factors intervene; family, homeland, lord. It should be brought back to normality, limited to the only caste that knows how to make it without involving whole peoples operating that chaos that compromises the very existence of a civilization. Restored to the neatness, the brutality of ancient wars, but circumscribed and delimited, it should be if not permanent at least frequent, thus giving that necessary acceleramen t to the rhythm of life that makes it deeper and more fertile of revelations. **The** present wars-and for us the " actuality " has lasted for centuries-are the product of the democrati ca degeneration that has liveJlated humanity by substituting for the Warrior caste a fictitious hierarchy in times of peace, even chaotic in times of conflict when every citizen must become what he has never been, that is, a soldier. The soldier obeys the external discipline while the warrior obeys the internal quell.t: the warrior is always guer riero, the soldier may occasionally become a warrior by spasism, not by option or natural destination. But there is a more important consi deration. The warrior is the negation of senti mentality, and among the ancients it did not exist: only modern degeneration has created with the monstrosity of democratic conflicts the romance of war because, in these conflicts in which all the people take part, there are only scarce warriors, while the mass consists of a kind of human jelly that vibrates with

pitiful sway at every twist and turn that violates its nature. Reduced, on the other hand, to smaller proportions, but with a more intense and more frequent rhythm, because it is entrusted solely to men and not to machines, to Warriors and not to other castes, it would be an indispensable element of full and fruitful life if brought back to the traditional *ti po*, that is, sanctified by the rectitude of the motives that would originate it. Its delimitation would constitute a permanent and normal basis of activity such that it would not paralyze the *popolo* at all, but would intensify the rhythm of active life with a continuous contribution of strong and decisive reflexes.

The return to normality restores the strength of the peoples constituted by the caste of Warriors who obey love and whose sacrifice, unlike that of Priests, includes a whole asceticism of psychic energies oriented in the sense of heroic exaltation. Just as action is subordinated to contemplation, so the warrior is subordinated to the priest, but without this subordination equating or confusing the two domains that are autonomous and separate and that constitute spiritual authority and temporal power. These two powers are as sharply separated and distinct as eternity is from time, so the two dominions are unmistakable because of the impossibility of reducing the former to the latter and extending the latter to the point of matching it with the former, since neither the eternal can be contained in the *caducous*, nor can the *caducous* cease to be such and coincide with the eternal. This consideration alone suffices to show that the temporal regiment is independent of the spiritual one without, however, in any way opposing it, rather parallel turning to the same end, which is the maintenance of the traditional unity that takes them both in and harmonizes them.

If in the primitive stage of perfection, the life being only contemplative, a true unity of development oriented according to purely spiritual ends can be admitted, this is not possible in the later traditional forms where *accanto* action to contemplation appears immediately, temporal activity alongside spiritual activity, hence the separation of the two domains.

But this separation is necessary for the purity of the ends to which activity and contemplation tends: a fusion or overuse by either of these powers would constitute a *real anomalia* because it would confuse the divine with the human, the spiritual with the

temporal, the sacred with the profane without achieving any fruitful result. When we spoke of subordination we meant it only hierarchically, that is, from the unique, traditional point of view that embraces and includes the contemplative life and the active life: in this sense it cannot escape anyone that the temporal is subordinate to the spiritual as and to the same extent that the human is subordinate to the divine from which it draws and existence and the justification of existence.

The Priest consecrates the Warrior and makes his action fall within the traditional sphere, but in his sphere the Warrior is autonomous nor can nor should he collide with the Priest since his activity is not opposed to the spiritual one carried out within the first caste. In a traditional society any disagreement between the temporal and the spiritual is resolved in the unity that encompasses them; indeed, if conflict there is, it must solely be ascribed to the temporary deviation of one of the two domains due essentially to individual and therefore negligible factors.

As long as the Priest remains a priest and the Warrior a warrior, no conflict is possible because each of them will understand that they belong to a sphere whose activity is distinctly separate and distinct: this consciousness, this awareness must guarantee harmony between the temporal and the spiritual. But should, due to complex and not always well discernible circumstances, a serious conflict occur between the two powers, it is necessary to go back to the principles that safeguard the traditional unity and then hierarchically they will be resolved in the seat of pure spirituality to rectify the deviations and annul the deflections that may be produced on one side or the other, by leading the two castes and thus the two powers each back to its own domain.

The elimination of purely individual factors will bring about the appeasement of dissension, for unfortunately these occur only through the overpowering of some personality who respectively breaks the law and the norm, which regulate the activity and determine the scope of the two castes. The relationship between the two powers is very delicate, and the development of Europe shows how often the disagreements between the spiritual and the temporal have assumed inordinate proportions to the point of turning into outright hostility. There is a reason for this: the

imperfect realization of traditional unity, which

must be ascribed to the defection of the priestly class, which can always assert its authority, by well-meaning spiritual means, as long as it does not depart from sacred science and only from it asks the defense of the supreme values of the spirit. The temporal cannot affect and undermine the eternal, and therefore temporal power, in whatever way and by whatever means, will not be able to harm the spiritual authority which will always know, when it wishes, how to withdraw from the world and the skiff that it precipitates because it is deprived of divine help. Consider this very carefully in order to understand what is happening in *Europa* and *morido*. Yet the holders of sacred science must at all costs keep in touch with traditional principles and subire any violence, submit to any violation, in order to continue to save men by reconnecting them to the eternal. The spiritual authority imposes itself by far other means than those by which the temporal one asserts itself, and we think that in the event of conflict, however opriately or destructively the temporal power deviates and overrules it, the spiritual authority will always have the upper hand, if it stubbornly maintains its dominion and does not descend into open struggle with the temporal on the terrain of activity proper, which is absolutely outside its sphere.

We think instead that the more it will hold itself in its domain, the more effective will be its work because in sum, let it be said with the greatest absoluteness, it assumes its authority from God and not from the world and its strength, feeding fervently on the divine, will not fail to triumph over the pitfalls, in understandings, overpowerings and aoparent falls. For if then the deviation of temporal power should assume such proportions as to become utterly anti-traditional and sacrilegious and the Warriors, forgetting themselves, outraging the principle of love, which is the foundation of their existence, transcend to deplorable actions, compressive of all traditional spirituality, let it be known that nothing can touch, profane or access the Truth of God that is not God Himself and that even the ruin of the world would perpetually leave intact the Silence where the divine mystery unfolds.

But we are convinced that the disagreement between the two powers is almost always due to a remote deviation in the very bosom of the traditional unity and especially in the priestly caste whose members have often forgotten what is their one and only great strength:

holiness. Should the spiritual authority, without any concession to the profane, resume its true function, the maintenance of God's ve rity in the world for the salvation of it, and should those who are its holders, the Priests, not fail in their task, which is contemplation and n o t action, realizing knowledge and not mere external, literal science of sacred things. tractional unity would harmoniously contain the two distinct but paral lel powers tending to one end, man's return to God, at traverse time, in eternity

The temporal power in fact, of which the Warriors are the detento rs, offers as a term the realization of the divine attrayerso the tem po, in an accord of all faculties tuned by their own balance. So far, about this caste, we have spoken of war, but it is necessary now to consider the positive aspect of guer ra, namely peace. War is a disequilibrium that generates an equili brio which in turn is broken because of the intermittent character of human affairs: but if we consider this in analogy with the spirit whose domain is eternity, war appears as a renewal, a purification, a radical emendation, followed by the attainment of a state of absolute and permanent pacification that rapresents the fruition of bliss. As much as balance is su periore to imbalance, so much is peace superior to the war of which it is the crowning glory. No aesthetic considerations taint the vision of truth in the seat of pure spirituality. The Guer riero yearns for peace since his war is holy only if it leads to permanent and final peace. War represents the germinative trava glio, peace, the flower and the coronal fruit. If inter mittency is a kind of fatality of human and temporal things, es sa it must never be considered as a cyclic law by par t of the Warriors and the Chief, meaning by this that every war must be accomplished for the end of dis m equilibrium and the realization of peace. That intermittence exists, but that it does not make leg ge, this is the foundation of the righteous and healthy development of temporal power. If, as we have said, war is in analogy with the Great War, which represents the permanent conquest of the divine, it m u s t strive for peace, and this must be the true and holy purpose of the Warriors: only a soft and superficial aesthetic, ignorant of the deep truths of certain analogies and the symbolic relationship between

the temporal and the eternal can consider war as an end in itself, a spastic state, fascinating by its very anomaly; only when *true* peace has not been realized can one feel the nostalgia for war, a feeling of a very dubious order because it belongs to the purely sentimental sphere.

In order to prevent these anomalies, wars that are not decisive should be avoided above all by considering them as momentary actions, real permanent crises that contribute to the crumbling of traditional societies.

What has happened and is happening in Europe must be considered in this light, and then the gravity of the present situation will be understood, in which, through the confusion of castes, in order to oblige to an absolutely bestial democratic leveling, the detachment of the human from the divine is compared and thus the very end of man is prepared. When we speak of the end, we mean the true and proper end, which is certainly not the end of the flesh, as any person with the most elementary common sense can understand, but the spiritual *rovina*, the collapse of those bridges that connect the world to the Above, which is followed by the instantaneous formation of the subterranean ways that connect the earth to the darkness of the Underworld. If humanity does not want to become an immense and sterile underworld, it is necessary for it to resume its great traditional ways according to which alone it will find new foundations for new developments.

The Warriors must concur with the Priests in restoring order because these two castes are the foundations of traditional unity: by their concordant action everything can be smoothed out, the one being the holders of sacred science, that is, wisdom, the other the arbiters of power; the one, if you will, the *clavigers*, the other the *fascigers*. The harmony of the spiritual and the temporal can re-balance the world against all the pessimism and skepticism so sharp and *inesquently* raging in the present age; in no way will a permanent arrangement of the world be realized without the cooperation of spiritual authority and temporal power because the return to normalcy must take place from top to bottom, from superior to inferior and not inversely.

For centuries the masses have been *agitating* in bestial turmoil and will agitate again as long as Priests and Warriors allow them: for if these two castes felt the enormous weight of their responsibility-

lity and would be aware of their respective domains and their true attributions, nothing could prevent the restoration of traditional unity, the new balance that would reopen the great gateway to eternity for the glory of God in heaven and the peace of men on earth.

3.

THE OPERATORS.

They constitute only form the third and last caste that corresponds to the minimum of the Forms in the sphere of active life. They really should form the penultimate caste, the last being that of the Servants, but, placing ourselves at a let us say so median and conciliative point of view with regard to a real return to the spirit and to the traditional form more easily achievable in the actual conditions of humanity, we have adopted the trinitarian formula while knowing that in a more perfect traditional society the number of castes must be raised to four in analogical correspondence with the plenary realization that, as mentioned above, beyond the Silence, comes a state, the supreme, absolutely indefinable state, designated, in the most complete tradition, by the name of the "Fourth" and which is the domain of Absolute Ineffability.

It, this state, encompasses and resolves the Trinitarian formula, the Silence, the Rhythms, the Forms, in an integrative indistinction that distinguishes it precisely from them as the mystery of irreducible unity in its ineffable essentiality. In it the divine cycle is exhausted to such and such an extent and integrally. Hence the analogical necessity of a fourth caste that would include those, the Servants whose activity assumes the barest, most basic, most terminal form.

The constitution of castes must be understood in this way, according to the great law of analogy, that is, in relation to the divine cycle and not from a purely human and apportioning point of view that would have no reason to exist because of its fragility and inadequacy to the truth. It is not despotism that creates castes and especially the servile caste, but rather a need for development inherent in being mirrored in the

human world of a divine complex that is the one and only reality. The present state of humanity, the apparent abolition of castes, runs parallel to men's erroneous and confused view of the divine world: the Divine Principle is presently for men all that they want it to be, that is, an indecisive and vague mist of mind above, just as men, having suppressed the caste limit, are equally all that they want it to be.

To the leveling human chaos corresponds the vision of a chaotic divine level where all pseudomistics, philosophies, and current atraditional opinions conAnue constituting the impure bundle of concrete forms.

But the suppression of castes is unrealizable, and they exist even if not explicitly admitted and recognized: this hidden, invisible existence of castes, over which democratism has layered a leveling fog, creates an incongruity that should strike every person with simply common sense. Everyone knows that at tually men are not in their place and that the apportionment of active life is arbitrary and unmotivated, because each is driven, compelled by circumstances, by his own impulse and not by a conscious force o f order, state and attribution. Everyone knows that there are servants who rule and lords who serve, that even in the first two castes there are monstrous anomalies and that in the third caste these are Then even more remarkable: this is due to the absence of the traditional spirit. to democratic leveling which believes that it can enslave that which cannot be enslaved, *the determinative characteristic of the human person* inalienable and inviable.

This has been going on for centuries, and the present confusion is but the re sult of a slow and progressive degeneration due to the purely apparent superv wind of the human over the divine, of servitude over freedom, of confusion over order, and of disorder over true hierar chia. What brought about this downfall must be ascribed to the in comprehension of what constitutes the nature and form o f freedom, confused with arbitrariness and pie/lined to all humanizations of the reality that is instead of an absolutely divine order. Now the caste constitution is based on the true concept of freedom considered in its four essential forms: absolute freedom in Priests, conditional li berty in Warriors, conditionality in Workers, servi-

tu in the Servants. The two extremes are represented by the first and ultima caste insofar as that which is affirmed in the first is denied in the last and vice versa: they constitute as the former and the latter between which the distinctive qualification inter runs. By bringing the two extremes together in the unification of the absolute principle that is God, one arrives at the integral equalization that cannot be realized except in the divine, what is reciprocally affirmed by all traditions. One will understand this factually by reflecting on the true destination of castes, composing the imbalances in a hierarchy where each element is contained in its own sphere so as to constitute a homogeneous whole in which nothing preeminently disturbs the traditional linearity. Viewed from above, the constitution of castes is not presented as a ladder that goes from superior to inferior, but as a system of circularities concentric around an absolute point that is the traditional unity.

All castes are thus to be considered on the same level, and it is unfortunately the misunderstanding of this elementary truth that has produced the democratic illusion and error. Instead of placing oneself from the higher point of view that is the divine order, one descended into the human which has no value when it is divorced from the divine, and thus occurred the revolt in the sense of caste itself which exorbitant from its sphere spread like a river that erupts from the riverbed and violently level what it invades. Then, after having avulsed the human from the divine, with a logic of arbitrariness whose unconsciousness is truly stupefying, the divine plane has been confused with the human one and what is *parity before God* has been transformed into parity before man, ignoring that parity is possible only for a being who is beyond the plane considered and, as such, for its own height, glimpses a unique level while this level, below, does not exist. One has resorted even to the sacred texts to justify this error of perspective, interpreting them in the most absurd way, disrupting all traditional order, abandoning the true God in order to create one in one's own image and likeness. It resulted in the abolition of the true order, the distinctive, determinative and resolving order of castes, the affirmation of the principle of freedom, ignoring that this in an absolute sense exists only in God, while in man it is *conformity to God's law*, according to which every element of creation must remain absolutely within its sphere in order to be a normal element of nature. But since this level-

democratic likeness was unnatural, coercive, *castes* turned into *classes*, and *activity* generally understood as the complementary way, in the traditional unity, of the contemplative one, turned into *work*, that is, into punishment, into compulsion, for such is the sense of the Latin term.

This explains the class struggle that is the degenerated form of the dissension between the castes, a dissension that, as we have said, has always been limited to the first two *Operarii* reasons of a completely different order than those that fuel the claims of the present lower classes. Now the work proper can apply only to the caste of the *Operarii* if one considers this to be the last for the reasons already enunciated, and not to that of the Warriors and Priests whose activity is absolutely of an entirely different order. The former are protectors of the divine constitution, the latter protectors of the human constitution, and neither caste therefore tends with its activity to the satisfaction of its own needs: therefore in a truly traditional society

it is necessary for the last caste to provide for the maintenance of the first two, neither the Priest, nor the Warrior, being able to work, and that absolutely, for work would prevent them from fulfilling their very difficult company, the maintenance of the traditional arrangement.

Referring back to the circular symbolism previously cited, if we represent the traditional world as a circle whose center consists of the Priests and the circumference of the Warriors, the very close relationship of these two castes in a perfectly organized society: the Warriors represent the concentric vergence that fasciates all points by determining them in the univocal axis. They, with their power, defend traditional purity, that which materially cannot be accomplished by the Priests who are contemplative and who must be protected in the external order by the Warriors. In the confluence resulting from the harmony between these two potencies, the two highest energies of the traditional world, the true power is realized, integrally compact, the forest of swords that protect God's enclosure. We advise everyone to realize in its breadth the results that would result from the harmony and cooperation between spiritual authority and temporal power for the true destinies of mankind brought back to the great traditional bed.

The *Operarii* caste includes any active attribution in the person of those who do not belong to the two castes prece-

teeth which form the basis of traditional society, authority and power. When we speak of activity, for the latter caste, we mean all sorts of work either of a strictly material order such as trades or of another apparently higher order such as professions, since both are individually remunerated. In the two upper castes one cannot speak of individual activity permanently since their members constitutively work for the maintenance of the two supreme powers, whereas here, in the last caste, it is a matter of personal active determination whose fruit, while contributing to the general order, nevertheless remains limited to the individual. We are in the domain of Forms, the ultimate determination of visible reality whose essential characteristic is *individuation*. That in this caste, as in the two higher ones, may be included people who really should not belong to it, this is an indication of the present disorder due precisely to the lack of traditional unity of which the most obvious characteristic is the arbitrary distribution of wealth. But in a truly traditional society in which castes were strictly determined, paid work should limit itself to the majority, that is, to those who neither know nor can do otherwise, incapable of the pure contemplation of the Priests and the pure activity of the Warriors.

It is necessary, however, to insist on the analogy between the various castes and the three degrees of reality, that is, Silence, Rhythms and Forms, in order to complete their true destination. If the Forms constitute the part we shall say the most external, this does not mean that their determination does not reflect, in a thousand aspects, the invariable unity that is the one and only true reality. Every form is a symbol and every symbol is the vehicle of a profound truth whose importance one should never forget. The so-called objects, things, are like so many mirrors that reflect variously in multiple aspects the unity of the creative rhythm. Man, in ordinary life, makes use of utensils that he himself constructs but whose symbolic meaning is currently ignored, whereas in a traditional society this meaning is precisely what matters most because it gives all the value to the thing without which it would be devoid of universal purpose. Hence the need for the tool to be built patiently and not serially, with individual work that itself is a symbol of the effort by which one rises to a higher reality of an absolutely spiritual order.

It will be easy for anyone to distinguish the value of an object that is the result of patient and assiduous work, quite different from one made in series by a brutal, external, artificial and infecund process. Hence the artistic beauty of the humblest tools of yesteryear and the banality of what is produced modernly by machine. Before, there was *art*, a profound sense of symbolic correspondence, and the index of this was precisely the accuracy, the effort with which each object was constructed by the strictly personal work of the craftsman by a patient method, in close analogy with the spiritual renewal operated in ascetic and contemplative seat. Each craft then symbolically represented the fixation, in the Forms, of a process of an absolutely spiritual order referring to a higher reality of which the material world is a semblance, in the strictly etymological sense: the man, the craftsman, made use precisely of the so-called *matter* — the etymology of this term should not be overlooked — which is the ultimate, final concretion of reality, to redeem it from its apparent blindness and lead it to the transparency of an analogical correspondence with a higher world. So that while in the Forme already made among which man lives, which are the patterns of the Rhythms, there are as many mirrors of the higher reality, the objects, things the utensils that man builds are new forms and represent the work that he must laboriously undertake to free himself from his humanity and restore in himself the divine state. *Ars et labor*: art is the knowledge of the analogical relations that govern, by means of Rhythms, the Forms, and realize them, that is, make them permeable, transparent to the breath of God that expresses them, while work is precisely this effort to enucleate the profound reality concealed, veiled, protected in the matter from which it must transpire to reveal itself to man. There is thus a match between **the** inside — man — and the outside — nature — that is resolved into a single reality of realized and lived expression, thus abolished in its crude materiality and restituted to its true origin and destination.

Thus understood in its deeper meaning that justifies and makes it necessary, art is a redemptive purification that restores the creative rhythm dulled and neglected by the preoccupations of ordinary life. The latter, in an absolute way, is a death, not a *vi ta*, that is, the avulsion of the world and man from the true reality of mon-

do and man realizable only if placed in the divine reality whose origin it symbolically expresses.

The utensils, the objects of most common use, were not created for the satisfaction of our needs, but solely to express the analogical relations between semblance and does reality, between what appears and what is, between the world and God: their practical efficiency is of the second order and applies only to the true servants, that is, to those whose intellectual myopia is so difusa as to determine the exclusion of any truth beyond the scope of their earthly life. If, in a state of primitive perfection, one must think of the exclusion of any order in order to attain or extend what had already been given, if man, in this state, plucked the fruits of the earth and fed on them and did not complete, with his work, what naturally surrounded him, in later stages, departing from this original norm, he had to reconstruct the accesses to the divine from which he had fallen, and hence a new necessity: art.

To those who know how to delve deeper into what we are saying, the relationship between art and life will appear evident, at first unified so that art was life itself considered as a ritual, then increasingly discordant, life reduced to its lowest destination and art limited to those who cannot resolve to disavow the truth, until the present age in which life is really a death and art, deprived of all sacred and realizing character, is an expressive monstrosity where all the misery of the world and man is reflected.

One does not redeem art by making it a requirement of the spirit; spirito, and that absolutely, is nothing if it is not the Spirit of God, that is, the breath that is in life, that penetrates and informs all man, that makes him feel, act, think according to God, not according to his own humanity. That which is human remains human, therefore purely beastly and inferior, whatever the degree of this humanity, just as everything that is iron remains iron from the most common tool to the most refined artistic product, the one and the other being able to be brought back to the unity of origin when their exteriority is removed. In fact, what for the modern constitutes art is precisely the exteriority and not instead the sacred, symbolic content, what this exteriority expresses by referring to a reality of transcendent order in the absolute sense of the word, to a truth of divine order.

Man, in the development of his human faculties, remains man

that is, nothing: what he feels, lives, performs, thinks, if not beyond passes the human sphere, is destined to perish because it cannot place itself beyond time which is succession and space which is materiality.

He remains locked in this prison, which he may adorn with the richest funerary paintings, indeed the more he adorns it the more grave it will be for him *while he lives*: but, after the dissolution of the *corpo*, there are those who will take care of leading him to the seat of truth by allocating

him eternally to that death which he had already experienced in life by denying himself every effort for the overcoming of human limitations.

Ho mo humus: as long as he remains *terrestrial*, he is destined to fertilize the earth and perpetuate the lucifugal illusion that is the detrital world,

inferior: it is necessary for him to resolve the apparent darkness, due to ignorance, into the light of truth and to express from himself what is *nasco sto*, that is, the other half, what the transition from the archaic term *hemo*, harkening back to the general sense of *half*, to

homo, where the circularity of *o* represents the universalization realizer of all human faculties transposed into the divine and integrated into a plane therefore essentially superhuman. Art is the expression of this transposition, which is a true transformation that is, an overcoming of the form that is achieved by placing it back in the plane of its normal destination as a symbol of a higher truth. But it is necessary for art to be in the whole and not in part, for it not to exempt itself from life and not to represent only what we might call the realm of marginal utopias, bensl imprinting on the humblest of objects, of utensils, the seal of its symbolic destiny.

This is craftsmanship, these are the crafts: portraying in every material substance, with assiduous penetration work, the intimate, symbolic value, expressing a truth of a higher order, from agricultural tools to those of weaving, from the most common objects of wood and earth to the construction of the house and the temple. These are various modes of expression of a unique reality that signify how all paths lead to God if it is truly God one seeks and not a mere human derivative more or less coiffed and idealized for one's use.

Hence also the guilds that originally represented vain ways of realizing the divine organized into a norm-

tive that fixed its destination. This is the real and profound meaning of art, crafts, trades, guilds, and we do not pretend that everyone will come to penetrate it, but what important is that the *pauci optimi*, who should concur in traditional restoration, understand what lies beneath the appearances of "utility" and "activity," expressions so dear to those who understand nothing because they see nothing beyond the illusion of the world and man, considered one and the other without relation to divine reality. For if man is one half, he must seek the other in order to make the whole, that is, to be truly man — *homo homo* — and it could be said, without playing a pun, that then he will be truly man when he ceases to be man. Equally the monod — if we exhaust its etymology! — which is robe, ornament, sort to which the truth of God is hidden, then it will truly be world, that is, a place of purification and resurrection, when it is world, purified from all ignorance, otherwise it too will become — removed the *lapis manalis* — the wide abyss for precipitation into the spectral realm.

From everything we have mentioned, it is easy to understand: how and why-not for mere purely aesthetic reasons therefore negligible in ~~themselves—the~~ machine, in all its forms, represents a true and proper desecration of work, because it takes away from it all sacred character, all profound meaning, violating its section, denaturing its purpose, suppressing all those germs of redemption that constitute the *raison d'être* of the manual work, of art.

The return to a traditional society would imply a prudent progressive normalization that would be, for the mass ignorant, a real regression but that could be accomplished gradually without creating catastrophes. It is enough that the *pauci optimi* come take, in all their magnitude, the absolutely positive consequences that would result from such a return to normality: it is a question here, very precisely, of the human dignity that one would like to restore and reintegrate in all its hierarchical development, in all its expressions, in all its aspects, in all fields, in all castes, in all men.

For work to become sacred, it must be done by man and not by the machine, which, observe well, takes revenge on man di-

consuming it in the most blind, bestial and inhuman way, fatally and violently. A renewal worthy of the name implies a return to the norm of human work, a restitution of those conditions of existence suitable for the development of the great energies that lie in man and that can enable him to reach and truly integrate the divine world of reality.

Work, brought back to its necessary basis of meditative recollection, of patient minute contact with the world of Forms, to perceive Rhythms and realize Silence, would again become sacred for all men, and each could, according to his possibilities, realize what he is destined for and which is violently taken away from him by that outrageously superficial and profane modernity.

Let the earth, the sea, and the sky be restored to their elemental purity, given back to their symbolic destination, the earth to constitute the home and the temple, the basic point for the elevation from the human to the divine, the sea to the navigation between the two shores that separate the fallen from the eternal, the sky to the penetrative flight into the reality of God which is the only reality, and that the machine be gradually, prudently reduced and eliminated to make room for man and visibly place him, without intermediaries, before the difficulties of his heavenly communion on earth. For from the earth he cannot escape if he does not know it, if he does not penetrate it, if he does not make it transparent by passing through it the sacred spirit of royal conquest, returning to work and art, enriching anew the world impoverished, mutilated and profaned by the machine. This was created by the lowest part of man, by what in man is the negation of man for

For it is the negation of God. We allude to secular science, to that to which for so many centuries has been given the false privilege of redeeming humanity from the bonds of materiality.

An absolute level position that does not admit subterfuge and loopholes is necessary here. There is but one science, the sacred one, in an absolute way, that is, the knowledge of the true man restored to his elementary function, to his base, to his center, to his reason for existing, to his life; to his being, to his end, to his perfection, to his universality, to God. This is the only science, the only power derived from the knowledge of one's own limitations — it is fixed well — and of the trespass of earthliness to

the actual realization of divine possibilities: in this sense so *lo scire est posse* and not otherwise.

One goes to God with and in the spirit of God, becoming God's children again, be this formulated in the integrative fullness that does not admit residual margins and interference. All traditions affirm it no, with different expressions, in various forms, but with an intentional unity that no one can misunderstand and confuse. *Ars una species mille*. That which is sacred remains so in every tradition of a veramently divine order, and every race is given a tradition in accordance with its possibilities, to which it must remain faithful in order not to make the task of traditional integration difficult, while only very few are allowed to go back to the Primordial Tradition that is in direct combacion with the divine plan.

Thus true science is that contained in the traditional body and has for its purpose the return of man to God in all forms, for all degrees and according to all possibilities. Sacred science is the absolute and definitive true knowledge of man and the world in God and includes various planes of development according to the domain to which it applies, each of these planes, however, never being able nor do vendo to be considered in itself, but all in confluence, according to the unity of the traditional axis, at a single point. This was held in antiquity and the Middle Ages. Science, on the other hand, is of an exclusively profane order and considers visible reality externally, come as it *appears* not as it *is* by integrating itself in that case into invisible reality and, taking externality itself as its base point, determines its laws.

So while sacred science is fixed, unchanging, eternally constituted and gives rise to stable and permanent traditional societies, secular science is changeable unstable progressive and, as it develops, gives rise to atradiational, precarious and transient societies.

The domain of science is the visible, that is, in short, the superficial that as such, separated from the body to which it belongs, is illusory and as nonexistent; the succession of scientific hypotheses shows the inanity of an effort destined to remain sterile, unproductive, then that a truth indefinitely postponed to the future, that is, never realized, is not a truth. What is concrete and positive for science is really the transient and the negative, that is, phenomenal semblance considered in itself, because as we have said, traced back to its ra-

says invisible, it regains another meaning, another attribution and another reality.

This hint in the theoretical realm may suffice: as for the practical benefits derived from the applications of science, the development of so-called Western civilizations is the most conclusive demonstration of this. One thinks of the misery, precariousness, and frivolity of the present existence, and one will understand to what results science applied to life can lead. It is not permissible to insist on this without falling

in the observation that any reasonable man can make at present considering the shortening of life span, its subsiding character, the increasing devirilization of humanity, the precariousness of everything, the spasmodicity of every constraint, the insecurity of every system, finally the instability that is indicative of an abortive process for permanent due to the absence of traditional fixity.

Science made secular, i.e., popular, has become the domain of all because it is accessible to all because of its externality, superficiality and ease and has been the main stimulus to the so-called servile awakening, to the progressive democratization of Europe since, by eliminating all true traditional knowledge, by excluding all spiritual surpassing, it has leveled the hierarchy and, with its industrial practical applications, has amazed the foolish and aroused in the masses those libertarian ferments of which the present world is the most strong and authentic. Humanity has allowed itself to be diverted by fancili, from immediate practical applications and forgot to ask how far such a pronounced deviation from the-

traditional axis. From before, science has infinitized the so-called nature by divinizing it and exalting its mysteries as if there could be other mysteries apart from the divine ones, then made there allegiare on a problematic god who with his charitable eye segue, approvingly, progressive contaminations, and finally, having become self-nomous, proclaimed himself a guide of inquiry and teacher of life. Man, Deprived of all its power, that is, the very overcoming of one's humanity for the attainment of higher states and resolute vi, was endowed instead with a fallacious creativity in the world of externality that lasts as long as his life and prolongs as long as his ignorance.

Even those who say and believe they adhere to a tradition have accepted science as an expression of an achievement

which would not, according to them, collide with the truths of the divine order; more impure and blind than the others, they implicitly deny all spiritual rituality and show that they disown the very foundations of sacred science: this is exclusive to any knowledge that does not place the elements of creation in the circularity of dependence on a single center of which they are but semblances. Men, becoming accustomed to the separative vision of things, considering elements and forces, have distanced themselves from integrative contemplation whereby each thing loses precisely that material and determinate consistency which is the foundation of scientific inquiry. Science arises when traditional knowledge can no longer maintain supremacy because of the disintegration of its own unity: philosophy, also profane, has replaced sacred wisdom.

It is a fateful cycle that is being fulfilled and whose origins must be traced back to the very nature and dispositions of the peoples of the Occident incapable of keeping traditional compactness intact in order to be themselves brought to the externality of active life. As the holy motives faded, the secular ones arose, and the achievements that man could no longer accomplish in the domain of the supersensible were limited to the easy and external ones because of a puerile eagerness to

visible concreteness. While the creative process starts from the inside to the outside, the scientific process ascends from the outside, which as such does not exist, to a purely nonexistent and ideal interior subordinated to what is not except as a function of semblance: hence the scientific hypothesis erected as an index of the system.

The present condition of mankind and the anti-traditional luxuriance are largely due to science, the scientific spirit, but also to philosophy, which, with science, has replaced sacred science. Philosophy, subordinate to Revelation, is a preparatory and necessary stage to higher truths that must be integrated, *vis sute*, in order to be known: without revelation, it is sterile and fallacious and turns into deviant vainiloquy. Philosophy is based exclusively on reason, which presupposes a revelatory light in order to be guided to truly decisive ends even if only in theory: isolated from it, it can find no absolute point of reference, because the absolute is beyond reason and beyond man in the sense that he cannot approach it except by ceasing to be so, which does not prevent him from carrying out the

his earthly existence, as anyone can easily convince himself by considering the Ascetics and Saints, that is, those who from this life have attained a permanent state of beatific vision that is fulfilled in the eternal seat, certainly not being able to be realized in the myths of time and space. Philosophy is a preparation for sacred science and can constitute its theoretical side only if it is subordinate to it, for otherwise it is nothing: it would not even be of much interest to show how and why, from the Renaissance onward, modern thought has been unfolding following an increasingly anti-traditional direction in order to have disengaged itself from sacred science, which must necessarily precede it because it is direct and realizing.

As for the god of philosophers, as for that of poets, Pascal's well-known phrase may suffice to denounce its incongruity and inadequacy. Divine reality is revealed and no philosophy, if it remains so, can realize it: this possibility is to be ruled out absolutely: all the acrobatics of human reason will never come to grasp that which, being simple, original and absolute, offers itself by direct realization and cannot be actualized by a discursive process that is always indirect and mediated. After all, after what has been said, in the domain of divine unity there is only divine unity itself and what is human is excluded from it as simply nonexistent, or, to put it better, existing only as long as ignorance lasts: once this is diluted, and sacred science tends precisely to this, the true and proper realization begins, which, being unitary and that is, going beyond what is produced and generated, can be said to be rigorously metaphysical and metatheoretical. We could also call it "intuition" as long as we do not give this term any psychological value: for the psyche is on this side of spirit, intellect, and heart — these three terms denoting, in three respects, the same kind of integrative activity of the divine. The spirit expresses direct integration whose absolute type is divine aspiration, the intellect the cognitive permeation, the heart the radiant receptivity: by means of the first one rises, by the second one sinks, in the third one welcomes and realizes. Representing us with a vertical, the spirit is the apex, the intellect the base, the heart the center that gathers the two extreme points and extends them by protracting them horizontally, hence the Cross symbol of radiant universality and unifying centrality.

No one will dare to claim that philosophy can rise to this

sphere that is integrally revelatory in order because it is supra-human in the absolute sense of the word. These truths constitute precisely the traditional body, the sacred science, the transmission of which took place in a divine way: this knowledge is the true knowledge because of the absoluteness and legitimacy of the effort made in the very axis of truth.

If the Priests are the repositories of it, all men, even the *Ope rarii*, must strive for it by giving their activity a sacred intention and not regarding it as the mere satisfaction of their needs or desires. These cannot be, in truth, distinguished into low and high, material or spiritual in the absolutely erroneous sense that moderns give to the latter term when they apply it to what is usually called the cultural sphere. Culture is a profane thing and does not bring one closer to true spirituality: assuming that

it refines sensitivity and develops ingenuity, it remains completely outside what is sacred and real precisely because it is sacred. It is

empty, superficial thing and is reduced to a view of life where all the prejudices of the modern age flow, from the so-called stoicism to linguistics, all external sciences that leave intact the domain of true reality which eludes any separate analysis or false constructive syntheses. As behind the Forms there are the Rhythms, so behind the visible there is the invisible, and all modern sciences stop only at what is expressed but not at what they express. On the contrary, cultural prejudice has contributed to the present marasmus with a dense network of *loci communes* that applies indiscriminately to the present and the past all being considered *sub specie alteri tatis* in its own function and not as a reflection of a *quid* that escapes external analysis. This is not the place to insist on modern deviations which have behind them a centuries-old preparation that has led to the present imbalance. Nonetheless, many symptoms of nausea, fatigue and saturation give hope that a radical change can still occur gradually and without too violent a disruption. This rectification can and must take place from the inside out, that is, it is necessary for the orientation of thought to change and bring about a progressive return to normality: we say re-turn by meaning above all a restoration of the traditional spirit because outward forms can never reproduce themselves; *ci cli* are not renewed and there is no going back by repeating developments already accomplished. Nor is it possible to predict how this return will take place tra-

ditional if it has not first really begun with stable foundations and with roots that run deep into the very core of the fully restored traditional framework.

The sad anomalies of present life, the malaise of individuals and peoples, all the misunderstandings already serious in themselves but fed by the freedom granted with impunity to those who are not worthy of it, the impoverishment, the progressive cover-up of existence, the vanity of facts, the lack of a sure address capable of satisfying not so much the little needs of little men, but above all the needs of the integral man in his true revealing function of the essence of vna-all this gives hope that an awakening can, must come provided that the pauci optimi, conscious of this necessity, do not allow themselves to be submerged by the ignorance of the anonymous and profane crowds.

But if one starts from the divine truth as the basis of orientation and fully restores the axis of confluence, a work to which the Priests and the Warriors must contribute consciously united as they are truly the sustainers of the tradition, the former because they contemplate and contemplate and the latter because they redeem the activity from its contingent utilitarian character by developing it in protective adherence to what is sanctified in the Temple for the maintenance of the sacred deposit, then truly the last caste, which is the most numerous and which constitutes the great mass, will also resume the Sacred Way where every feeling, symbolic of a higher destination, merges in a single direction like a river with a thousand waves contained in the same riverbed, and will reconstitute itself, with the fascification of all energies aimed at a single end, the new trunk on the old roots always alive and ready to regeminate because revived by the eternal breath of God.

THE LEADER.

One could here repeat the exhortation that Homer places in the mouth of the shrewd Odysseus when the Greeks were preparing to abandon the Trojan enterprise and that Aristotle himself quotes at the end of the XII of the *Metaphysics*: " Let one be the leader! ". There is, first of all, the great law of analogy according to which the sovereign unity in eternity must correspond to the single head in time, and as God is pure contemplation nor can anything other than the cognitive fruition of essence be conceived in Him, so the Head inversely will make his life a pure activity dedicated to the maintenance of the command on earth.

He holds temporal power, wields it unchallenged and is the supreme authority whose dominion embraces the whole of life acts goes in its many aspects and of which he is the regulator and arbiter. His function is therefore integrative and his work is closely dependent on the highest of virtues, Justice.

While he is the supreme leader, he is above all the prince of the Warriors, his power is exercised over everyone indistinctly in the temporal realm because he could not overstep it without failing in his duty and purpose.

Although he has arisen from the Warrior caste, he is above the three castes in order to fulfill his task, and indeed he must, while remaining strictly within the sphere of active life, serve as a harmonious base of development for the first two castes, from the first receiving the consecration, of the second using it for the protection and maintenance of the traditional order. To keep sovereignty inviolate he shall guard the Temple that is the foundation of all tradition and defend the Priests who nurture with their spiritual influence

the body of truths accessible only to contemplatives. Although spiritually dependent on these, he is absolutely autonomous in his domain and the Priests in this owe him obedience as do all men belonging to the other two castes, nor can nor should the spiritual insert itself into the temporal and compromise the pure sphere of contemplativeness which has no defilement whatsoever. The unity of command represents the centralizing balance of the the active life that loses in the Head its particularistic and diffuse character to rise to a level of analogy with the Edenic state where everything is subject to man who is truly the king of creation. Thus the Head disappears only before God where his sovereignty is annulled in the Lordship of all lordships: all in this life, he will be in the next what he will have deserved to be according to the sense he will have had of God. "Caesar I was and I am Justinia no.... ". Before God the greatest victory will be that which he will have been able to bring back upon himself, and of what he will have accomplished on earth nothing will be worth to him as much as the works of justice, rectification, balance and peace. For the Leader must always seek peace for his subjects in analogy with that same peace which in the contemplative order is the foundation of all achievement to which all aspire whatever kind of activity they develop. The maintenance of this balance is reserved for the Warriors who will always make war an instrument of peace and not of pure and sem plical conquest. The unity of empire avoids the sterile diffusions of active life by concentrating its energies toward a single end where all inequalities and partial imbalances are leveled, so if in the Guer riers, as has been said, inner asceticism is the necessary basis for the development of their activity, this is even more severe in the Leader who must annul in himself any individuality in order to make justice and the sure norm o f empire triumph.

He knows that of active life he is the supreme ruler and that from him emanates the factual vibration which, in analogy with that of the divine, extends into all the offshoots of humanity of which he constitutes the propulsive and purifying center through which *the returning wave* at tinctures new energy for new possibilities of developments in a circle of perpetually mobile and fruitful ebbs and flows.

We are purely in the sphere of action in which necessarily all men live and from which no one escapes except those

who can and should devote themselves to the contemplative life: what each person accomplishes there and the manner in which he accomplishes it is of great importance to the balance of human perfection, which would be stumped and amputated if one element were to escape that current of active homogeneity that constitutes the temporal mode.

In fact, all traditions reserve the contemplative life for those who are fit for it and worthy of it, while they condemn asceticism and segregation from the world of those who go beyond it in obedience to a sense of inadmissible selfishness: these are the *de bols* and the inert and flee because of real inadequacy before the responsibility of worldly life. It will be well to insist on this: each person brings and creates, as it were, his own environment, and by this term we do not indicate only the immediate circle, but the entire temporal extent of human life with all that there is positive and negative relative to the individual. Using an image, we could say that every man has a glimpse of existence that is not only the *his world*, but the *whole* world that is for him what he is for the world itself: in this gash that arises from the center of a circumference and is contained between two divergent radii which, having for a base a segment of the same circumference, form a cone, there is everything that a man wants and what he does not want, his fortune, his misfortune, his struggle, his contrast, his victory or his fall. What is important for him is to ascend in ascending planes from the circumference to the center of the cone to the vertex that represents the maximum of the minimums i.e. God. by summing up all the gradualness and multiplicity in one rite, in which he cancels himself out because he, dissolving ignorance, recognizes himself even and above all in that which is most contrary and will recompose in a perfect equilibrium all antagonisms until existing in the supreme vortex of his ascent, or rather of his reconquest, which is God.

When we adopt this term, we mean everything that is truly of God in God, truly and not fallaciously, that is, all the superhuman states of indwelling that man can achieve only by starting from self to arrive at that which is no longer self, man first, no longer man later.

The earth stage is an experience. and nothing else, serving from a base of impairment to a pinnacle of

absolute immutability: these are the two supreme terms in the sphere of what appears in human relativity: a false reality, man, a truthful reality, God, the former merely illusory, the latter supreme certainty. But placing oneself at an integrative point of view, one is the reality, God, which is no longer a term to which one arrives except by a dilution of ignorance, like those who believe real the phantoms of fog that are nonexistent as soon as the sun dissipates and dissolves it.

On the other hand, by ignoring himself, man ignores God because so too the knowledge of his illusory existence enables him to realize the essential truth of God in a process that goes from negation to affirmation, from human nothingness to divine wholeness, not from a fragment to a totality, but from non-totality to totality, from human unity, illusory, to divine, real unity, not from a duality to unity, but from non-duality to unity. This knowledge implies an actual realization which in turn annihilates the earthly sphere, the environment in which man lives. placing all its elements on a plane of absolute equivalence, that is, neutralizing, dispelling the sense of otherness that derives from the possessive presumption resolved in the ontological absurdity "I am I."

The realizing process, on the other hand, denies the first person, affirms the second, unifies the first and third, and finally stands beyond this union, in what we might call the Fourth Sublime, the Fourth Absolute.

This is the ideal outline of transhumanation presented to me unfieri while it is an esse, and it is the resolving scheme of all in principle and thus also and especially of the Chief who is not such unless he takes upon himself the experience of his subjects in the purity of the distributive norm and in the unification of sovereign power. Quin di its function is, so to speak, the restoration of hierarchy,

the consecration of the human body of which the subjects are the members, while he is the vivifying center that welcomes the innumerable expressions of active life, purifies them in the renewing power of the traditional principles of which the Priests are the repositories, and sends them back as if endowed with a more intense rhythm and clothed with the unitary seal. In this sense it is the first and last of its sop:lets for its subordination to divine principles is a function of its ability to centralize the forms of active life by exhausting the par-

zuality in a resolving totalization. The relationship between the Head and his subjects consists in this, that he is in all and all are in him with an absolute reciprocity that makes the entire active life a true sacrifice, that is, an imperfection made sacred by the do no that is made of it, in the person of the Head, to God. He welcomes and gives, and what he offers is always himself: he is responsible for what his subjects accomplish because in him everything flows together to receive the supreme consecration. The Chief's asceticism is in one sense superior to that of the Warriors because it is broader and more integral, including in himself all the developments of the active life to keep them in the traditional sphere with the spiritual authority of the Priests and the power of the Warriors, from the one drawing the consciousness, from the other the personality so that ascetically last before God he is first before men. His activity, obeying the law of righteousness, is thus purged of any personal motive because, of coming Head, he has consecrated himself to the advent of peace on earth and governs to enforce it and provides for the harmony of traditional society by constant work of rectification. As God is the ruler of all the worlds, he is the ruler of the earth and of the men who inhabit it, the supreme regulator of their activity without overstepping his domain which is that of the active life, without which he would stand in open contrast to his function and destination as temporal Head by invading the contemplative sphere which is reserved for the Priests. Harmony must not consist in the separation of the two powers which, on earth, and on earth only where activity prevails, conserve two distinct spheres while they no longer exist in an otherworldly stage that is the starting point for the integral realization of the divine.

Subjects owe the Head obedience and respect: obedience because he directs human affairs, in analogy with God who governs creative universality; respect because his function is the application of justice, that is, the rectification of the unevenness produced by the multifariousness of individual actions. But obedience and respect in a certain purely negative sense must be supplemented by amor, which is the foundation of the traditional civilization and which is owed to the one who is also the father of men and protects and guides them to the realization of happiness whose terminal and pleasurable stage is Edenic perfection.

Human activity brought back to the rite intention is purified of all defiling selfishness, and the man who has fulfilled his temporal stage in perfect adherence to the norm of justice, reconquists absolute preeminence over other beings whose significance he again becomes and enjoys the Great Peace in the exercise of his freedom freed from all arbitrariness. It is the precise function of the Head to tend to this reinstatement of the divine state by initiating all forms of earthly activity toward a progressive purge and by ensuring that man can accomplish what he is granted on earth without action limiting and precluding contemplation but, regulated and ordered, rather than a stumbling block and a constraint, is itself a mode of liberation. And it can become so only if it is conducted according to justice, which is the supreme of virtues, that especially of the Head who must prefer it more than any other because his action neutralizes arbitrariness by bringing all forms of activity back into its proper course, preventing prevarications and giving subjects true freedom, that is, the spiritual use that is won by obedience to the law.

One is freed by obeying and not otherwise: he who does not understand this will always be a servant. In fact, to obey one must understand the value of the law that is set to redeem men from the appetites that enslave and enable him to validly exercise his freedom. The Head must watch over the observance of the law in order to foster the attainment of freedom, and he himself will be liberated to the extent that he maintains the limits of his temporal function without ever exceeding them. The law by itself neither knows nor can enforce itself, but needs those who lay it down, and since it is a pure norm higher than men it must be imposed: in this sense force accompanies justice, nor can it be separated, and the Chief must enforce the law by force. But from submission to the law arises freedom, which, being purely of a spiritual order and belonging to the contemplative life, arises only from the perfection of that, as a crowning, an apical stage that is man's triumph over himself.

Man is called free only when he again becomes a child of truth and recognizes no other subjection than this to the point of blurring vision, identifying with it in a further state that will be that of pure unity. But in the domain of active life it is not possible to be free otherwise than by obeying the law impersonated in the Head who

must enforce it by force, not for an assertion of **supremacy—which** is to be ruled out in a traditional society—but to prevent subjects, by breaking the law, from plunging into servitude. Temporal power tends to the conquest of freedom and is constituted for this, so that by imposing the law, immoderate arbitrium is prevented, what is belligerent in man is cooled, and he is precisely set on the road to being free. To regulate the active life can mean nothing else positively fruitful than to allow contemplative exercise to the extent granted to each person by his spirit. In civil life, therefore, freedom is obedience, and in the contemplative life it is liberation: so far it is understood that man is not so much born free as he becomes free, and to put it better, born free, he can maintain this freedom or fall into servitude: most forgetting freedom, which is a divine gift, prefer serfdom to their passions, and this they call freedom and oppose the monarchical regime because they see in the Head a man like themselves and not a norm that in order to be respected must necessarily impersonate itself; one becomes, one is not free and of course one becomes because one is, but ignorance prevents one from knowing why man was born free: solely for the fulfillment of his earthly experience and not for the exaltation of that which is less human in him. He was free at his birth as a child of God, but, deviating to follow his impulse, what fallacious mind he calls freedom, he became a slave again: to become libero again, that is, a child of God, he must submit to the regulating norm of the active life and regain the freedom of the contemplative life.

We have said that man first denies himself and then affirms himself: he denies himself in law and affirms himself in love, which is but the integrative knowledge of truth. Now the active life cannot be abandoned to the incompetent arbitrariness of the appetites that would make it an end in itself, while it is only a means whose destination is clearly determined by the temporal power impersonated in the Head. This power, in order to be truly such, must be assumed by one so that each subject in its sovereign with temples itself, its best part, that to which it must submit, the reason that regulates all activity by containing it within its limits and preventing it from seriously hindering the attainment of the pure values of the spirit.

If man's natural destination is heaven, the starting point is the earth, hence the need to make it the orderly base of a liberating action that acts above all on the hindering element, the body, which abandoned to itself, precludes any possibility of overcoming and conquering. That which is corporeal remains subordinate to the psychic element, which is transparently imprecise because of its elusiveness and diffusivity: the virtues inherent in the active life that the Head regulates and directs, have as their field of action the psychic complex that must be contained and curbed by reason as by a supreme control. But reason is in a certain sense biverting in that on the one hand it dominates and refines the lower faculties and on the other it introduces them to a higher order of reality where the intellect ranges and, though human, is mediator between the human and the divine: likewise the Head dominates under the sign of jurisprudence so that a higher stage whose dominion participates more especially to the Priests may come to pass. but he uses the Guerriers to facilitate this perfection.

From this it follows that war is the condition of peace as long as it is truly conducted by those for whom it is the only determined mission and within the limits that make it justifiable and necessary. In the earthly and human domain, law must make use of the force and the symbol and means of justice is the sword which has two strands, one striking and falling toward the inferior, while the other is turned upward and bloodless, the point representing the apex of unification of the superior and the inferior, the supreme acme, death or resolution. Thus what appears cruel apparently, is not always so in reality, and justice that is imposed by force is often the necessary vestibule to the highest sphere of love. The action of the Head in human and earthly life is in analogy with that of God whose direct instrument he is for coordinating the ways of activity according to justice, truth and love. No one knows more than the Head that by punishing others he punishes himself and that by an act of justice he accomplishes a conquest of love and truth: if he does not know this, if he ignores his destination, he is not really a leader, but a servant of his own cupidities, for he cannot command except he who is conscious of the *raison d'être* of his authority, of the divine character of his mission.

Warrior among Warriors he must be ascetic among ascetics: -

he will thus come to dominate others the more he will dominate **h i m s e l f** , and to win his enemies by winning himself, and to fight small wars by fighting the Great War, and to realize the outer peace the more deeply and perfectly he will have realized the inner one, knowing that earthly life is only a sta

god, but **the** most important of all, of which he is the ordainer. His responsibility is great dir, indeed to men but especially dinan zi to God since by betraying his creatures he **betrays** his Creator and by neglecting justice to follow his own impulse he

believes the nobility of the place he occupies and abuses t h e power given him: then he will truly be last among men and ser vo among servants. Since there is no justice without a judge, so **the**

Chief is also a judge among men, and here his task is an corally more serious and difficult: he must be most careful not to overstep the sphere in which his activity is explained, for as a jud ce he can strike the deed, but not the conscience of the one who performed it. For he knows that all that happens cannot ac t fall and that there is nothing condemnable that others accomplish that he himself cannot accomplish, for men are the mirror of man and he, as Head, is the mirror of the time in which he lives

And **he** is also supreme in charge of it.

His greater or lesser adherence to tradition is measured by the degree of greater or lesser spirituality of the age in which he lives and of which he is the arbiter. He must dematerialize the world, re place the active life within its normal limits, make action a mez zo and not an aim and contemplation an end and not a means and force t h e pure expression of right and power the affirmation of his humility before God and justice the relentless rectificat ion and the gift of self the constant offering.

He is in the world to redeem it, to purify it in t h e name of God, for the love of God. for he, with the Warriors, is the protector of the Temple and his mission is **the** observance of the sacred law of which he is the subject and for which he is Head, for everything that comes from God must return to God and what on earth is accomplished is only For the dignity of the true man who is a child of God. His true glory, his real achievement will b e having facilitated, prepared, rea lized the coming of the kingdom of God, having transformed life into a rite redeeming man from the state of servitude, leading him to li-

berty through to liberation, making the active life a bridge to the bliss of contemplation where only the divine is realized, redeeming not oppressing, spiritualizing not materializing.

Only then will he be God's chosen one and his power receive that consecration from which he derives all authority. He knows that the man and the world are God's and that everything must flow into the great traditional de axis that is sustained by the sacred science of which he is the most pious and conscious asserter. The active life that he regulates and normalizes must be contained within the limits that allow man to rise to the sphere of contemplation where the true life, the divine life, begins, and his mission is carried out in real time for the eternal, on earth for heaven, the center of the effort in numerous that of every point flows into a single wave, in a single rhythm, for the glory of Him before whom everything is **n o t h i n g** and nothing is everything.

Supreme Fascifier, the Head redeems the transience of man and the world with the life-giving rhythm of the tradition of which he must be the most uncompromising defender in order to establish the constitutive unity of castes, the harmony of principles, the respect of the norm, and the convergence of all efforts in the fulfillment of his highest mission, so that the world may truly be the footprint, crown and seal of God.

PART THREE.

THE SACRED SPIRIT OF ROMANITY

THE ROMAN TRADITION

The traditional cycle unfolds in accordance with the becoming of the world and must be understood in its nakedness of expression as the permanence of a bond between the divine and the human that takes on the character of a fixed norm that is adapted to the various aspects of earthly humanity; the presence of a tradition is the sure index of this bond and the strength that it assumes is due solely to the possibilities of which man is capable in a given period. There is absolutely nothing arbitrary, occasional or human in the occurrence and succession of the various traditional forms that respond to a precisely reciprocal need of the two orders, the human and the divine, brought back to the unity of the sacred norm.

If one adopts the image of high and low, of a descent and an ascent, one can clearly see that the traditional plane is the meeting ground of two movements, the one that starts from the divine sphere descending and the one that starts from the human sphere ascending, so that it could be said that God goes toward man exactly to the extent that man ascends toward God.

In this apparently dualistic process there is in reality not a fixed point and a moving point, but two points which, so substantially identical, appear separate and tend, with a motion real at the beginning and illusory when the process is accomplished, toward unification. More explicitly, a given traditional form arises when man cannot return to God by any other norm than that fixed by this tradition whose development is in perfect adherence with the providential plan. Thus, it is not men who make traditions, but traditions that make men because they logically

it is the divine that must precede the human and not vice versa: in an absolute manner and beyond any doubt or dispute.

The apparent duality of inner and outer, high and low, divine and human must necessarily resolve itself nor can it reciprocally remain as the parallelism of two orders having their own orientations, their own developments and different ends, which would be absurd because it would be necessary to place at the beginning of the numerical series another nu-

mero that was not unity. The origin is one, one **the** means and one the end, but by a law of development of Divine Possibility, always comes an apparent refraction, a temporary externalization that eventually disappears, after arising, returning to the original unity with a plurality of processes contained precisely in the traditional norm.

Let us resort to the symbolism of the mirror easily accessible to all: reality is constituted by the person before it who wants to see himself let us say so objectively, externally, outside himself, and creates an intermediary, the mirror, between himself and his own reflection. No one will deny that in this process of the real there is only the person, because the mirror exists only for the one who is mirrored in it nor can it justify, otherwise than by this need, its existence: meanwhile, however, in the time that the process lasts, there is the one who is mirrored, the mirror and the reflected image — and this is precisely the human or divine of duality and multiplicity — but having resolved the process with the realizing consciousness that only the one who is mirrored exists, while the mirror and the image are mere illusory existences, there is a return to unity.

Every traditional force sets itself precisely this need, to establish a complex of norms that are as many bridges between the realities of the divine and the appearance of the human in order to reduce the human to the divine by a progressive rapprochement that wants to reach zero, that is, to 1-unity. This rapprochement, however, cannot always operate in the same way for all men, according to the various attitudes of the human cycle, hence the need for a traditional cycle, which is the development of different forms appropriate to the mentality of the men by whom they are adopted. Each of these forms has its own *raison d'être* and, in absolute place, they all lead to what they are intended for, namely, the realization of divine unity and the dissolution of the ignorance that hides it under the guise of duality or, if you prefer, plurality: but the beginning of this process re-

solutive proposed by each of them is different on the necessity of the norm, the variety of realizing ways.

Think of the summit of a great mountain that can be reached by different paths, each of them effective only if it leads to the summit — in this consists precisely the traditional orthodoxy and the sterility of the various heterodoxies — with a normative process that differs according to the accidentality of the terrain. This well in tense is but an image from which one must derive the symbol value that dematerializes it by bringing it back to its analogical sphere, then since, as we have said, everything that exists in the world is unically worthwhile in reference to a higher reality from which it derives its form and destination. The summit is God and in his proximity all paths converge, but at the bottom each has a distinct and determined standard of ascent so as to be unmistakable with any other. Everyone must therefore follow the path before him, under pain, by varying, of not following any of them, nor is it logically possible to change direction when one is committed to a path that always offers serious difficulties of ascent, without condemning oneself to sterility of effort or, what is worse, to *ca duta*, while however the unitary cyclic vision is allowed only to the very few who already place themselves on the summit or in its proximity, at the point of confluence of the various traditional norms.

Now since all that is human and cosmic reflects a higher order from whose reality its semblance and destination is justified, it is understood without difficulty that the traditional cycle, that is, the unfolding of the various orthodox forms, each of which is complete and resolute, follows the course of the sun whose four seasons fix the celestial abodes from the beginning to the end of the year in relation to the orientation according to the cardinal points. This cycle runs from the NORTH to the EAST and from the SOUTH to the WEST and, since the Primordial Tradition, which is above the others and into which all must necessarily converge, represents the origin and beginning we shall say *sol perennial*, germinal, subterranean, it is located in the NORTH which corresponds to winter, the season of hidden seed, of invisible fertilization, of reality not manifested because it is not apparent, but all the more real the less apparent. Analogically, the length of nights is in inverse relation to the brevity of days because germinative labor is all invisible, is accomplished in

a sphere of non-participation outside, of formal inviolability, as a basic formation completely hidden but absolutely necessary for the next manifestation that will veramen tly be the birth of light glue.

Ex oriente lux: thus the real traditional appearance begins at the EST in a cyclic development phase that imme diately follows the Primordial Tradition from which it derives directly and of which it is the purest and most integral reflection. In fact, the traditions of the EAST present characters that distinguish them from the others by being closer to the origin, hence the more radical, metaphysical, directly realizing form, less external, more decisive, absolutely co gnitive because the sphere in which they arose is, in analogy with the geographical position of the peoples who adopted it, more virgin and therefore initial like the light of the sun rising from the bosom of the night to dispel, by its very appearance, the darkness. It deepens the analogical relationship that is direct and inverse at the same time since the sun, concealed by the night, dissolves its darkness i.e., it affirms itself by denying the invisibility of the darkness in the visibility of light and unveils what was hidden by making forms rise with the rising of light just as the very light of knowledge, by dispelling the darkness of ignorance, reveals the previously obscured and formless reality.

It is the traditional spring with its intense plenary tone of increasingly diffuse light, of totalitarian flowering that contains all that will later take determined structure and form until it becomes incomparable with the initial phase. Hence the complete character of the traditions of the EAST, which appear thick and dense as the world unfolded in a light that makes all its forms leap, but in the state of spring explosiveness, actual in its ir,finite virtuality. It is followed in cyclic development by the SOUTH, that is, the zenithal, personal, culminating form, which represents the maximum irradiation in a most intense contact, so that earth and sky are face to face, and, while already everything declines, the light as it were permeates the earth violently and man is invested in all his faculties and especially in the sensitive one that suffers more than any other from the solar fa sr;no.

The traditions of the latter two cycles corresponding to the SOUTH and WEST have a more expansive and permeatory character, inve sting man more directly even in his activity, we might di-

kings who s1 approach, mingle with the earth whose two phases of resolution and dissolution follow, the SOUTH representing in fact the maturation and the WEST the decline. The traditions of the SOUTH more precisely constitute a point of maximum equilibrium, that of zenithal mediumship reached and soon after surpassed, and this would be in close analogy with the fact that they disappeared in an unspecified period associated with dark earth upheavals. Those of the WEST, on the other hand, mark the passing of the traditional cycle and as sum up a character, so to speak, of dialogic intimacy and decisive intensity because they turn to the fulfillment of the contact between the human and the divine in the intermediary, twilight sphere of the Rhythms between the solarly of the Forms and the darkness of Silence.

This analogy should not extend to the appearance and succession of traditional forms over time, but to the function of each of them appropriate to the developments of earthly humanity and its possibilities for the realization of the divine. The outward form that the various traditions take must always be considered in accordance with the single traditional axis that specifies their nature and destiny so that in each of them there is everything and nothing according to whether they are discerned to be included in or avulsed from the traditional cycle. This appears especially in the contrast that can occur either between *vi genti* traditions or between traditions of which one wanes when the other arises and asserts itself. In the first case we are dealing with traditions belonging to the same type between which a contrast occurs because of the proximity of the places or their expansive force, while in the second case the degeneration from the oldest traditional form puts it in a condition of inferiority before the most recent one, so that the disagreement takes on more of the appearance of a crisis resolved by the triumph of the second.

Nothing could be more erroneous, in the order of these considerations, than to place oneself on a ground of preference, that is, of externality, and judge re of the value and efficacy of one or another traditional form: one forgets in that case what is most important, the law of development of the traditional cycle, which cannot be fulfilled except in the way it is fulfilled. Rather, one thinks of the providential nature of these transitions, of these traditional substitutions in order to understand their value: the human, i.e., aesthetic, point of view is here completely negligible

and null, since if traditional forms are reconciled to a single axis, there can be no disagreement between traditional-

ni equally applicable except to those who stand at a purely external and therefore relative point of *vi sta*.

By this is not to say that certain traditional forms are not presented as antithetical in their dogmatic formulation, and this is normal because of the very character of these traditions: but there is a higher point from which to consider them, that of the traditional, *uni co axis*, which is the absolute level for the justification and existence of the various expressions of divine truth itself. This central and supreme point of view makes it possible to understand the value of the various traditional expressions, their initial purity, their successive degeneration, the true meaning of history, which is that of facts constantly referred to that which determines them and which is not discernible by positive inquiry, the varieties of interpretations and contaminations within the very sphere of the traditional ray by men who reconnect with it or fight against it, the origin and true nature of superstition.

These deliberately general remarks tend to indicate the spiritual latitude that must be exercised in order to arrive at the truth of certain conclusions and not fall into partial views that preclude knowledge of the traditional cycle and the value of the transitions from one form to another.

As far as the Roman Tradition is concerned, nothing could be more false than the denomination of "pagan" and "paganism" by which only the most limitingly discordant form of it is indicated, the ultimate degeneration, the particularism of the *pagus*, the fractional idolatry of the traditional unity, against which the new tradition rightly rose up with a violence, however, that unilaterally disregarded the purity of the primitive norm. That a traditional form apparently and commonly believed and called "*politei sta*" could be succeeded by another traditional form radically

"monotheistic," and that this transition took place in one and the same riverbed, Rome,—this is a fact so grand, so profound, that it necessarily leads one to seek a higher plane from which it is possible to arrive at a general understanding of the phenomenon, even if, for many reasons, the determination of innumerable aspects is difficult and often only conjectural. This plane is the single traditional axis that explains the complexities of the traditional cycle, the sunset and the emergence of successive forms precisely in periods of ve-

ra and proper crisis, that is, when the reposed meaning of a tradition has been lost and it is no longer possible to return to it because the same paths are not retraced and there cannot be identical moments in the development of human and cosmic semblance.

That which is fixed is the *divine hinge* in the absolutely precise sense of the expression, but that which passes never returns: one returns, yes, to God with God-for the simple reason that one has never really left, He alone being the real absolute-but one does not return to the world with the world, that is, one does not repeat an experience by reintegrating a vanished order with an external adherence that has nothing sacred about it. Thus what we mean by the word "return"

is the traditional spirit, the orientation, the reintegration of the principles that are the foundation of every tradition and, for the West, we are convinced that its salvation is still and only placed in Rome but since Rome is the spirit of the West and in its tradition is contained the development of the West that will remain as long as it lives in Rome.

The twilight has lasted for centuries, and this is not an image, but a reality because the West is the place of the long twilight that lies between the zenithal fulgurant amplitude and the great night. If this twilight has been able to prolong itself for so long, let us turn to the East from which it has twice drawn the very reason and force of its existence, with Aeneas and with the new tradition: these are the points of light on which the spirit of Rome hinges, and its whole history is explained by an absolutely consistent reference to these two fulcrums of creative consistency. History is not made by men but by God, and it is perhaps what they least recognize because where the more they believe they act the more they are acted upon-in the strictly Latin sense of the term-especially then when the determination to action claims to be autonomous, original and not instead sacred, traditional, that is, reconnecting to those principles that give it measure, value and efficiency.

Truth, which is of an absolutely divine order, always triumphs even and above all when it is affirmed by its own light, that is, in the things where one would least look for it and through men who are least apt to understand it: one could say, even at the risk of sweeping the naïve, that words contain in themselves *lo spirito* that reveals their hidden meaning to such an extent that many and gran-

of truths are spoken by people who are ignorant of what they say and many and great errors are manifestly revealed by the mouths of those who know what they say. There is a kind of crucial center where verity and error are placed on the same level neutralizing each other so that there is in the one what there is not in the other and to get out of this perplexity one must resolutely say that error is precisely such because it is a partially considered truth and then the relationship between one and the other is the precise one of part and whole.

Referring to history we will say that nothing in it is accomplished by man that is not absolutely willed by God, but we will also say that only he who accomplishes with God what God wills is autonomous: this is enough to explain the sanction. True history consists in the constant reference of facts to their relation to the divine order, and in few histories is this relation as visible as in the history of Rome if it is truly considered in its eternal function which is true power because it never obscures and falters even when the externality of the facts: seems to prove otherwise. The Occident owes its existence to Rome, and nothing enduring can exercise accomplished, nothing holy, nothing sacred that is not for Roma and in Rome: its permanence, its presence, its necessity in the development of the West, its fixity, through an enormous cycle of events, through triumphs, falls, collapses, resurrections, its ever-polar appearance at the West's most critical moments, its universal function, its irrepressible power because it is continuously enlivened by the Spirit of God, its king-balancing power, its having always been the point of conversion of every development of the West—all of this shows what Rome really is, *di ciamo* really and not figuratively: it is *the East of the West*.

Everything has passed through her, even and especially the Barbarians as before a divinity that is mutilated first, because it is ignored, and genuflects to it later because it is adored. Only the moderate West would like to forget this presence for a few centuries with the establishment of the great nations and the gradual estrangement from the tasty medieval tradition whose center was always Rome: the decadence of the West begins with this deflection from the traditional Roman, that is, Catholic, universal orientation, whose conservative function has always developed covertly or overtly in various forms, in various aspects according to times and circumstances. The este-

fallacious riority prevents one from seeing, feeling and comprehending this power of the spirit of Rome, the point of convergence of every return to tradition, in its two aspects of the spiritual and the temporal, in the very collision between the contemplative and the active sphere, the sacred and the profane, orthodoxy and heterodoxy. The unity of the West is Rome, and this unity has been fully realized twice in the ancient and the new tradition, through the three forms of kingship of the republic and the empire and by the constitution of the three c?ste during the medieval period.

The traditional transition is accomplished for and from the East colla ve nuta of Aeneas and Christianity with which two cycles begin, the first of which alone is accomplished. They follow the course of the sun from East to West prsing to the South which is Italy. the *Saturn;a tellus*, the *genitrix* and> the *ianitrix* in the two-faced Janus symbol that !!Lrnrda to the East and West as opening and closing of cycle. For that is *Post vorta* and *Antevorta* on the past and future onde *V(/era usu Nova*, that which reestablishes the unity of the traditional axis that is really the as se of the world.

The occult name of Rome is engraved between the two faces of Janus and no one can grasp it except by penetrating the mystery of the mysteries of the god. The Romans wanted this name occult so that the sa cra city would remain impregnable: in fact, when they besieged an enemy city and were about to seize it. they invited the protet tric deities to abandon it because they did not judge it possible to do so if pri ma ◆ t h e tutelary gods had not suspended their protective action by leaving the city. Ouest is the true power of Rome. invisible cru cial point between East and West in the intersection of the North-South axis. static center in the cyclical evolution between night and God's P.:iorn, between the birth and perishing of worlds, mediator between death and life, time and eternity. From this occult source radiates the great de light of the West in a perennial stream of power that rejects its destinies: to turn away from it is vain because everything fatally returns to it: if indeed it did not return to it, the West would perish forever and nothing more could save it. Here we are not dealing with human affairs, fallacious supremacies, rivalries of peoples, political disagreements: when we speak of Rome we are dealing with a reality of a sacred order, a center toward which everything must converge, everything that the two

traditions have embraced over the centuries. The miracle of the Roman conquest cannot be explained otherwise, nor can the universality of Rome in the Middle Ages be explained otherwise: the two seemingly divergent traditions converge in Rome where the spiritual and the temporal draw their power from the same source, the Spirit of God. In Rome alone the West will regain its peace and unity when peoples and nations disappear and everything is Roman in the reintegration of the traditional balance.

Is there perhaps in the whole West another home of tradition, another twice consecrated seat like Rome? Only narrow nationalistic particularism can still induce one to disregard a verity that all affirms and proclaims in the universality of a name in which all the light of the West is accentuated: behind the facts of history that are already terribly significant in themselves, there is the sacred tradition that is the inexhaustible source of true power, that of truth, whose light alone is capable of making all the darkness of ignorance vanish, because it is the light of God who wants nothing that is not everything. Behind the Priests and the Warriors, the spiritual and the temporal, there is Rome, the Spirit of God, and whoever denies Rome denies God, these are the true terms in which the problem must be placed, on a ground that is the very ground of truth: everything that is not Roman is profane, impure, anti-traditional, and for the salvation of the West we must want everything to become so again so that what Dante calls "l'uc cel of God" regains its seat in Rome and Rome once again becomes the *domina gentium* in the name and sign of God.

Rome alone can prevent the catastrophe of the West by repressing its tradition absolutely and integrally with a process that goes from the inside to the outside, from the supreme to the infinite, progressively: it is a true *restoration/ro* in the broadest and most precise sense of spiritual authority and temporal power that must, following two distinct but harmonious evolutions, bring the West back into the great traditional Roman bedrock with the combined action by the two castes, the Priests and the Warriors, the one presiding to the contemplative order, the other to the active order.

The basis of this renewal is sacred science, which must retake its eternal function by orienting everything according to the transitional axis: but since the Temple must be protected and

defended, behind

the Priests there will be the Warriors to contain the varied and multitudinous wave of the Operarii whose activity will be governed and moderated by the authority of the one and the power of the other so as to prevent disavowal. Nothing can be pointed out and shown to the third caste if the first two castes do not offer the constant pattern of contemplative and active life, absolute dedication to God and absolute dedication to the Head. These are the foundations of triumphant Romanity, and only on these will the spirit of Rome, breaking through the thick fog of ignorance that hangs over the West from *secoli*, realize the august peace for the truth of God guarded in the Temple protected by swords.

2.

THE BIFACIAL SYMBOL OF JANUS AND THE OCCULT NAME OF ROME

His temple was in the Forum, of extreme simplicity: a specie of passage, of a corridor between two doors and the statue of divinity holding the rod in his right hand and the keys in his left. He was figured two-headed and on the reverse of the coins, on which he was effigied, was engraved a ship, it was said, for having welcomed Saturn who had come by ship to Italy where Janus reigned: the relationship between Saturn and Janus was so close that the former was consecrated to the December and to the second that of January. Now, if we consider that these two months are respectively the last and the first of the year, we are faced with a closing and opening of a cycle. Of the former, the Saturnalia offer an aspect with the equalizing of the social orders abolished during these festivals as if to signify the homogeneity of a unique level where everything is reduced to its purely Edenic, purely divine expression, in a state of non-differentiation in the very bosom of unity, in the sphere of Silence in which the Rhythms are, so to speak, homotonic.

Italy is called Saturnia because in it the ultimate type of Western tradition arises and develops, beginning a new cycle with Janus symbolizes the non-duality of the two orders, the divine and the human, grafted, as it were, on the same root, which is the god, although distinguished by bifrontality.

Note that the duplicity of Janus **aspects- whatever** form it takes-East West, past future, peace war, opening closing, night **day-does** not decompose the substantive unity-

tial of his divinity and the fact that the month of January is consecrated to him, which is the gateway to a Mo while for the Romans the year began in spring, shows that we have here a reference to the Primordial Tradition represented by the unity of the two aspects or if you will by a third face of Janus that is not visible, nor can be, in which the two visible ones are neutralized. In fact, if the visible year co m mences in spring, which is, in short, the East of the solar process and rap presents the manifestation, the creation, the invisible year begins in vernal in the period when night is longer than day, a symbol of the darkness of the divine bed in its absolute ineffability. This so-called preoriginal state that is the deepest can be sim bolated by Saturn-Janus and more precisely by the day of the year which has the longest night and the shortest day that corresponds to Christmas. The bifaciality of Janus represents the equipollence and equivalence of contraries in the substantial and invisible unity of the god. Thus, if we speak of past and future, the neutral term of rice luation will be the present that does not exist in time, but only in eternity: in other words, bifaciality supposes the aphaciality that com m itates and is the Supreme between the two extremes that represent the two paths of *post mortem*, one of which is the reintegration into Si lenzio, the other the indefinite passing into the sphere of the Rhythms.

The temple of the god was closed in times of peace and open in times of war because during the Sabine war the door at the foot of the Viminal Hill, which was later called *Janualis*, remained open, despite the attempts made by the Romans to close it and thus prevent access to the enemies, so that they stood on the threshold in arms and forced to abandon it, when the Sabines rushed to cross it, they were swallowed up by waves of flame sprung from the god's tem pio. Since the little war, as we have said, is sim bol of the Great War for the conquest of truth, the opening of the temple of Janus with the two doors in relation to the two fac cies of the god could correspond to the two ways we have ac cussed to, which open before those who attempt the conquest of higher states: and since these two ways concern the *post mortem*, it is not without reason that the temple remains open and the god is vi sible during the war. But it could also mean this: du r during peace, which is symbolic of the Great Peace realized in the sfera of the divine, duality is surpassed and therefore Janus two-headed is in-

visible, while during war, which symbolizes duality, it is visible.

The symbolism of keys refers to the conquest of superior states that can be realized with knowledge, key that penetrates between right and left in the lock, heart, and opens up every sphere of possibility depending on the art being practiced. It can be admitted that keys are two in analogy with the two ways and with two species of knowledge of which one is necessary but preliminary. The first ... also symbolized by the silver key — allows access to the intermediary world of Rhythms, to the knowledge of the laws that govern them, to its importance on the occult evolution of the Forms, when they are reduced to what they really are, that is, to fissions, concretions of shadow, apparent condensers of vibrations subtle: the second, also symbolized by the golden key, goes beyond the world of Rhythms and into the sphere of Silence where the free ration proceeds no longer through individuation and multiplicity, but in the very bosom of the divine enigma.

Between the two keys, diverging and converging in the terminus of knowledge according to whether one stops at the former or uses it solely to access the latter, stands the rod or staff, a symbol of the power of God. While the silver key reads the travail of art — in the traditional sense of the term — penetrative and accessing the fruition of new states and new monads, the rod rather expresses the *masterful power* of the Revelation divine which is still beyond art by acting instantaneously from the inside to the outside, so to speak, dominantly. In other words, the key opens, the rod commands to open: in the former there is still art, in the latter conquest of art i.e. power: in the former there is an operative process, in the latter the instantaneous solution of every process for the final acquisition of lordship.

More precise is the symbolism of the ship effigy on the reverse side of the god medal because while it more outwardly represents a traditional addition, it signifies above all the journey one must take to reach truth, from Forms to Rhythms and Silence, and, in relation to bifrontality, the path from the realm of death represented by one of the facets, to the realm of life by attracting to a midpoint, the center of the earth where the ca-

povolgimento that expresses the purifying ascension which is a prelude to bliss.

The god is Patulcius or Clusius in the symbol of every door that opens or closes on the mystery of man and the world.

If there are two paths, the one by which ultimate and integral liberation is achieved by the resolution of the Forms in the Rhythms and the Rhythms in the Silence and the other by which one re-enters the circle of birth and death, innumerable are the individually traversable paths leading to decisive states of which the door is the simbo

Me. Janus is precisely the God of accesses into the worlds of shadow and light, and his being an exclusively Italic deity — *nam tibi par nullum Graecia numen habet* — shows how the Tradition

Roman unmistakably grafts into the great traditional trunk. Janus is the god par excellence because he represents the vehicle that guides to the other gods: now if these are symbols of cosmic forces

determined, he, in his indeterminacy that permits all determination, must conceive of himself as the divine principle and the foundation deepest of the Roman Tradition. The simplicity of its tempo, its unpopularity of worship in the face of the variety of rites that accumulated around the other deities, the depth of the symbols inferred from its function, especially that of the opening of the annual cycle in which all reality is represented in its various aspects and parvenues from the pre-original stage to the final and resolving stage in the relationship between the earth the sun and the stars, that is, the creative and precreative universality—all this indicates the absolute priority of this exclusively Italic and Roman deity about whom very little has been written by poets and exegetes. We believe that the occult name of Rome is engraved in the bifrontal axis of Janus in the relation of the bicipital figure so that what indicates the one being the negation of the other, unity occultly results from a third invisible face that must be discovered between the two: this is the secret of the) 'immortality of Rome and its invincibility.

If the West understood the value of what is truly sacred, of what in human expression there is of the divine, if the facts and history of these were traced back to the original force that is not of a visible and contingent order, it would know that Rome is everything and that beyond its visible greatness over the centuries, among the various outwardly tangible festive hands, there is another majesty, that of its

occult name, her divine power that twice made her the seat of two confluent and seemingly dissimilar and antagonistic traditions in her. Indeed *cib* above all should give pause for thought, the fact that Rome was the successive seat of these two traditions that found themselves against each other. Rome, like Janus, was the uni c base of this traditional bifaciality, of this opposing orientation of which t h e East-West aspect alone already indicates one of the many nodes of symbolic development if one thinks of Aeneas and Constantine in rap port to Christianity, the absolutely Christian Middle Ages, the two spiritual and temporal powers, in short, of all that seemingly opposite is grafted onto the same stump, a unifying center for an enormous force of which the apparent one is but a shadow.

The Western Middle Ages perfectly understood what Rome really was, and only with the splitting of the second tradition and the building up of the various nationalities did the sacred sense of the Urbe disappear, and the West b e c a m e embroiled in the particularism of peoples no longer accen trated by a sovereign sign; Rome remained and will remain inviolate, frostily guarded by the secret of the bifacial axis of Janus, and the peoples of the West alone returning to her will still prolong their twilight that precludes the Arctic night in which the last ci clo will be extinguished. *The Oenotria tellus* in which Rome is based is. the crux of the West because it represents an isthmus, a boundary through which tradition draws from the East the prestige of its strength and drew it twice by being born with Aeneas and reborn with Christ. The transition from one tradition to the other is the grandest phenomenon of the West because it is an integrative, critical, decisive transition, when nothing remained of the ancient Roman traditional unity and Janus no longer showed with t h e sacred rod access to the so lare and nocturnal sphere nor was he any longer the davigerous god, but " the fal si and liar gods " crowded into their function as idols of the intermediate world in the temple that had become public and mercantile, nor were the *ago nalia* no longer the symbol of the Great War being fought for supreme redemption.

In the old Roman tradition we have three signifying moments o f which the first, so neglected by secular history, is the most important and recalls the third as the closing of a cycle: the first is the period of the Kings, sacred Rome, the center of itself, at its deepest aspect, when its power was enclosed in the mystery of the riverbed

traditional match with the Primordial Tradition whose Arctic symbol of Ursa is manifest in the number seven which is that of the Kings and the necks. The bifacial symbol of Janus, in the division of the year accomplished by Romulus, is manifest in the opposition of the first two months of which the first, March, was dedicated to Mars, and the second, April, was dedicated to Venus: the Romans called themselves sons of Mars, on the part of Romulus, and Venus, on the part of Aeneas, and here again we see the bifacial symbol of Janus which is precisely manifest in the very origin of the Romans. But a new symbol intervenes here, that of Vesta, of the sacred fire of knowledge that thunderbolts in the womb virgin fertilized by Mars, the deity of the Great War that is fought so that the earth may turn to heaven and man may return to God, so that the slaying of Remus represents the victory of the sacred over the profane that rises to overstep the limits beyond which it is viet to go. The number of the kings is seven like the *Septimontium*, the seven hills where ancient Rome arose, and they alternate as pacific and warrior, bifrontally, to indicate the two forms of contraction and expansion and again the two ways, the contemplative and active, spiritual authority and temporal power, the legislation of the divine and of man in a homogeneous cyclic form from war to peace, the former always preceding the latter.

The royal period represents the sacred germ of the Roman Tradition, the one that escapes almost completely from history because it constitutes the inviolable sacred basis and still represents the passage of the sun from East to West with the fixation of sacred science in a new center, Rome, in a new land, Italy, from which it is to extend to the whole West through two forms, of which the latter completes the former while the latter degrades significantly from the age of the Kings to that of the Emperors. There is a kind of expansion parallel to a contraction: as Roman power is affered, the sacred core becomes isolated and one would almost say that the more it recedes into the invisible the more it directs and directs the conquest of Ur be. The three succeeding political forms, restored to their symbolic signification, show the traditional degree of royal unity to imperial unity through the republican duality: opening, unwinding and closing of cycle with a return of the last form to the first in the unity of command. But there is a major difference between the royal and imperial periods, the same difference that

we find in the two verbs *regere* and *imperare*, the one refers more to sacred authority that guides, directs, orients and constitutes, the other better to temporal power that commands, orders, imposes itself so that not always *qui imperat regit* and one could even reverse the term considering that what is truly sacred does not need to impose itself because it is the light that by itself is light. Virgil, with a profound insight into reality, in the famous phrase we all tense without penetrating its meaning, brought together the character and extent of these two forms of supremacy: *Tu regere imperio populos, Romanane, memento...* This is *the ars* in the Roman Tradition for the realization of true peace — *pacisque imponere morem* — sacred art that has nothing to do with the other arts — science and art proper — as in the preceding verses it is declared *recisa mente*, of purely traditional order that directs — *regere* — **by** means of the caste of Priests and imposes — *imperio* — by means of the caste of Warriors in the harmony of the two powers, the spiritual and temporal, firmly constituted for the protection of the sacred deposit.

The universality of the Roman Tradition consists in this and in the other, in the bifrontality of Janus which is the unity of the two ways, one, Dante will say, leading to Earthly Paradise and the other to the Heavenly Paradise: the occult name of Rome contained in the invisible center of Janus is the unification of these two ways and the resolution of the two traditional forms in the single axis of the Primordial Tradition. The directive duplicity is reflected in the bifrontality of divine reality to which Virgil alludes precisely in the following verse — *parcere subiectis et debellare superbos* — mercy and Justice, the two aspects that God assumes before the world for the realization of the great balance.

At the beginning of the Empire the second traditional form arises proprio in the culmination of Roman power opposing it in the name of Rome, of the sacred spirit resuming its royal rights: this opposition has always been misunderstood by all those who have pretended to the externality of the facts, on both sides, and have not sought to see in it the unifying perenniality of the traditional breath. It assists on the one hand a long agony, a disintegration of temporal power while on the other a spiritual center is laboriously constituted in a parallel function of compensation: the process is also here

bifrontal and the more you "profane" in one sense the more you "consecrate" in the other, while the gods of ancient Rome recede into the shadowy zone because the clavigerent power of Janus no longer goes

- *Janus ab eundo dictus* — between them in the symbol of perfection. The cosmic which is the circularity of the solar year that is, of the complete traditional orb. The conflict is long and subterranean, East vs. West, *charitas* vs. law, sacred vs. profane, while toward the old dying tradition new peoples advance at whom the tradition also died: it is a kind of huge, slow and progressive collapse whose magnitude appears only at the moment of the fall.

But precisely during this conflict the sacred spirit of Rome operates the substitution by introducing into the ancient riverbed the new river that fills it integrally with the full rhythm of its waters. The linearity of the process is lost, such is the complexity of the elements that flow in from all sides and are absorbed by the new tradition not without long struggle and contrast, for all the West flows into Rome to get back its consecration. While the Urbe is the prey, its holy name gives it life in death to exalt it, beyond more, in a grandeur all the higher the more occult its inviolability: its universalizing function is affirmed precisely during the long secular collapse of temporal power. It is not possible to follow this whole process, which has nothing linear but the impulse that determines it, so complex is the unleashing of forces that collide, overlap and intertwine in a vortex rhythm whose only stable center is the very void that determines it, that is, the invisible spirit of Rome that progressively reflexes throughout the West permeating, renewing and purifying it. The disagreement between the sacred and the profane, between the spiritual and the temporal, always remains, even when the sacred triumphs, because it is in the very nature of the West and its precise destination as the end of a cycle, as summing the most acute forms without the traditional unity being undermined, what will happen only at the end of the Middle Ages, when the profane will try to replace the sacred by initiating the degeneration of the Western world. There is in the whole palette of Romanity an enormous and apparent divergence of lines that secular history cannot fix in a single alveolus where they all recombine themselves without losing their expressive particularity: it can be said that what is with or against Rome is still contained in Rome for

perate to it if it is insufficient or reassert itself if traditionally valid. From Kings to Emperors, the process is visible in its general lines because it goes from the traditional cessation to its expansion and therefore to triumph and decadence: the outward terms of this cycle are Latium, Italy and the World: in the first the sacred is nascent, in the second it is affirmed through legal constitution and in the third it is imposed: **quod latet patensque dominatur in orbe**. The political constitution precisely reflects this process from rigid unity to imperative unity through expansive plurality, and each of these moments presents a descending curve that makes the advent of the other necessary, except for the last one: here a real traditional transition was necessary, which in fact occurs providentially to save Roman unity. This had already been seriously threatened by the conflict with another tradition of which the Punic Wars are a symbol; never before had the occult name of Roma been in danger of being unveiled and yet it was not, despite the annibalica audacia that resurrected an old disagreement of which the most salient references are Aeneas-Didon on the one hand, and the coincidence of the feast of Anna Perenna at the Ides of March, on which Caesar himself was killed, on the other.

Aeneas is the representative of a tradition that passes from Asia into Europe and more especially into Latium, and no one will be able to deny the sacred character of this translation of traditional center because the figure of the hero himself has nothing of the warrior or conqueror common. He is figlio of Venus and Anchises, and the latter name, etymologically, suggests divine proximity in that degree of accomplishment which is indicated by the symbolic expression of the deity to whom he is conjoined. We have here the symbolic adumbration in chiasmic disposition, Aeneas being the son of a mortal and a goddess, Romulus of a mortal and a god so that the Roman tutelary gods are Mars and Venus to whom the first two months of the year are dedicated. These two deities fall within the bifacial symbolism of Janus and are balanced in the occult name of Rome, the inexpressible center, resolving the opposition expressed. But there is more: the Latin name Mavors contains the name of Rome and the initial and final letter of Venus, while portraying its real and symbolic meaning "**mortem averti!**" in the two aspects, the agricultural, conservative protector, and the warrior, destroyer one, from which the sense of Ua

fertilizing death in the dual material and spiritual application. If Janus begins the occult year, Mars begins the overt one, the one symbolizing the "precreative, the other of creation which in a certain sense is a death at the same time that it is an apparent birth because everything that rises, is born, is destined to perish while of truly immortal there is only that which is never born, the invisible, expressed by the winter solstice presided over by Saturn and Janus at a point of conjunction between closing and opening of cycle where Rome rises with its occult name, while its overt name is revealed only in Mars and Venus in the symbol, that is, of the Great War that precedes divine love. And this is the mystery of its immortality: occult and essential in Saturn and in the bifrontality of Janus, Rome affirms itself with Mars and is fulfilled with Venus through the development from Kings to Empire, preparing the new traditional cycle that also follows, from Christmas to Easter, the same cosmological symbolism of birth, death, resurrection so that the numbers of the two Christmases — 25 and 21 — added together, constitute the plenitude of the decade, the unitary integration of the divine absolute.

Between the two faces of Janus, respectively the East and the West, Rome asserts itself sovereignly as mediator between two traditional processes through which the flight of the eagle, which is symbol of divine truth in its superior metaphysical signification, is accomplished, undergoing an unnatural deflection with Constantine that will be compensated by the rise of the new tradition which, after Aeneas, will restore normality with the East-West path. The Trojan war represents a traditional conflict that is the very origin of Rome considered as a unifying power in the bifacial symbol of Janus, and the landing of Aeneas in Latium constitutes precisely the translation of sacred science from the East to the West where it dimorved occultly, what the union with Lavinia symbolizes. There is a dual process of traditional manifestation and concealment simulated by the dual meaning of Latium whether it refers to *latere* or *patere*: bringing them together in a superior synthesis results in the truth *quae latet quia patet*, what is expressed by the opening and chisura of the temple of Janus. From Aeneas to Romulus, through *Alba*, there is this process of traditional fixation that is substantially unique (*Mos erat Hesperio in Latio, quem protinus urbes -*

A/banae coluere sacrum nunc maxima rerum - Roma colit), but it is strengthened by the insertion of symbolic motifs that thicken its meaning. One of these is the She-wolf suckling the twins, an image of the traditional light that blazes by night and is fiercely concealed in order to escape desecration: but it also represents the linkage of the Arcadian tradition with which the Roman one is intimately conjoined as Evander, Faunus, and the Lupercals attest. Roman universality manifests itself precisely in this traditional fusion whose elements are discernible if not easily analyzable because truth is at once hidden and revealed through the dense network of symbols. The *ficus ruminalis* under which the twins were suckled is clearly signified by traditional orthodoxy, if one takes into account that this tree gives fruit and not flowers and is the imagine of sacred wisdom that alone assures the possession of truth that takes on two outwardly identical aspects represented by Romulus and Remus, the sacred and the profane, the ritual action expressed by the zodiacal symbol of the 12 vultures escorted by the former on the Palatine, and the traditional incompleteness that becomes sharply revolted when the latter crosses the walls traced by the sacred furrow. Romulus represents the two-headed totality of Janus, Remus only a part: the difference is seemingly nil between them, what expresses the symbolism of the twins that also refers to the divine and human aspects respectively arising from Mars and Rhea Silvia, whose death is necessary for the birth of Rome that affirms the victory of divine verity over human error and more precisely the triumph of death in the life of God.

External history reflects this unified development that makes with *Buire* two traditions in Rome with perfect providential preparation since the second arises just when imperial power is culminating and "false and lying gods" have defiled the temples and consciences and the ancient sense of symbols disappeared forever. Indeed, the ancient tradition undergoes a crescent degeneration from the period of the Kings to the Empire as the external expansion is matched by an increasing contraction of the sacred core due at point to the overpowering of action over contemplation, the predomination of the profane over the sacred, the forgetting of the occult meaning of symbols, and the assimilation of external power with the one and only true and great power, that of sacred science. Through all the vi-

cends that obscured the purity of the ancient tradition, Rome always rhymed triumphant in the two-faced image of Janus looking and understanding in its universality *eoas partes hesperiasque simul*, and, as the deep sense of tutelary deities was increasingly in tenebrated by the development of external domination, the new tradition in an antithetical position to reestablish the balance in the participation of divine truth by assuming not the form of a substitution, of a doctrinal disagreement, of an external conflict, but by rive land as an event, a new fact, of an absolutely transcendent order that reaffirms the occult name of Rome hidden in the center of the bifacial axis, at the crucial point where the bi-frontal opposition is resolved into perfect unity. The second tradition complements the first by vigorously bringing back all that was cosmic and adom hratory to the divine essentiality caught in the crisis of man placed by his death in the very center of his resolution that is truly resurrection. Rome born in the sign of Mars and Venus on April 21 is reborn in the seed of Saturn on December 25 — *redeunt Saturnia refl_na* —, and is led back to its true origin, in the al veo of Primordial Tradition, the winter solstice, beginning the conquest of the West where every tradition seemed ineffective ce or even disappeared. The bifrontality of Janus is once again reaffirmed in the traditional integrative duplicity, that which dies in the one being reborn in the other in a perfection of cycle represented by the path of the sun from East to West, whose zenithal point and centre is Rome. There is no real and profound conflict except between the degeneracy of the ancient tradition and the origi nary purity of the new tradition: here alone lies the antithesis that is resolved in the bifrontality of Janus whose unification is precisely rapresented by the occult name of Rome. If the ancient tradition, by means of sacred science, had brought together all the points of reference of cosmic correspondence by establishing a hierarchy of powers through which divine unity was affirmed, the second tradition transcends the sphere of creative manifestation by resolving the expressive plura lity in its Principle whose realization is accomplished through the universalization of man who, in the very center of his being, having become true son of God again, through the spirit of God finds *Deus vivens*, his divine life. The occult name of Rome with holds the mystery of transhumanation, for it truly overcomes the

death the one who conquered immortality. But the rise of the new tradition implied the decline of the old one, which hides the sense so reposed symbols behind idolatrous pomp and prepares, with the universality of empire, the universality of God's spirit.

There is in all this an unfolding that depends neither on men nor on circumstances, even and especially when men and circumstances foolishly assert themselves as arbiters of events: it is a divine, providential plan, a passing away that is an intergration, and since every passing away must be manifested by a death and a birth, we shall say that what dies in the world is reborn in God, death and life, end and beginning, disappearance and resurrection complete in the perpetuity of traditional life whose unification is the very spirit of God, that is, Rome eternally and immortally engraved in the crucial center of the axis of Janus two-headed.

3.

THE FULGURAL EMBLEM OF POWER: THE LICTOR BEAM

Closely connected with the reposed meaning of Janus who sketches the ways of life and death, victory and fall, East and West, past and future in the eternal present of Rome the invisible center of divine instantaneity, stands the two-pronged axe inserted between the twelve rods that constitute the zodiacal crown through which it thunders traditional power.

The two-pronged axe is one of the oldest symbols of the sacred sovrignty that is the true power that is unleashed fulgurally with the virtue of the wing visibly expressed by the two-pronged cut, which also represents the rigor of justice understood no longer on a strictly moral and juridical level, but metaphysically as purification of human needs in God's law. Equality before the law implies the substitutability of the judge and the judged on the level of divine reality so that it could be said that he who strikes down others strikes himself and he who judges others judges himself, in a universality of position and a rigor of expression that make justice the highest, the most humanly incomprehensible of virtues: this is what "*Dura lex sed lex*," "*Summum ius summa iniuria*" mean. The juridical character of the Roman constitution adombra a much deeper truth, that is, the return to what posture we would call the *implacability of vision* derived from the intellectuality of traditional principles devoid of any affective and sentimental contamination. The two-pronged axe is in this sense the symbol of the

absolutely legitimate power, inserted as it is among the twelve rods of the Fascio Littorio which represent cosmic universality in the zodiacal per course of the sun, the fixity of the solar cycle, its permanently divided distance from the earth in the division of the seasons, which are *four* in number, each therefore containing the comprehensive sum of the twelve months (1 + 2), that is, the ternary. The number of the Fasces is the same as that of the vultures escorted by Romulus on the Latin Palatine from which he drew the auspices for the founding of the Urbe, and this correspondence shows how the infinite symbolic variety must be reduced to a substantial unity from which it derives its legitimacy and justification since the annual cycle represents the cosmic order through which God's right is expressed as a *law of existence* from which nothing can escape except by God's own will, what happens in the miracle.

The Roman Tradition in all the complexity of its pomp expresses me this adherence to the cosmic order, this observance of the invisible influence that determines facts, visible events: in this more than in other things consists the concreteness of the Roman spirit, that is, in understanding that there is a whole sphere of occult influences, a "determinism of the invisible" that governs the phenomena of the world with rigorous laws that cannot be known and according to lines of development that cannot be obstructed: therefore, life must be organized according to this consideration which, it should be noted, is of a purely practical order because it refers above all to the active sphere. It is a matter of the world of Rhythms governing the world of Forms, and the whole complex Roman rituality is incontrovertible proof of the care they took to avoid that which obstructs the relationship between invisible and visible, between occult influence and overt result.

The period of the Kings corresponds to the first phase of the traditional arrangement, that of the Republic to its unfolding, that of the Imperium to its degeneration whose origins must be sought in the neglect of an even deeper relationship than the one hinted at. In fact, if the Rhythms govern the Forms, they themselves are determined by the highest sphere, that of Silence which is the divine absoluteness itself in its determinant and indeterminate essentiality, sphere in which everything must necessarily resolve because it is that of the original unity, of primordial indivisibility. Both the sphere of Rhythms and the sphere of Forms

constitute the world of plurali-

tity in its two forms of t h e invisible and the visible without, however, the term invisible denoting what it should really mean, namely, absolute indeterminacy: thus the psychic is invisible in front of the physical, while t h e one and t h e other are visible in front of the spiri tual that constitutes the truly invisible. If we were to represent these three spheres we would say that they correspond respectively to t h e divine absolute, the world of gods and the world of men, op as well, in another form and in another symbolic adaptation, to the real per sona, the mirror and the image. It is manifest here that there is only one reality, that of the person, while both the mirror and the image derive solely from the condition in which the person stands to see himself or herself reflected, opposed, as it were, bifrontally: we could say that it is a matter here of an apparent conditionality of the unconditional, or of the contingency of the necessary, or even of the relativity of the absolute. Since there is a contradiction in terms since neither the unconditioned can be conditional, nor the necessary contingent, nor the absolute relative, this position is but illusory appearance but it does not cease to be real as long as we per mane there. It can be said that in reality there is but one reality, the divine one, but that in appearance there is still another, that cosmic and human one, so that from the original unity one passes aparently to duality, thus obtaining the trinity from which all the numerical series, that is, all creation, all manifestation, derives.

The plurality of Forms determined by that of Rhythms i s resolved in the unity of Silence; it is not possible to understand reality without discerning this relationship that must be rigorously maintained and that corresponds in man to the ternary spirit, psyche and body. Combining the latter two leads to a sharp division, to an op position that is a biposition between what really is and what is apparent, in a correspondence that may appear to be identity even though the dividing plane is valid as precisely in the symbolism of *Labris*, i.e., the two-pronged axe which, in its schemati c representation, is formed by two opposing triangles because of the vertices they have in common.

There is thus a common, single center that constitutes the resolving and expressive node of two opposite developments emanating as



Figure 4

the conical diffusion of rays from a luminous point ma bilateralmente, what is not possible except in the divine order that is essentially the radiant universality of an invisible center that is hidden in the very radiance that emanates from it. This center in *Labris* is the division, the separation of the two spheres according to the opposite projection that emanates from it in a fan, that is, triangularly: but in reality this fan is a cone, so that we have two circles, two worlds whose centers are apparently different but substantially reduced to one that is also the very point of intersection of two sine waves constituting two tangential circles.

The axe-rod fits into this radiant point that can be said to be *arbitrary, inasmuch* as that from it proceed the two worlds that are also the emblems of the contemplative and active life so that the well-known Livian phrase can be given a profound meaning that has certainly escaped the historian himself: *a.e.ere et pati fortia Romanum est...* *Agere* refers here to the contemplative life and *pati* to the active life, the one constituting the true action of the spirit on the flesh, the other the true passion of the flesh in the spirit, thus integrating the two traditions in the symbol and power of Rome whose occult name operates this supreme transmutation.

The axial balance is the force of Rome and is symbolized by the center of the invisible bipen between the deployment of the two worlds that refer not to two regions of space but to the whole of space since the two-headed axe in its active, dynamic function, when wielded, twirls in all directions, has a universal action always however maintaining the opposition of the two spheres that constitute the complete and integral circle of power. The designations "*caput mundi*," "*caput orbis*," go far beyond the political ethical cultural sphere, etc. but indicate the determinative power of the spi-

sacred rite that centralizes all the infinite possibilities of its development by unifying it in the inexhaustible force of the occult name of Rome the essentially sovereign.

The two-headed duality represents a compensatory bipolarity which makes it so that, as the axis rises or falls in all directions of space, the two cuts always oppose each other in the symbol of the fulgural trajectory that connects heaven and earth, divine and human, reality and appearance, life and death, activity and passivity, death and transfiguration, a symbol of the fiery power whose two manifestations are light and sound, vehicles of divine revelation. Truth is in fact likened to the light that breaks the darkness and to the thunder that shakes the silence in the violence of the incinerating thunderbolt because, by dissipating human and cosmic error, it annihilates ignorance and reinstates the divine state in its positive function, while in its negative one, being unable to redeem, it crushes, culls and kills. It can thus be said without veils, but in an order extraordinarily vast and complex because of its multiple effects and innumerable gradations, that truth is a double-edged arm, and this is among other senses, symbolized by the double-edged axe, an emblem of the power whose secret must be acknowledged in order to proportion its results. This secret sits at the crucial point where the four arms of the St. Andrew's Cross meet.

It is known that in the building of a Church, all the letters of the Greek and Latin alphabets are engraved on two axes of the X, which are respectively 24 so that in the center converge from the four arms exactly 12 letters: this same number 12 is obtained by adding the two numbers that make up the total of the 24 letters of each alphabet, that is, 48 (4 + 8 12). Such will be precisely the number of rods forming the Littorio Beam surmounted by the two-pronged axe, corresponding exactly to the number of months in the year that when added together (1 + 2 3) give the trinitarian formula that is derived from the very elements of the axe i.e. the two cuts and the manico. The latter fits in for *maneuverability* — in an ace sense.

Lately sacred —

the fulgur pattern the axe whose cuts represent exactly the top of the igneous track in the rift of the procrustean cloud where the mystery of transhumanation of which the thunderbolt is the resolving emblem is fulfilled.

It is said that of all metals the noblest, gold, attracts the thunderbolt as the inner sun of knowledge allows itself to be penetrated by the divine light of revelation: associate this with what it means to say that God visits and affects especially the best, that is, with them who prepare in their innermost selves the decisive flashing of truth by purging spiritual gold of the debris that conceals and comprises it. This is the absolutely exact meaning of the *sacred aurifer* Virgilian *mes* that Dante traditionally intended with the desire and impulse that lead to the possession of divine truth, which is realized only when we have extracted from the depths of us by an inner asceticism of which sacred science knows and declares the degrees, the germ of divine golden light, overwhelmed by the obstructive earthy mass, whose lampagation is precisely that of the thunderbolt with the reverent light followed by the thundering formulas that awaken its power.

But there are two aspects under which the symbolism of the thunderbolt is to be considered: on the one hand it enlightens, awakens, thus reveals, and on the other hand it knocks down, destroys, incinerates. These two aspects may be considered separately or coincidentally: in the first case it will be said that the truth kills those who are not apt to receive it as too great a potency that overtaxes their *receptive* faculties (we use this term to insist on the character of *passivity* that the phenomenon presents): then the dazzling light obscures and cannot be so brought, whereupon there is the fall, the collapse. In the second case, the interpretation is clear and certain: truth, like the thunderbolt, reveals the divine power in its instantaneous, creative form, but at the same time it kills the human that cannot subsist before the flashing of the new life that is true life. The very outline of the thunderbolt, the thunderbolt, symbolically explains this process: there is first a descent from heaven to earth represented by the first igneous jet, then an ascent from earth to heaven indicating transhumanation, finally a return to earth of the one who is now free from all the human and cosmic game, dwells there to fulfill its rice cycle. Lutive already endowed with the divine virtues, that is, aware of its absoluteness actively conquered by the integral possession of truth.

These two phases are represented exactly by the two cuts of the axe to which it would be impossible to give any other attribution than the absolutely sacred one of power, because practically es-

ding and cutting, man makes use of the single-edged axe, the one that lowers, tending toward the earth, although here too the raising of the weapon before the blow symbolically expresses the celestial origin of everything man does even when he ignores its deep meaning. The modern world has forgotten the true value of every gesture, every act, projecting into a dead and profane exterior the meaning reposed in the very conformation of the objects, utensils, things it makes use of for its practical uses aberrantly from an intense life lived traditionally. One can easily understand how precarious and relative is the separation between the sacred and the profane, for in reality *everything would be sacred* at a humanity that lived by the divine and referred to the divine in the knowledge that truth is one and cannot undergo contaminative associations of any kind. The profane sense intervenes only when knowledge of the truth disappears with the ignorance that conceals it and the presumption that rejects it: man then either considers himself to be entirely independent of God or in part only. In the first case there is radical antitraditionality, in the second traditional degeneracy: the two phenomena characteristic of the modern world are the origin of its fall, which can, indeed must be arrested with the return to Romanity in the sacred sign of the power expressed by the Fascio Littorio.

The two-pronged axe inserted between the twelve rods is as if girded by the zodiacal sphere representing the entire yearly cycle, thus the totality of cosmic manifestation in the integration of human universality which is the crucial pattern that is found therein substantially. The beam represents the salvation of the traditional compound in the twofold act of spiritual and temporal power whose resolution is the fulgurite, invisible, central cusp, gripped by the rods and jealously concealed by it in the immutability of its radiant action. The cosmic cycle is symbolic of the divine cycle from winter, corresponding to the original inqualification, through spring, which is the breath of creation, to the expansive acme of summer and the return to the night of God represented by autumn, while the zodiacal signs are the degrees of the ruling and determining power of the world of Rhythms and Forms. Thus, in the Roman Tradition, the ancient symbol of *Labris* inserted in the twelve rods of the fasces acquires a greater significance because it indicates the necessity of a centralization of all traditional forces for the homogeneous development of the world mean nothing: in fact, in common use, that is, by phen-

possibilities inherent in the contemplative and active life. The spiritual and the temporal are grafted onto a single trunk which is the traditional unity of which they constitute two necessarily opposite, but not antagonistic, expansions, one beginning where the other ends, in a hierarchical succession whose points of arrival are respectively the Earthly Paradise and the Heavenly Paradise. If in fact the active life, conducted according to traditional norms, permits the attainment of that sovereign peace represented by the Edenic state, the contemplative life begins precisely from this culmination of total expansion to develop through the vortices of light of the properly said Paradise until the realization of supreme unification. It is, in short, a matter of arriving at the perfect harmony of two spheres represented by earth and heaven so that the passage from one to the other takes place without there being any solution of continuity, since in reality there is no passage except by setting oneself to a purely human and contingent point of view. The two spheres are such by co their that in man they have not yet surpassed man, that is, that they are in a state of *virtuality* and awaiting a state of *actuality*: after all, the very existence of tradition implies the human state, a position therefore defective which it is a matter of rectifying for the attainment of divine truth. In the broadest traditional sense, and certainly not in the moral or artistic sense, life is the total initiation into the order of pure transcendence, for in it alone can be accomplished transhumanation, that is, the transition from the human to the divine, which is simply and essentially the transition from appearance to reality.

Therefore, one should not speak of unity, for then the two orders would be confused and there would be nothing to be achieved if one did not know what to achieve, but of *non-duality*, and this is a most important, capital point in order to understand in all its profundity and extension the meaning and scope of the great symbol of power expressed by the Fascio Littorio, which is bifrontal and unitary in the same emblem, that is, expressing exactly the non-duality of the two orders, human and divine, in the unity of the traditional axis. Just as the two cuts of the axe, which schematically represent the base of a triangle, converge in the common vertex, so the starting point is necessarily that of apparent duality, while the ending point is the unity that has never ceased to be the

only reality except for human imperfection due to ignorance in capable of transcending the illusion of corporeality and psychicity, i.e., Forms and Rhythms, to reintegrate *the Silence of Primordially creative*. More clearly it will be said that man's life in the world is the proof of his ability to come out of it: a well-constructed dream set to and nourished by the laws of correspondence and analogy with the Divine Reality through whose visions it is necessary to discern the truth overshadowed by all the symbols that tradition offers to the meditation of those who adhere to it purely. This dream lasts until one is awake, and indeed it is this new state that enables one to regard the former as a pure illusion whose value and importance no one can deny if one takes into account its necessity for arriving at the latter. It can be said that man is in the *mi glio* and worst condition at once for realizing divine unity, since the faculties that would allow him to ascend are the very ones that drag him off the axis of truth. In fact, the cosmic phantasmagoria is so complex, rich, tangible and adherent, that it imposes itself solely by the abundance of its externality alone, and this is precisely the origin of the **naturalism** with which the modern world and the traditional aberration that has been perverting Europe for centuries, dragging it into all the deviations that result from it, realistically begins. The magic of externality does not allow one to dissolve *Forme in Rhythms and Rhythms in Silence*, to consider in transparency what is humanly considered in thickness, to break the fallacy of material impenetrability and coexisting multiplicity in order to percept the radiant unity of Divine Power in its infinite and eternal immutability.

The human and cosmic illusion imposes itself by the complexity of *Rit mi and Forms* whose oceanic rumbling and swaying invade all faculties of perception and action paralyzing the awakening of the intellect that is in man and that alone allows his liberation and reintegration into the divine state. Deviated from this richness, he divinizes it by humanizing the divine and taking away from the cosmic illusion all its value as a symbolic vehicle through which the secret of the world is dissolved, which must be sought only outside it, beyond all profane science, with the help of the traditional doctrine which reveals the characters of life and the universe. But if one speaks of a sacred science that alone is the repository of truth, one admits

the existence of a pseudo-science, of the profane, which will be necessarily the repository of error since the domain in which it exercises is that of cosmic and human externality, or, in stark terms, outside of God. For while traditional doctrine affirms its nonduality of the human and divine order, secular science builds on duality to arrive at a hybridizing fusion called unity, which is nothing but the false homogeneity of the heterogeneous, unitary etiquette affixed to irreducible complexity.

The two-pronged axe is the expression of non-duality in all the vastness of possible determinations that are reduced to the divine and human order. Note that it is constituted as of two wings represented by the two cuts, grafted on the same trunk like two birds resting on the same tree of which one contemplates while the other feeds on the fruits of action, thus symbolizing the two ways that correspond to that of the Priests and Warriors. In fact, all the possibilities of human development reconnect to only two, Contemplation and Action, which constitute the two poles of the traditional axis that consists precisely of their perfect balance. The domain of the former is the divine, that of the latter the human, the one and the other corresponding exactly to the spiritual and the temporal. Now what in the one is positive in the other is negative, for in short the one is the complete negation of the other, and this in its own, separate location: hence their irreconcilability without a common point from which both emanate and in which both are resolved, and this is the transitional unity that encompasses and unifies them in a hierarchical mind-ordered attribution balancing the opposites and keeping them parallel equidistant from the human and cosmic trunk represented by the do say rods of the single bundle.

The Roman Tradition, in its universality and concreteness, giving to the latter term the precise sense of conformity to the truth of whatever order it may be, has grafted the two-pronged axe, the emblem of power, into the twelve rods symbolizing the zodiacal and cosmic circle of which the center is naturally man in the development of all his possibilities, that is, capable of simultaneous, absolute realization in the two spheres of the temporal and the spiritual, something that cannot be accomplished except in the strictly traditional circle [1] which alone guarantees the validity of the conquest. Note that the addition of the number of rods comprising the bundle ($1 + 2$) gives

the number 3, which corresponds exactly to corporeity, psychicity and spirituality, that is, in short, to man in the totality of his active and contemplative expression, while in a higher order in which this tripartition is reflected, it also corresponds to the sphere of Forms, Rhythms and Silence so that the perfect adaequation of man in the world is achieved with the seal of the radiant power that fuses inner and outer in a cosmic consciousness where we could say that the veins of the universe are also the veins of man.

The concept of this realizing power of absolutely sacred and traditional order has nothing to do with what modern humanity considers in the so-called anarchic and therefore illegitimate individual freedom. Nothing exists, in Roman Tradition, outside the law that determines the expansive scope of the individual in relation to his possibilities and those of the caste to which he belongs. Law in the Roman sense *ex lege*, is a deposit, a mandate, a determination of being that cannot be contained except within the traditional sphere otherwise there would be subversion of the order and conflict, so rather than an external imposition, as commonly understood, it is instead a gift, that is, the granting to each person of that freedom beyond which he would harm himself and his others. True freedom, which is the development of all the possibilities of the individual in the bosom of tradition, is determined by the cosmic order of which the fasces are the emblem. Little and bad is said when one insists on the juridical character of the Roman Tradition since one glimpses only its outermost aspect, which certainly exists, but is contained in an infinitely broader sphere that embraces the totality of manifestation and regulates its global development according to a single axis.

In the universality of the beings of things, each is the whole and the whole is each in a determination that cannot be but

what he is, in the sense that every being drags his world into which he is, in his right which is at the same time the right of all that he sees outside himself, although he actually is outside there

That he is not also within. This is man's apparent conditionality, to feel and believe himself to be one among many, separately, in an absolute singularity that excludes others or rather includes them but in isolation in an infinite sphere of tangential individualities. In reality, individuality is only the myth of the earth and the

fable of man because the consciousness capable of escaping from the artificial limits of its own ego, glimpses everything in itself and itself in everything, in the human and cosmic universality, as long as it well wields the two-pronged axe gripped in the sheath of the twelve rods constituting the Fascio Littorio! *Que sta real* and therefore *metaphysical parity* of man and things has its expression in the Law that qualifies, determines, assigning to each person the scope of his development so that he can discern in others what he lacks in himself to complete the universality of his being in the polyfaciality of individuals and things. Note that Law is not constraint except for the *weak* who are naturally the *insurgents*, and we mean by this term to designate those who oppose the traditional norm and who are therefore spurious, while its universality grants each being the *mas simma* realization of his own freedom beyond which he falls© into arbitrariness and that is, into illegitimacy.

It is now a matter of determining the traditional concept of freedom.

It is evident that it only suits the free, that is, those who have conquered it by becoming children of God again and as such arbiters of power whose use is solely for the glorification of the Kingdom of God on earth and not to impose their own individuality, which absolutely disappears in the enjoyment of free trice knowledge. In this sense no free person will ever overstep the limits pre written by the law because the law alone determines the degree of freedom in accordance with the nature and possibilities of the various beings. The norma that governs freedom is truth in both the contemplative and active order, so that he who falls into ignorance and error is a slave in law and in fact whatever ephemeral pôtence he may sport among men. Now the norm of truth is offered by tradition and does not depend at all on human arbitrariness, but is fixed in the developments of the sacred science of which the Priests are deposited and the Warriors are inflexible custodians, when one and the other are so in fact and not in name and reconnect with the tradition from which they draw attributions and power.

In order to understand what the value and scope of truth is, it is necessary to assert starkly that what is spiritual is natural and what is commonly declared natural is unnatural, and that it simply com munes the lower human faculties of appetite and sense, whose animal and irreducible spontaneity has made everything flourish

that complex of imbecilities that go by the name of "natural law," "natural morality," "natural religion," which have given rise to libertarian political theories. In reality man, cosmically determined by various influences that preside over his birth, has within him the power of the spirit that enables him to conquer the truth, and he will be free to the extent that he can become reintegrating the divine state through his station in the world. This is his ordeal to which he is not abandoned without resources, but so sustained by the tradition that continually offers him the norm of truth through rites, symbols and prescriptions whose whole constitutes properly and broadly the Law. The word of God, i.e., truth, is written everywhere, but since it would not be easy to hear it, there are the sacred books, and these too lending themselves to misinterpretation, here is the tradition which fixes, codifies and reveals; provided that man is willing to obey and believe he can and must necessarily arrive at that degree of freedom which he is given to realize. His initial passivity alone will allow him the attainment of the true liberty that comes from awareness integrally realized by truth. There is no other possibility apart from faith and obedience as all traditions so insistently affirm. On his own nothing can man accomplish that is not a sterile and empty game: hence the true meaning of the biblical *Vae soli* by which we accite all the dangers to which he who is not assisted by the traditional norm that is transmitted to him only by those who are really qualified to do so, that is, by the holder of sacred science. Only modern imbecility can regard faith and obedience as signs of subjection and servility, whereas the one and the other are the indispensable condition for the conquest of truth, that is, of freedom.

Obedience is in fact the recognition of hierarchical authority, and faith is the adherence of one's whole being to a truth that is glimpsed but not yet possessed, hence the need for a let us say preliminary dedication that is the indispensable vestibule to the acquisition of knowledge. No truly such tradition darkens these two capital elements which, moreover, have a great dissimilar ascetic value because they signify the renunciation of one's individuality without which it is absolutely impossible to hope and dare to approach the Kingdom of God. Just as it cannot command

those who do not know how to obey so will not be able to know those who do not know how to create, divine truth being too difficult to be contemplated immediately without a preparatory stage where obedience is exercised and faith is practiced.

Only the profane and antitraditional spirit, claiming to liberate man from these indispensable conditions of salvation, has enslaved him to all the utopian aberrations on which Europe has been feeding for centuries.

The return to the Roman Tradition would allow the final liquidation of all libertarian fantasies born under the origin of secular science that has detached man from the divine by precipitating him into the worship of what is subhuman and contrary to every realization of truth and of which machinism and industrialism are the more direct, sharper and more outrageous expressions. Nor is there any compensation for these coarse manifestations of modern and actual materialism in all those pseudo-disciplines that go by the name of philosophy, literature and art, for they are devoid of any traditional contact and reflect all the fatality of aberrant individualism that feeds on clamorously vain and sentimental constructions even and especially when they want to be coldly nude and cerebral. Their fatuity is determined by the fickleness of the their fate since no era like this one has seen so many stars rise and set in the limelight Europe in which the "*applaudite*" also marks the inglorious and instantaneous passing away.

Indeed, the characteristic feature of the modern West is instability and the leaping succession that so foolishly qualifies as "*dinamismo*," forgetting the etymology of the term that includes the concept of power achievable only and truly in the traditional sphere, as spirituality manifests itself with a motion that is immune to things but of which it is immune. Just as the most important achievements, in the ascetic realm, are realized with the utmost contemplative concentration, that is, with the corresponding stillness of the bodily and psychic elements that must be silenced so as not to disturb the realizing power, so in the totality of the creative manifestation, divine sovereignty acts fulgurally in the impassive instantaneity of its power. Therefore, traditional emblems of power have a static character and are generally constructed of very hard materials, stone, metal, to signify their peren-

nity and timelessness in a function of power that is constantly released from their immobility. Contained in temples, in sacred or deserted places, they are carried only processionally because their spiritual power confers authority and legitimacy on the men whose office it is to enforce them. Such was the case with the Fascio Littorio, an emblem of power in its two expressions of the eternal and the temporal, whose symbolism is closely related to that of Janus by the double cut of the axe and the number of the *do dici* rods corresponding to the twelve months of the year, that is, of the cosmic cycle of which this deity was precisely the *ianitor*.

The Roman Tradition, especially for its purpose as a mediator between East and West of which the landing of Aeneas in Italy is proof, which by its very form is like an isthmus between two worlds, has as its most important character the separation of the spiritual and the temporal for the preservation of traditional unity. Separation does not mean opposition or contrast, as has often been the case, but attributive determination to ensure the homogeneous development of the contemplative and active life in such a way as to allow man the totality of his expansion in the two orders of which one, the contemplative, completes the other by the integration of the superhuman states. This same interpenetration is found in other Asian tradition though differentially expressed by the dissimilarity of the peoples to whom it applies and is found in all traditions whose purpose is to direct humanity according to the norm of divine truth. Since the earthly stage, as we have said, is a reproof, it must be totally fulfilled according to a law of equilibrium that governs the human and the divine for the resolution of the former in the latter and the fulfillment of the Kingdom of God. The two orders of things so extreme are represented by the Priests and the Warriors who correspond to the perfection of the contemplative and active life in their most precise and resolving expressions of the Great and the Little War for the attainment of the Great and the Little Peace. They are the two ascetic orders on which traditional stability is based because they constitute the two poles of the cosmic and human axis along which the radiation of realizing power operates: their sharper separation is the guarantee of their centrality in the intimacy of traditional effort. They are the Clavigers and Fascigers of power and their task is equally sacred for-

for while the one performs in the Temple the mysteries of divine initiation, the other protects it and prevents its desecration against external enemies: this is the secret of their cooperation that is the basis of the Roman Tradition and the inseparable condition of its strength and stability. In this sense, the ones present the Right and the others the Force that safeguards it: their dissociation would create a real mutilation of the truth by producing an ineffective right and an illegitimate force, that is, by opposing the very principle of the Roman Tradition, and leading to its degeneration. In order to achieve the balance of the traditional axis, it is absolutely necessary that these two castes be effectively represented by qualified beings in order to maintain their prestige, other minds proceed inflexibly that threaten the very existence of humanity with the prevarication of one order over the other and the confusion of domains that, only by remaining distinct, proceed intimately with joints to the realization of the same end.

The Fascio Littorio visibly expresses the character of this twofold power which acting separately converges unitedly, like the two strands of the two-pronged axe in the trunk of the bound bundles, for the maintenance of cosmic and human order in the sign of the infinite divine possibility of which the occult name of Rome is a living symbol. But through these two polarly distinct determinations, intercede a complex gradation constituted by the median class of Operarii that participates unequally in the two possibilities expressed by the first orders. Although destined for action, it must necessarily, even if to a weak degree, enjoy the benefits of the contemplative life that is nourished by the spiritual and the divine without which no form of activity, however humble it may be, can legitimately subsist. In this class, the balancing of the two extreme directions takes place most especially according to the two elements we have accused to: faith and obedience; faith in the Priests, obedience to the Warriors, that is, to the rulers of the temporal order, which means exactly that activity, which is necessary especially for the common man, must be contained within certain limits that allow constant vision and participation, albeit mediated and indirect, in the divine order. Activity as an end in itself, the main feature of the modern world, is not only useless but harmful and capable of subverting every system of truth from that explicated in other forms

contemplative to that overshadowed by the social constitution, by what is currently called the state.

A traditional society must necessarily subordinate action to contemplation if it is to realize the plenitude of action itself, which is purely a means, a vehicle and not an end, an end in itself. The human cycle is normally fulfilled by the return to God, and therefore the upright station has been marked out for man so that he can, while walking on earth, contemplate the Heaven whose child he is. Active life must be guided by the constant vision of the ultimate de stin g that greatly enlarges the human sphere by extending it beyond the confines of the temporal and the caducous into the divine domain to which tradition with its rites, symbols and power refers uninterruptedly. In other words, life is nothing if it is not sanctified, and work is nothing if it is not accomplished as a n offering and not as a purpose of distraction and a succession of emotions that make man forget his true destiny. The sanctification of life belongs to all men to a greater or lesser degree, and if in the Priests and Warriors it takes on a more determined, severe and uncompromising character, no one can and should shirk it in a truly traditional society. Work does not ennoble a man if it is not consecrated by faith and obedience; on the contrary, it becomes the most abject instrument of dissipation and serves only to make him forget his precise duties. The desecration of the mo derno world originates from the myth of work, from activity as an end i n itself, and all the democratic and leveling imbecility would like to tend to turn life into a complex blind activity that has for its end the lowering of man and the subversion of the principles on rewards of life and spirit. The Romans have always preempted the sacred over the profane, absolutely, and the two traditions that co nstitute t h e unity and immortality of Rome have been associated in que sta elemental requirement that conditions existence and legitimizes it. When the ancients affirmed that every work must be begun with the gods, what else did they mean but that all life is a sacrifice, that is, a consecration? The Roman Tradition, in both forms, is extremely precise about this since in it, every gesture, every act, every work must be propitiated, prepared by prayer, ritual, purification, consecration.

Viewed differently, Romanity is but a simpli-

ce aesthetic hurricane without any traditional value, devoid of meaning and saturated with error. Rome is eternal because she is sacred, and no force will prevail over her as long as her occult name engraved in the bifrontal axis of Janus is protected by the active emblem of fulgural power, that is, by the two-pronged ax grafted on the Fascio Littorio. But there is no power except in the spirit of truth which is by its nature universal, and, like the sun, cyclical and resolving: here are the two traditions, the old and the new, which follow each other uninterruptedly with a preparatory transition represented by the confluence in Rome of all the oriental cults that grafted themselves onto the inert trunk of the first tradition as if to facilitate its fall.

Disappeared the former, the latter turns to the West and permeates deeply and slowly during the barbarian-Romanic epoch in which very strange contacts take place among the traditional remnants of the poles in contact with Rome: the infiltration is basically completed not as an overlapping, but a real and proper awakening of latent germs in those lineages no longer nourished by a living and therefore effective tradition. It is amazing how Romanity penetrated all the strata over which it spread renewing, as it were, the symbols at the same time as it renewed life by ploughing through the whole West, inserting itself into every expression, nothing destroying but everything spiritualizing, revealing everywhere the unity of being and raising over the lowering of the common man, the dead man, the human corpse, the detrital dust, the living Man, the Integral Man, the New Man, the Son of God, the power of the Word.

During this veritable heroic cycle of conquest, the occult name of Rome triumphs more than ever in the crucial axis of Janus two-faced with the symbol of the Fascio Littorio, of the two-pronged wing where the power of the Word and the mystery of grace are revealed in the name of the Virgin, with a symbolic and real radiation that illuminates various traditions unifying them in transparency of spirit, placing them on the unitary axis of life in God with the knowledge of transfiguring truth. The center of the two-pronged axe becomes the meeting of two wedges, the upper of which represents the descent from the divine to the human, while the lower represents the ascent of the human to the divine, to signify that what is given is really what is conquered, that God becomes man only if man becomes God, that God wills whom God wills, that the

power is the victory of the Great man over the little man, whom the axe kills who the axe does not wield in the fulgural center where the miste ro of eternity is hidden as the blind and invisible center of the igneous rut, life of life in the death of life, while the do say rods, the twelve dwellings of the sun, spread the light of ve rity in its invisible gestation of winter, in the crea tive generation of spring, in the fiery fructification of summer, and in the occiduou s re-bending of autumn.

This still and always, having diluted the external force of ancient Urbe, but renewed its life in a broader, more deci sa and more penetrating form, signified the Fascio Littorio to the West baro spread everywhere the power of Rome with the symbol of the flashing thunderbolt from East to West for the triumph of God's name.

4.

THE ACTIVE INTEGRATION OF DIVINE PLENITUDE: THE CROSS

Man is God's creature and must return to God in the realization cyclically of its integrating power that is fulfilled by the universalization of cognitive love whose living and pulsating symbol is the Cross. It represents the active integration of divine plenitude, no longer symbolic but real radiation of power, the elevation and glorious expansion of humanity asserting itself on earth and in heaven, in the heaven of dynamic perfection embracing all domains of being in the verticality of its infinite degrees and in the horizontality of diffusive penetration.

The base of the Cross is the earth, its apex is heaven in an integral axis that constitutes the polarity necessary for the conquest of all the intermediary states representing the degrees of transhumanation, while the horizontally rotating arms indicate the integral development of each of these degrees in the fullness of realizing achievement. The two-pronged axe inserted in the twelve rods of the fasces is the symbol of the conquering power of which the Cross is the integrative realization: this is the reason why we find the former sign in the ancient tradition and the latter in the new one, while Rome represents the unification of the two traditional directions converging in the mystery of its occult name engraved in the invisible center of Janus two-headed.

Those who divide and oppose the two signs and traditions will never understand the value, importance and secret

of the Roman Tradition whose living unity consists precisely in the exaltation of the cognitive love that by the power of the bi-pen axe is aroused and by the universality of the Cross is realized. It could be said that the axe begins the sacrifice and the Cross accomplishes it in the triumph of life over death with the glorification of the *Deus Vivens* through the conquest of the New Man, of the Integral Man.

This is the reason why historically the two traditions follow each other in Rome, which welcomes them in the inexhaustibility of its occult and overt power, not overlapping them, but integrating them, fulfilling them, the second through the first, the first in the second, with the double flight of the Eagle that from the East to the West renews the miracle of light by reviving with the immense throb of its wings the sacred fire of Vesta.

Thus is fulfilled the traditional unity of which the occult name of Rome is the eternal generation, since from death comes the life that is life beyond death from the passing of one traditional form to the other, through the unique axis of the Primordial Tradition that Romanity defends, affirms and exalts. Those who see only historically, that is, profanely, considering facts and events two-dimensionally, on the surface, without penetrating the reasons that are reposed in the depth of the divine life, consider the ancient and new tradition as a function of two worlds, of two "religions" that Rome welcomes as a receptacle capable of containing heterogeneous substances that stratify therein remaining irreconcilable. This bilateral vision is a profound error that completely distorts the nature, character and destination of the two traditions considered as independent of the unitary axis that is the occult name of Rome to which they owe their existence, development and realizing efficiency.

The truly Roman element consists in the eternity of both, the revelation of the former through the latter. the real, radical, dynamic, effective unity of Janus, of the Littoral Beam, of the Croce, in the integration of the *Deus Vivens* who of these successive signs mind marble, bronze, wood, makes the resolving scheme of the New Man, of the Integral Man. Observe that] the universality of Rome is expressed from the stone sign of Janus to the wooden emblem on which the realization of the divine plenitude is accomplished through man, and in man alone who becomes again the son of God and redeems, redeems,

through the omnity of being, its fall with the victory of the eternal over the fallen and of the divine over the human. Thus is accomplished from stone to man the redeeming unification, the resolution of parvences into realities of life, the reduction of creative multiplicity to the unity of the Word, the triumph of Silence over Rhythms and Forms, the dissolution of cosmic powers in the primordial unity that in affirming itself is denied in the absoluteness of the Ineffable.

The Cross is t h e unity of two-faced Janus, the totality of the ways and lives, the totalitarian fulguration of the two-pronged ax inserted between the twelve rods of the fasces, the radiation of Vesta's fire, sim bol of t h e eternity of the traditional deposit, the symbolic and real, i.e., complete, demonstration of this metaphysical truth that the w h o l e i s t h e one only if the one is the whole in the real indeterminability of the apparent original determination. The keys of Janus unfold the mystery of the crucial realization that is accomplished, on a human plane, through the pattern of a twofold motion that from the summit and base of the Cross draws to the center, as a descent from the di vino to the human and an ascent from the human to the divine by the to talitarian expansion o f being that is effected through the arms of the cross. what is expressed by saying that God becomes man only so that t h e man may become God: in the unitary and final integration the only rea le is God since nothing there is that is not Him.

Thus the first tradition is the necessary preparation for the se conda, as the cosmic is the preparation of the hyperuranium, the visible of the invisible, the symbol of reality, all this in the sense that there can be n o liberation except for those who, ignoring their freedom, are not free, and this freedom must be conquered by killing the schia vitù that obscures and veils it. In the occult name of Rome is conte n t e d the secret of this liberating power, which in order to realize itself ef fectively must rest on cosmic, human semblance, resolving it into divine reality alone. That is why Rome first is square, corresponding to the number of the four letters of which its name is composed, according to the four directions of the space expressed by the crucial simbo lo: t o t h e total expansion o f man corresponds the plenitudi ne of God, to the human and cosmic base the divine pomp in the elevation of the cognitive pyramid that from the ground is projected through all its facets to the single point that is the com prehensive and sublimating summit. No elevation is possible without a

human-cosmic basis from which the liberative process is carried out, what is represented by this double equation that expresses the two planes fully, one from the human point of view, the other from the divine point of view: "one does not come to God except through the human mo," "God is realized only in God," the apparent limitation of the one being the real limitlessness of the other: this is the seal of the inexpressible.

The two traditions converge in a single end, the integrative realization of God which could in an easy way be expressed co sl: the ancient tradition, with the ful_{gu} ral symbol of the Littoral Beam, raises man up to the crucial plane through the fulfillment of human faculties and cosmic powers, there where the divine ray fits in allowing the integral realization of the New Man. To this would symbolically hint at the transition from the Thaumatian Cross to the Latin one, to the former being able to reduce schematically the bipenal axe.

It is not possible to regard the two traditions as opposites, antagonists, because of the fact that there was a collision and conflict between them at the emergence of the latter: this view is biased and in the end distinctly antitraditional, because the new form triumphs over the degeneration of the old and this its a p p a r e n t o p_{po} siation is only the restitution to the former of its forgotten spi rituality, neck developing it by increasing its re_{po} sto and amplifying its realizing power. Their succession dicia mo so historical in a common riverbed that is Rome proves the conti nuity of tradition, which takes different forms because of a lo gical and natural law of expression of sacred truth, since this must necessarily assume different determinations according to t h e infinite complexity of its aspects and adaptation to the times and places where it manifests itself. There is a law of internal cd external development that takes place in parallel in every tradition and that cor rh corresponds to the point of view of the truth itself and the expres sive form it takes to be accessible to men. One could not conceive of the new tradition without the old which is its necessary prerequisite_{po} because from its degeneration arises the ne necessity of a new form that manifests the reposed meaning of the first_{po} ning itself apparently in contrast to it. There is thus no pas sage from what is improperly called "polytheism" to what

even more improperly it is designated by the name "monotheism" since one being the reality, God, it is absurd to claim to reduce it to a numerical expression. It will be better said that during the decline of the first tradition, the cosmic was confused with the divine and, having diminished the profound meaning of the symbols including especially that of Janus and the Littoral Beam, the doctrine became detached from the external

cultic giving rise to a hybrid fictitious multiplicity, the false and lying gods. The plastic sense of form that is one of the essential characteristics of "classical" antiquity has contributed to this irridation of primitive tradition, to a disorder contrary to any hierarchy in the very bosom of the traditional sciences among which magic above all assumes an importance disproportionate to the exiguity of its domain that is purely external and contingent in the face of the metaphysical nucleus which is the foundation, the indispensable basis of sacred science. It must be thought that the conquest of the Near East put the Romans in contact with various traditional forms of which they did not understand the profound meaning by allowing themselves to be influenced uniquely by the external cultic practices that were introduced into Rome confusedly producing a kind of idolatrous congestion that favored the detachment from the great symbols of the ancient tradition. In the Augustan period, especially with Virgil, Horace and Ovid, we see the affirmation of traditional Romanity with a deeper penetration of its original expressions and an awareness of the new form that by inserting itself on top of the former would reinforce and extend Rome's function in the world: a sharp separation is already created between the connoisseurs of doctrine and the passive followers of traditional exteriority expressed by the Vergilian "**Procul, o procul este profani.**" In short, a real traditional crisis is delineated parallel to the growth of the external power of Rome, while a new flight of the eagle from the East to the West assures the continuity of the sacred spirit with the rise of the new tradition that subterraneously nourishes the ancient by revealing its secret inexhaustibility. Thus, a kind of eliminatory denudation takes place that empties the temple of idols, breaks the thickness of the cosmic concretion and places man before the problem of his origin and destiny.

This is the "**novus ordo**" and the return to the **Saturnia .reigns:** a real traditional rectification for the maintenance of the sacred science repository of truth and curb of the invasion pro-

fana. The human-cosmic aberration into which the an-
 tic dissipates in the face of the position of spiritual intransigence
 assumed by the new tradition and what had become algid concreteness
 of power in the plastic vision of the deities, returns to be *ve*
stigmium Dei, trace, visible footprint, thus semblance of the Ineffable
 with whom he cannot be confused and to whom he cannot assimilate
 but whose adumbration and hint he is so. Man is of God only if he
 returns to being a child of God by restoring *the aetas aurea*, the
 Edenic peace he has renounced in order to be man alone, that is, a
 denial of his true original nature, he who is fascigerent of that divine
 power that made him the king of creation.

This basic renewal of tradition could not be realized by a pure and
 simple return to the already existing tradition, whose cyclic
 expression had been fulfilled with the rise of dominant Romanity, while
 its deepest symbols were concealed as it were in the inaccessibility of
 realizing knowledge by the
profanum vulgus all intent on the infirm and deluded exterior. S'im
 posed therefore a new vibration that would unveil the meaning of the
 whole ancient process by denying what had become a true cosmic
 dissipation, a decentralization of the realizing power, the blatant
 inferiority of man before the creative complex of which he became the
 passive and fallacious reflection without dominating it anymore, but a
 victim of the tyranny of the plastically evident idols. The poets, the few
 who were partially or totally aware of the truth, had to hide it behind the
 dense web of symbols whose meaning was no longer grasped because
 myth. that is, the symbolic formulation of divine transcendence. was
 understood plastically as the drama of creation in its poly morphic
 volubility, with the predominance of action over contemplation and of
 vague sensibility over the realizing intellect.

Rome opened to a new dawn while at length the occiduou sun of
 ancient tradition flashed through the clouds with flaming jets still
 revealing the august tutelary deities ♦ already shrouded by the
 impending evening. Under Virgil's guidance, the symbols of ancient
 Rome resume their reposed but almost pending sense of the revelation
 of the East that realizes them in the integrating totality of the Cross,
 the metaphysical amplitude of whose symbol reveals the occult name
 of Rome enclosed in the bifacial center of Janus claviger and protected
 by the fa scinatory power of the two-pronged axe inserted between the
 twelve rods of the cin-

cosmic and solar ture along which the august theory of the Fasti unfolds. The Cross leads t h e *Imperium* back to t h e *Regnum* and man to God in the universality of sublimating and radiant power along the verticality of being that is existential and existence that is inal vea in the center of the heart empty of all congeries and all penetrated by the spirit of God.

The enigma of Janus' two-dimensionality is fulfilled in the mystery of the crucial three-dimensionality, and the occult name of Rome inseri ces into the center by balancing the superego and the inferior on the plane of expansive horizon tality, mediumship that is the basis of two triangles the one ascen dent and the other descendent, equal and symmetrical, but opposite with ver tics of which the first points into the world and the second into the " Above " poles of a single divine reality manifest only to the New Man, to the Integral Man.

The apparent irreconcilability of the contemplative and active life ri sults from the misunderstanding of Rome's eternal function and the igno rance of its traditional unity, which does not consist, as most cre dono, in a successive superposition of attitudes and historical developments governed by an external law of facts, which would be reduced to nothing more than the brutal and insignificant reality of tem poral succession; bensl in an *enlightenment* that reveals the various aspects of a uni c truth reflected on the human plane, what offers for those who understand the value of the various passages, an abbon dant documentation of the participation of men in the development of the divi no plan. The spirit of Rome by separating the two domains of the eternal and the temporal in the two traditions, intended to reconcile them always in a higher synthesis which is the traditional unity itself in which they are but two aspects integrated hierarchically so that the active life regulated by the law of symbolic correspondence expressed by the rites would be justified as an adherence to the truth even in the limi tation of its development which is necessarily external and marginal. In fact, there would be contrast and irreconcilability should the at tive life, as is precisely the case in the modern world, be the sphere of the profane and the contemplative life coincide with the sacred: in that case all error would be contained in the former and all truth in the latter what is tantamount to establishing that it denies t h e one what the latter affirm; and in this way the two spheres would constitute two worlds of stint and divergence that exclude each other because of the inassociability of their de-

stination. But if we consider, what precisely Rome did, active life as a vast flight of steps leading to the Temple, where the contemplative life takes place, it is understood that there is no opposition and contrast, but a single end which, prepared by the former, is fully realized by the latter. Now if we call Law the general norm that regulates activity traditionally understood as preparation and not opposition to the sacred, and knowledge the realization of truth by actively becoming it and not only by thinking of it as an external and attainable end, it is clearly seen that there can be no opposition between two domains that, having an as solubly different sphere of action, nevertheless converge in the same end, the adhesion to traditional unity which rectifies life in the sense of constant orientation toward the divine.

Law excludes the arbitrariness that is the false consciousness of freedom: in fact, it can only exist in a superhuman order realized precisely by Knowledge so that the apparent limitation of Law is a necessary compression to a greater expansion that can take place in the sphere of pure spirituality, that is, of Realizing Conscience. In this sense, Law is a preparation of Knowledge because by limiting the arbitrariness that would defigure man by dehumanizing him and returning him to the brutality of instinct and sense, it forces him to conquer his true freedom by returning to God in the spirit of God, that is, through the knowledge of the totality of being of the sublimating and expansive plenitude of its modes expressed precisely by the Cross. The existence of a traditional society is not possible without the Law that governs, constrains and limits the active vita, and the integrative Knowledge that is the norm of development of the contemplative life, so that the more the one constrains the more the other liberates and the former holds the dominion of the transient, of the transitory so that it does not remain so but is the very basis of liberation, the second unseals the human prison, opens the Kingdom of God to man and raises him to the sphere of the Overworld where he can truly be free among the free and triumphant over death with the realization of eternal life.

Without the Law man would be dead in life because, the arbiter of his transience, he would be exhausted in it, the flesh devouring the spirit and the profane occluding the sacred in a monstrous inversion that would be the most typical expression of belligerent invagination with the return to the sub-

human, that is, at an unnatural stage, thus contrary to the rhythm of creative development. Those who dream of freedom both in the individualistic sense and in the collective and social sense confound in the same aberration of considering what they call nature as an end in itself, that which is contrary to truth in the most absolute way because what is born-and that means nature-is necessarily destined to perish, so true reality is in eternity, in what is beyond nature, in a sphere of original absoluteness that we would say in Greek is metaphysical. Freedom in nature, i.e., lawlessness, would constitute the true death of man deprived of his freedom, which is the escape from the caducous and the temporal and the return to the eternal with a conquest of a purely spiritual order that cannot be realized except through knowledge. Man's temporal life must be regarded as a true moré of which one triumphs only by making it the condition of the spiritual resurrection that abolishes the limits of humanity and opens up the so glia of integration through the divine universality of the Cross: but since activity considered as an end in itself, what characterizes the modern aberration, would preclude any possibility of the contemplative or dine, it is necessary for arbitrariness to be prevented by the au turity of the Law which, in this sense, precedes Knowledge and facilitates its attainment. Obedience to the Law is analogous to that preliminary and preparatory state of passivity, faith, which is the necessary vestibule of Knowledge, since no one can, pra tically except in principle. arrive at the truth by his own means and resources without guidance offered to him by the innumerable traditional pos sibilities that imply totalitarian acceptance and not sem plical outward adherence.

The law is the fixed norm affixed to the precariousness of the transient who, through compulsoriness, acquires the justification of his own state and a motivation not determined by passionate impulsiveness or ignorant cerebrality of his own insufficiency, reconnecting with the cosmic or dine that nothing can disturb except the miracle and the monster, two peremptory demonstrations of the immateriality of the world con sidered in its absolute reality that is mere semblance. Human actions that in themselves would be expressions of the ignorance that is affirmed are balanced and let us say sol depersonalized by the nor ma that considers them comparatively in the totality of life co-

munity and to the extent of mutual compatibility, in their ideal pattern and not in their individual, momentary and contin people content. In the human order the Law represents the sovereignty of for ma over content, of relationship over the terms of it, whence the external, privative carate, since it affects only man in his mate riality, body, possessions, possessions; nor can it transcend the domain of the active vi ta of which it is the supreme but impersonal regulator, for that reason it leaves intact the sphere in which the respon sibility of men is directly engaged, no longer among themselves, but before God and the truth of God.

The Law is the expression of *rationality* and not of *spirituality* to which *charitas* in the traditional sense of the word more especially relates and not according to t h e sentimental meaning so far from its intended purpose, so its positivity consists simply in its non-negativity, since it cannot go beyond the norm of justice generally expressed by *the unicuique suum tribuere*. Thus a kind of contrast is stabi lated between the impersonal norm and the for te personal character of human actions: on t h e one hand t h e juridical algebra, on the other hand human expression reduced in the most typical cases, which are the most serious, to its elemental nakedness. This contrast is necessary and very interesting: the legal sphere, in its exteriority, leaves intact the internal, real value of the action that escapes all human judgment because, as has been said, conscience is judged only by God, no one being able to penetrate it but He. It should be noted, however, that the Law has no positive character, it merely does not take away, but does not give or at most gives back: i t therefore does not commit man except in its outwardness of which it is supreme moderator, which is why i n reality obeying it leaves our freedom completely intact, that la of the spirit, that is, the return to the state of original perfection by means of the realizing integration whose symbol is the Cross and by which man becomes again a child of God: it may be added that obedience to the law is a kind of preliminary asceticism that is indicative of freedom and autonomy in the face of one's instincts and pro-prie tendencies: submission to it. as in the case of Socrates, is t h e affirmation of indifference to the temporal and t h e human on the part of one who has committed nothing against them precisely because he recognized their ca ducity.

The Law is fulfilled in the world and for the world, but how not to

one can make abstraction from the world as long as one remains in it, that is, as long as one participates centrally or marginally in active life, sol one cannot escape the norm without which it would have no meaning.

There is but one equality of men, that in the face of the Law which recognizes what is due to man independently mind what he owes to God: the two domains are necessarily distinct, for in the one we work and in the other we contemplate, and what in the former has value of adherence, in the latter has value of realization. It can be said that he who has obeyed the Law in this world is himself his own law in the next, for his becoming and his destiny will be proportionate to the degree of realization of truth in God: nothing else will come to him but this, and all morality is thus found to be wholly subordinate to knowledge, indeed it is nothing but knowledge, which *per se* does not mean that Knowledge excludes morality, but only that it justifies it and redeems it from its sentimental precariousness.

However, the impersonality of the Law that equalizes men is based on Justice, whose basis of pragmatic efficiency is the normal development of faculties according to each one's natural determination, hence the profound necessity of the castes of any truly traditional society. There can be no justice and no legitimate exercise of the norm if one distorts the nature of men by neglecting their truly positive possibilities for development, since *suum cuique tribuere*, in the deepest sense, means allowing each one to conform to his own nature and take advantage of the current in which he was born, which is rich in supportive elements and grounds for redemption in all respects. He cannot bend to the contemplative life who was born for the active life nor inversely, just as he cannot command who was born to serve nor vice versa: the rare exceptions take nothing away from the invariability of the norm. The monstrosities of the modern world are due to the ignorance of this elementary truth on the various spastic forms of leveling democratism, the so-called culture which is by no means synonymous with spirituality but most often is its negation, serving as a common leveler for the enrichment of the human and social bestiary. And in saying this *in se* we stand on the substantial difference between "caste" and "class", the one referring essentially to the real nature of the individual, the other to

an artificial, therefore unnatural, purely democratic breakdown of bourgeois society. From this pretended social equality, which is based on the externality of belonging, derive the inconsistencies of the modern world on which this is not the place to insist, but basti say that neither study nor culture creates intellectuality and spirituality, absolutely synonymous, if one does not possess them naturally, meaning by these two terms the spontaneous tendency to integrative penetration into the divine world and not what is absolutely divorced from it such as art, science, and philosophy according to the secular and modern meaning. Wisdom, which is true spirituality, is the realizing knowledge of the divine, and it is found wherever it is, in any of the so-called social classes because it is nothing but the natural aptitude for the contemplative life and the developments it entails in an entirely superhuman and transcendent order.

The wise men, who are the Priests, represent the supreme caste in a truly traditional society, whence it is said in a tradition that "kings judge men, but wise men judge kings," precisely because the viewpoint of sacred science is the highest level of sublimation and expansion of human power. Now the modern mon do, with its leveling and democratic contamination consisting of two aberrations, the mass and the individual, ace fal monstrosity, precludes any possibility of contemplative life since the contaminating diffu sivity and the unequal distribution of wealth extinguish any velleity of adhering to a higher norm. Rather than acting on the true sages who always mar ginally, at the cost of any sacrifice, arrive at securing the sacred patrimony of which they are the rightful repositories, this soph focal action manifests itself on all those who, driven by the spasm of blind, illegal, profane activity, can no longer realize, albeit partially and imperfectly, the only truth. the divine destination of man.

The modern world thus fails the Roman Tradition whose most important characteristic is the balance of contem plative and active life for the triumph of justice in the world and the leg ge of God in eternity. In both the ancient and the new tradition unified in the occult name of Rome this requirement is fundamental: distinction of the two domains and mutual respect for the exaltation of justice and truth, virtue and knowledge, the highest attributes

of the two first castes of Warriors and Priests, whence the Dantean "made were not to live like brutes - but to follow virtue and knowledge." The tragedy of Ulysses shows that neither one nor the other can be realized without the sacred science that through the fulgural emblem of power expressed by the Fascio Littorio, guides, in the occult name of Rome engraved invisibly in the axis of Janus two-headed, to the realization of divine plenitude, that is, to the Cross.

Here alone is fulfilled, in all its entirety, the mystery of the omnity of being in the integral expansion of the living actuality that traverse all the descending and salient degrees along the motionless vertical arm between heaven and earth, with the effective integration of the circularly spacing potency into the abyss of divine infinity. Through it the creature returns to the Creator, the son to the Father, the servant to the Lord, constituting itself in the autonomy of the radiant centrality with the crucifixion, fixing on the stauros (σταυρός;) the receptive multiplicity that becomes creative unity in the immutability of the point from which the cyclic theory of worlds unfolds without anything actually breaking the unity of Divine being. From the supreme trial comes the supreme potency since it is here a second birth that implies the death of the old man, wanted, accepted and exalted for the conquest of freedom with liberation from the world and the return to the solitude of vana of the Ineffable.

The underworld and the supernal meet in the centrality of the point where man receives the supreme consecration by becoming again a child of God with a double process of descent and elevation synchronous and concordant that from the apex and base of the Cross is accomplished from heaven to earth and from earth to heaven, every offering becoming a blessing and every renunciation a victory or conquest. In reality, that is, in the Reality of vana, nothing disturbs the substantial unity that cannot cease to be what it is since there is nothing apart from it: but from the human point of view, which is the one in which we necessarily place ourselves, the integration of the divine state represents an achievement to which a gift must correspond; hence an ascent and a descent that will converge at a central point when all ascending and descending degrees are exhausted and surpassed. In the sign of the Cross is hinted at so peculiarly the process of descent, which is the most important in terms of propitiatory value and metaphysical significance, since man is supposed to be already dead when the mystery of the Deus Vivens that *ciiscenàe* and in-

serisce in the deserted and purified heart of man, that is, in the center of being that coincides with the material and physiological center of life. Here alone, in the heart t h a t represents absolute intellectuality p r i v a of all sentimental and affective contamination, in its contemplative and realizing func tion, the return to God is accomplished, that is, the restoration of the Edenic state that is the basis of restoration and transfiguration. It is the center where the uplifting and expansive forces expressed by the vertical and horizontal arms are fulfilled and equi librated, and it represents the perfection of active conquest, the con centration of power which, reducing everything to unity, from unity expresses itself again by radiating itself in all senses without sepa rating itself but remaining identical and unchanging through the creative plurality o f multiple existence.

The Cross is **the** symbol of the highest achievement t h a t man can ever achieve, that of ceasing to be man, of abolishing all spatial and temporal limitations, of no longer being a par t, a fraction, an individuality in the midst of an inde finite multiplicity of beings and things, but of penetrating every s":ato, every form of existence, living and being them without their being confused, with only one common character, that of being emanating from the same center, to be nothing without him, to be him as t h e one is the all and **the** all is t h e one. In this sense the Cross is the ultimate

symbol beyond which remains only the Divine Infinity that nothing can adapt, nothing can express, nothing can symbolize because it is beyond all representational fixation, beyond t h e i n e f f a b i l i t y of the Ineffable that is already a limitation because it is a negation, ol three the Informal which is opposed to the formal, and beyond the divine which i s opposed to the human, beyond every sphere which supposes a center and a circumference, in the invisibility of the point of which alone can be said-and this is **the** highest mystery-that it is everywhere and nowhere. No human or divine science can know God unless.

He himself absolutely, and this truth is contained in all traditions and is **the** foundation of sacred wisdom, the integral transcendence of the Divine Being, designating by this expression the ine sprimible. Affirmation and transcendence imply the certainty of this dogmatically expressed transcendence because it is integrally rea lized so that, humanly unattainable, it becomes so lo superhumanly, with an effort that demands t h e death of man,

death of the world, for the return of man and the world to God, this precisely signifying the symbol of the Cross and the Crucifixion. From the human point of view winning man is a conquest parallel to a loss, a victory implying a defeat, a life implying a death, an affirmation implying a denial, but in reality it is only a matter of removing the ignorance with which one sees what is inseparable, one considers existent what is not, one affirms the reality of man and the world when there is but one reality, that of God who, being the whole, cannot comprise of parts because the part is the negation of the whole being a whole that admits other all, what visibly is absurd. If men knew the truth and were not prevented, hindered by ignorance, there would be no need for a tradition disposing them to understand it: but in this case this would be tantamount to saying that if men were not men and the world did not exist, God alone would be, the truth alone, and nothing there would be to achieve and

to conquer, what actually is, but *apparently* there is man and the world on one side and God on the other in the same relationship that there is dreaming and waking: just as we are persuaded that we have soigned only when we are awake, so we realize our truth which is God's truth only as soon as, having left this world and us with it, we turn to the integration of the states of being that conducive to the plenitude of God, when in short we become children of God on the Cross that rises between heaven and earth in the totality of visible and nonvisible creation realizing the universality of power expressed by the being of being in the non-being that He is. After the Cross there is the Point and beyond the Point the Zero: in the Point there is still the indetermination of all determination, but in the Zero nothing can be affirmed and denied because there is no more knowing, nor knowing, nor realizing, nor being, in the eternity of the Silence permeating God's infinite not being. Tradition leads all the way to the Cross beyond which integral unification is accomplished by its own virtue in the very life of God, in the ineffability of the Ineffable, which is absolute unity, and in the Ineffable which is the radical Zero of the divine abyss.

These are the realities arrived at by the Cross and in the Croce, provided that faith first and knowledge later develop integral mind in accordance with the ways traced by the Roman Tradition understood not as a historical fact, which means reducing it infinitesimally,

but as a superhuman process of realizing power through the two traditions being fulfilled, actualized, and realized by the occult name of Rome engraved in the axis of Janus two-headed on which the reverberates the thunderbolt of the two-handed axe inserted in the Lictor Beam with the universality realizing the divine plenitude, the Cross.

Nothing knows of Rome who ignores its divinity: nothing comprehend of the Roman Tradition who asks history for facts and not symbols of a superior reality that determines them as Light, which is light alone in itself, manifests the multiplicity of forms: nothing will portray from the *domina mater magistra vitae atque viae* who does not realize the traditional unity through the two forms that arose in the same womb, who opposes them, and, by excluding one of them, breaks the providential line of the divine process of revelation of truth. The secret of Rome's power lies in the divine mystery itself wherein lies the power that opens the heavens and raises the Cross over Adam's corpse to raise up there the Son of God, the New Man, the Last Man, beyond whom God alone is and nothing can express Him but He.

There is no possible choice for the West other than the Roman Tradition, which is unique in its two expressions even if, confining oneself to a particular, relative point of view, one wished to attribute all spirituality to the latter and outward power to the former, in which case one would have to speak of contemplative and active life respectively represented by these two traditional forms. But Rome's point is the uniqueness of the contemplative and active life in principle and in fact: in principle, because the normal life of men takes them up in varying proportions, among most with the predominance of the active over the contemplative and among fewer with the inverse in fact, because of the harmony of its constitution which tends, if understood and applied correctly, to harmony between these two attitudes so as to permit the normal expansion of the two faculties with the ordering of the castes, the observance of the Law and the observance of Sacred Science. The latter is the absolute foundation of the Roman Tradition, it is its reason for being and everything must be subordinated to it; should every external development hinder and oppose the spirituality which is of non-human but divine order, nothing would remain of a truly traditional society of which the priestly caste represents the unassailable center. It is simultaneously orientative and polar as the absolute of the truths of which it is the repository and constitutes the inexhaustible-

ribility of tradition, the resistance to every disruptive force, the profound element that enables the overcoming of every crisis, acting invisibly even through those who neglect it on purpose and in fact, even through those who oppose it and claim to eliminate it.

Facts and men act because they are agl^lt, otherwise their importance let us say sol historical and temporal would be derisory and null if not traced back to a higher plane that is of wine order and that disposes positively and negatively, this little im port, but always according to the demands of truth. External history

of Rome is more than significant in this regard because it is full of events, crises, and passages through which the destiny of its tradition and the inextinguishability of its power is affirmed. Expressed in clearer terms appropriate to the human point of vi sta, the problem is posed as follows: there is a truth that tradition affirms and of which it is only the depository because of t h e order of wine, and there are men in front of this truth that they can accept and integrate or falsify through misunderstanding, or else addi rately try to eliminate and replace with vague velleities of indi vidual and profane power. Events are the proof of this diversity of men's attitude to the truth, that is, to tradition; they are a reflection of their adherence to the divine and serve as an in signation only when considered in subordination to the traditional heritage that is sacred and irreplaceable; they arise automatically because they a r e determined by this relationship between men and the tradition to which they belong. The thorny problem of human freedom reposed on its true foundations becomes very simple as long as o n e is willing to be persuaded that on the plane of truth the presentation is always two-faced in the relations of the divine and the human, and that one must not confuse the two planes by passing from one to the other and keeping them separate, otherwise everything is insoluble. Man acts and is acted upon: po chissimo are those who act, that is, those who have attained through sacred knowledge absolute autonomy, freedom; the others are acted upon and thus are not free but perfectly responsible for not being so. Let us dissociate freedom and responsibility if we want to truly comprehend in what one and t h e other consists and what relationship there is between them. Freedom is the complete conquest of one's own inte riority, which i s all exteriority no longer felt as such, that is, as

external, but as a realizing and integrated universality; the man who has attained it is no longer a man because he has killed, overcome himself, valuing his individuality and bringing himself into the center of Being.

Now this overcoming of humanity, meaning by this term the common norm which is that of human imperfection, that is, the limitation due to ignorance that precludes the knowledge of all the possibilities of being integrated and lived determinatively and passively, is actually the realization of the true man who, to distinguish him from the common one, we call Integral Man, Universal Man.

To understand this well, one must fix this absolute truth unanimously expressed by all traditions: the true norm is the perfect life, that is, the life in God, the one alone for which man is veramente man i.e. Romanly *Vir, virtute praeditus*, and not vice the lower, imperfect type that stands to the real man as the part stands to the whole and the indivisible to universality. Delving deeper into these two terms, we see that an individual is said to be a determination of the esse

being that has as its property indivisibility and coexists with other determinations that also have the property of being indivisible so that the totality of Being would result from an undefined number of individuals, that is, of indivisible determinations. But Being, being the whole, the total wholeness, is at the same time unique because if it were divided, fractioned, each of these fractions would constitute a being in itself and Being would then be a complex of parts, a complex of beings of which each enclosed in itself constituted

would be a unity, which is patently absurd because he who says being says Universality, and this term etymologically and logically designates the "vertering," the omnization of the one into a totality of determinations that do not determine him remaining he always indetermined and indeterminable through this determinative multiplicity. But this determination, which we shall say relative and apparent, of the indetermination, which we shall say absolute and real, constitutes a kind of incompatibility for human reason, which cannot associate and make two concepts coexist that are contradictory and therefore exclude each other, "Being" and "beyond Being", "one" and "all", "determination" and "indeterminacy", "relativity" and "absoluteness."

Therefore, it is necessary that the rational point of view, which bumps at the insolubility of these antinomies, be surpassed.

Now if we call a being endowed with reason a man — meaning by this term the highest faculty of which he can make use — it is evident that he, as long as he remains a man, that is, he is limited to reason, *will be able to propose the difficulty to himself, but not solve it*, and by this I mean

of say that reason itself, although limited, arrives at problems that it cannot solve but which it cannot help but consider. This is precisely the term of philosophy, that is, arriving at problems that impose themselves but which cannot be solved in rational and human premises. This discipline, as long as it is honestly conducive, eschewing more or less abstruse vaniloquies and artificial constructions, is useful because, after explaining what belongs to its precise limits, it guides to a domain in which it ,

With its own strength, it cannot penetrate because it is necessary to make use of

Of eminently higher faculties. Beyond philosophy, which is a useful but unnecessary vestibule, we have wisdom, which is the vision unitary, synthetic, intellectual, and not purely rational, of verity, and finally holiness, which is the integral realization of the superlative states, no longer thought but lived and internalized by a process of de-individualization of human faculties leading to the universality of the degrees and expansion of Being symbolized by the verticality and horizontality of the Cross.

If philosophy is the vestibule, wisdom is the threshold and sanctity is the Temple: this is exactly the relationship between the three degrees of

certainty that, from a stage of pure rationality, through intellectual synthesis, they arrive at the realization that we might more properly call "life in God," giving this expression a purely intellectual value, and not as commonly understood, a moral and mystical one. These two terms, which are so lightly used by moderns either separately or often in association, give rise to confusions and enormities of all kinds that are the characteristic feature of the men

tality of Europe as it came to be diverted after the great cycle between of the Middle Ages. Ethics or morality is incapable of constituting principles on its own because it refers to a purely external domain, to what we might call a "way of life," while aesthetics is a "form of life" and concerns the reaction of sensibility to environmental externality: as

such, Morality must assume

elsewhere the principles to be conformed to and thus presupposes a doctrine of truth that is provided by Knowledge without which it is not possible to pose its requirement. One cannot act morally except by conforming to principles constituted in pure cognition, just as one cannot be sure that a path leads to a given meta without prior knowledge of the reality of this goal and thus of its necessity and absoluteness. If one reasons differently one falls into sophistry and speciousness losing oneself in that insidious marginality that is not even philosophy, much less than wisdom and holiness. The determination of truth, i.e., Conscience, has absolute priority over any development of a theoretical practical order and conditions it integrally, so that the dissociation between theoretical certainty and actual realization shows the supremacy of impersonal truth and man's inadequacy to make it a lived thing i.e., fully actualized: This, often tragic, realizing inadequacy expressed by the well-known phrase *video meliora proboque deteriora sequor*, is referred to by the symbol and reality of Purgatory where the progressive desquamation of ignorance i.e., of sin — since these two terms are synonymous — is accomplished in order to arrive at the enucleation of truth that from external, distant and remote, becomes internal, proximate and present.

This can happen in life and after death: it is evident that if it does not happen in the first case, it must fatally happen in the second since man, in his earthly stage, has to fulfill what he is destined for and in this consists precisely the freedom and the eternal sanctions in which he incurs depending on whether he realizes the truth integral mind, partially or even refuses it. Hence the tripartition of the realms that are truly otherworldly, inasmuch as they either in life or *postmortem* imply man's death for man's life in God in the fruition of the totality of being symbolized by the Cross.

Placed in the precise terms of the Roman Tradition, man stands before the Cross as before the integral expression of his divine possibility from which he cannot escape: he cannot escape because the way has been shown to him and the example of what he is and what he must accomplish in order to return to the Principle without which nothing is of what he is, has been offered to him and is offered to him in the eternal presence without of the transfiguring symbol. He must die if he is to re

being born and this experience has to take place in life in order to be autonomous, sure and final, otherwise a kind of inflexible law intervenes according to which automatically the determination of further developments following the terrestrial stage in the three realms of concretion, precipitation, residual purification and integral fruition corresponding to Forms, Rhythms and Silence, and analogically in man to the carnal, the psychic and the spiritual, takes place.

But while in the *postmortem* the destination is final, accomplished in life it becomes autonomous or resolving and leads to the holiness of life in God through the integration of Forms, Rhythms and Silence in the central, expressive and radiant universality of the Cross.

On this nucleus of absolute truths depends the ethical value of the human person and not on pseudo-principles that have no traditional foundation, that belong to the profane order and not to the sacred order, and are therefore contrary to Roman universality in the august symbol of the unity and inseparability of the two ways expressed by the two-pronged axe inserted in the Fascio Littorio. No ethics is possible beyond and apart from tradition, that is, in direct subordination to the knowledge of the real destinies of man according to a certainty that derives directly from God and is revealed to men through active symbols of realizing power of which Rome in the two traditional forms unified in the mystery of its occult name, affirms the sovereignty for the dignity, salvation and destination of the West.

The beyond of good and evil applies to the Saints and not to men, but even less than to the aesthetes of the spurious West who in the name of a functional sensory debauchery, in absolute ignorance of the truth shirk the ethical norm to invoke a liberty that is man's enslavement to the underworld forces, and an overcoming that is fall, collapse and involution. There is no morality and aesthetics except as a direct function of a traditional truth not subject to human instability, but emanating from a revelation granted to the Saints so that they themselves may avail themselves of it and make other men avail themselves of it in varying degrees according to the possibilities of each. The term "traditional" means nothing else and represents that which is eternally alive, which remains intact through all human contingencies, which imposes itself over the centuries by the inexhaustibility of its content, since it continues the global experience of all possibilities of undevelopment.

no, of all the ways that are offered to man to realize the Integral Man, eternal life, life in God.

Thus the modern concept of "originality" applied to all the philosophical-aesthetic aberrations of the current European perversion is rejected as a real impiety, as a real absurdity. There is nothing "original" but sin and the way to get rid of it, that is, not external adherence, but direct knowledge of traditional truth that de-individualizes human faculties to bring them back to the true tone of creative universality. All that the individual accomplishes while remaining as an individual and as a mass is nothing and cannot even be said to have the character of life because it is an anarchic and precarious rambling of which nothing remains except its expressive unpleasantness. Man is truly man, that is, autonomous, only in the tradition because this is the plan for the development of his freedom: here he recognizes himself, here he completes himself, here he fulfills himself and here he perfects himself: here only he can operate according to the law and speak in the name of God; here only his conduct, that is, his morality, responds to the requirement of truth that is metareciprocal, superhuman, absolute, transcendent: here only he realizes his power by conquering hierarchically the degree that is assigned to him for the harmonious totalization of divine expression.

There is no other possibility for man who does not want to be a slave to himself and the world than traditional integration, which presents infinite modalities because sacred science, which is the foundation of tradition, offers innumerable possibilities for development, the totality of which is precisely expressed by the Cross. But all these forms of integration of the divine are concrete, determined, legitimate and not vague and spurious according to such a common erroneous and ba

nal by modern people that goes by the name of "mysticism."

This term in traditional parlance denotes a special fashion of the realization of the divine in the form of direct transmission implying an endorsement, so to speak an adherence of sensibility to the purely intellectual character of truth so as to produce a coribantic exaltation through which states leading to an integration of the divine are manifested. For the moderns, on the other hand, it designates all that is vague, confused, misty, softly sentimental in a mixture of elements carved without criterion to constitute an artificial and disjointed complex: thus this term is

applies indiscriminately to all manifestations from the poetic, artistic, to the political completing the anti-traditional framework in which the activity of the West is carried out. But this term is applied in this abusive and trivial exception especially to the symbol of the Cross, what is infinitely more serious especially when associated with all the plastic disfigurements of profane art that has been raging in Europe since the Middle Ages thus contributing to the systematic de-figuration of the eternal symbols of Romanities with the exaltation of the human form at the expense of the original and divine truth. The Cross is the symbol not only of renewal but of transfiguration. Base, summit, center: ascent, descent, fixity: at this crucial and decisive point circular expansion takes place, the cyclic projection of worlds, of radiant expressive universality, the squaring of the circle that is, the mystery of the Incarnation. The one becomes two in the three that becomes all, but in this descending and ascending process the horizontal expansion synchronous to the vertical sublimity is accomplished. The crucial quadrature is integrated in the circular rotation that is realized with the integrative perfection of the one-whole, that is, of the actualizing uni-versalization. **Stat Crux dum volvitur orbis...** The square is the human base and the circle is the divine development that cannot take place except by means of the Cross: man does not go to God unless he becomes a child of God by radiating himself in the expansive plenitude and sublimating himself in the ascending unification.

Now in reality man **disappears** on the Cross because by it he returns to being a child of God, that is, a victorious surpasser of human limitations, the one expressed by the term Integral Man, Universe Man: arbiter of his own power he totalizes himself in the successive overcoming-without this being benigne so a temporal succession-of the degrees of Being with the expansion corresponding to each of them in a definite circularity that centralizes all the moments of divine expression of which the extreme points are earth and heaven through which the vertical axis of the Cross is fixed. By bearing it he bends and shows that his humanity yields before the immensity of the integral realization of Being, of which, as long as he remains man, he is a degree limited to the form of restrictive individuality: by raising it he sets before himself the development of expressive power: by erecting it he dies and transhumanizes himself in a process that is accomplished from the base and apex to the contem-

poraneously in the Heart that has become the bed of universal life, pulsante from radiation to radiation with the rhythm of totality, from w o r l d to world, from sphere to sphere, for the sanctification of Forms and Rhythms in the Silence where divine plenitude flows into the abyss of ineffability.

5.

THE FIRE OF VESTA AND THE SECRET OF PERPETUAL TRANSFIGURATION

The traditional deep core, the sacred deposit is constituted in the Temple of Vesta by the six virgins who represent the cosmic totality whose two elements, earth and fire, constitute the extremes, one of precipitation, the other of elevation: but Vesta is both the one and the other since they are inseparable as the vertices of two opposite triangles designating two analogous worlds in the opposite direction in the same relationship of the real being and its reflection in the water which is its inverted image. If one penetrates the latter symbol one observes that it is unique in the base from which two realities, one real, authentic, the other reflective, fictitious, whose existence and duration is subordinate to the existence of the surface of the waters that makes it possible and whose fluctuations determine its deformations, depart in the opposite direction.

This, between heaven and earth, is a relationship of analogy in versa: what is at the bottom is also at the top but in the opposite direction, on the need for man to rise up again by turning himself upside down, if he wants to begin the rectification of his transitory deformation represented by the earthly stage, by passing through the general figure of the world to integrate the divine plenitude: the symbol of this transfiguration is precisely the sacred fire guarded by the six Vestals. Fire is inestimable as the secret of traditional wisdom preserved by those who are its repositories and who transmit it regularly to balance the dissipation of the world by keeping alive the

game with the invisible without which humanity would not exist. If this fire were to be extinguished, if sacred science were to go out of the world, it would ca d in ashes as the reflection automatically disappears when there is no longer the real being from which it emanates: thus tradition and its deepest secrets constitute the raison d' être of earthly huma nity because they guard that sacred deposit inviolate and in violable by the profane.


This t h e modern West completely ignores with the spreading of the depth that tends more and more to reduce the already existing zone of what is sacred, invading all domains, defiling all the thresholds of Temples and contaminating w i t h life, art a n d science the sphere where the holy symbols and emblems of transfiguring power dwell.

This is the consequence of the antitraditional process that deter mined the end of the Middle Ages and that, in three successive waves mi ranting to the same end but with varying form and ever greater extension, the Renaissance, the Reformation, and the Revolution, crumbled the edi fice of Romanity by striking it in its very foundations, in Knowledge and Law, that is, in the spiritual and the temporal. Attempts have been made to extinguish the sacred fire of Vesta by opposing the two confluent traditions in Rome and interpreting them in a sense absolutely contrary to orthodoxy, since a tradition must be taken as it is integrally, in its principles and in the real efficiency of its applications: time and circumstances are not invoked, which represent an exterior modification that is permissible in the mi sura in which it does not harm the traditional deployment. The mo dernal West has been anti-Roman and antitraditional for centuries, even when a return to Romanity has been invoked by limiting itself only to imitation and external references, as was the case with humanism, which is a degenerative process consisting of a graft of anti-traditional mentality such as Latin could have b e e n , w h i c h being no longer ro mano or Catholic was nothing, a veritable dead language.

So-called classicism has actually completely deformed the profound understanding of Romanity, which consists absolutely in the unification of the two harmoniously integrating traditions constituting a sacred deposit that is the fire of Vesta, which will r e m a i n alive and active as long as Rome lives immortally while passing through-

I know the ignorance of its eternal symbol by the irre quiet and tumultuous West.

To separate the two traditions by opposing and partializing them is to condemn oneself to not understand the real and profound power of Rome, which is not the historical, external, contingent superposition of two traditional expressions, but the affirmation of their co munitive principle in which the polarity of the two ways is resolved for the triumph of traditional unity.

Classicism and Romanticism equally deny Rome with the preference of one of the two traditional poles; on the one hand a marble formalism devoid of spirituality and life is realized, on the other hand a disordered impulse that is devoid of fulfillment and purpose: on the one hand an ancient tradition is understood in its externality and limitation, on the other hand the new tradition, detached from its al veo, becomes an indefinite rambling and a vague aspiration. Thus it is not understood why and how Rome could have been the unique seat of two contrasting, antithetical traditions, *if it did not have in itself the common principle of unification* and if the two traditions themselves did not flow into the same truth expressed under diffe. rent forms integrated in the completeness of the traditional cycle. The secular view is limited to the spatial and temporal observation which, divorced from the spiritual reality, is nothing, or worse an actual co struction according to which basically one and the same city would have been the seat of two types of civilizations succeeding one another in time. The why and how of this grandiose fact instead of being sought in the deep nature of traditional symbols, is instead investigated externally mind, spuriously, by neglecting the essential elements and noting only what depends on it and without which it has no value. History, like all human sciences, is subject to the two limitations to which man is subject from which it derives, time and space, which are the patterns of *illusory unreality*, for such may be defined as life consi derated in itself and detached from the source of permanent actuality, which is precisely the divine world. Instead, it becomes highly instructive when constantly referred to a higher reality that determines human development by reason of whether or not it adheres to traditional truths. Rome transcends the history of the West because it conditions it, being the unique power against which the claimed determinative freedom of men is ended, who would be, according to the profane cri-

teri moderns, the creators, the doers of a historical process whose radii sink us into the past and undergo so much infiltration that it is also lently absurd to constitute original centers there where there are only currents already formed by a complex subterranean work of invisible elements. It would suffice only to observe that History is the do minimum of facts, that is, of the exteriority that is conditioned by the interior

tity: now, if we call Forms what is external and Rhythms what is internal, it will be said that the Rhythms determine the Forms or that the occult world determines the overt world in a purely

Relative that is resolved in the integrity of Silence.

The latter is the sphere of true power, and only those who refer to it become participants in it because they act ob bedding to a providential law of development that has nothing human, selfish, or individual about it, nor does it refer to ethico-political considerations that are independent of divine truth and therefore fallacious, but accomplishes, in the domain of facts, a *demonstration of vira evidence*. We mean that only the sovereignty of the spirit that is God's spirit and not culture nor intelligence, purely human and often even antitraditional values, legitimizes all external conquest and all consciousness of one's own autonomy. It is not History that so pravives man, for it perishes with him, being part of the human mi ray, but it is the spirit of God alone that survives him having never ceased to be by his absolute originality of which the unquenchable fire of Vesta is precisely the symbol. By this we deny neither history nor life, nor do we take a distinctly ascetic and pessimistic position contrary to the very spirit of Rome, which would be tantamount to misunderstanding the traditional truths that constitute man's only inalienable heritage. We say that history and life have the value of an adumbration of a higher truth which is and does not become, creates and is not created, is productive and is not produced, and whose absoluteness eschews temporal contingency and the fluctuation of spatial pluralism. Away from this truth, history and life are nothing, nor can they be justified or explained because in themselves they have their own limitation that does not cease if one protracts them into a misty indefiniteness in order to extend their dominion and legitimize their value. The divine infinity must contain everything to truly be what it is, but each moment, each part, taken on its own, is nothing, because if the whole is all there is no fraction-

ment if not apparent whose individuality is as illusory as is the dream to the waking state, although the visions in it reconnect closely and often overshadow the reality of existence.

The images used by all traditions to fix the value of this apparent duality between the contingent and the necessary, the transient and the eternal, the human and the divine, hold in place of a direction that cannot be made because the scope of this verity is metarelational: symbolic language, on the other hand, which is properly the traditional expression par excellence, allows, if rightly interpreted in its highest plane which is the metaphysical, to approach the threshold of mystery beyond which realization alone proceeds by degrees or integrative spheres. Reason alone, even if guided by revelation, reaches far beyond this threshold and must halt before the incomprehensibility arising from the dualistic opposition that it cannot resolve: any attempt on its part would be in this field doomed to failure, indeed should it trust too much in the means it possesses and arrogate to itself the right to arrive at the truth by itself, it would become antitraditional, it would fall into the return that, regardless of any other consideration, would be denial of truth, insurrection of the profane against the sacred, heresy in short, heterodoxy. For the moderns so superficial and inconsistent in their intuitive pseudo-lightness, which is of exactly the same fallacious, dangerous and diabolical nature as the alleged machinistic dynamism, to be convinced of this elementary truth it is enough for them to reflect only on: the traditional truths of divine origin and order are deepened, penetrated by the living experience and reality that has been propagated for centuries in all those who are given the name of Saints, Sages, Masters, who consecrate their entire lives to it while being endowed with special endowments that destine them for realizing contemplation; how could a single man, and moreover devoid of those gifts but in return saturated with prejudices of all sorts fomented by his presumption, reach such lofty truths without the help of the tradition that facilitates his access to them as long as he is a "straight reed," that is, bends and bends to the divine breath that redeems Him? The dulled, petrified, aggressive modern mentality and sensibility represent what is furthest from the tradition that demands repudiation of all individualistic limitations, permeability asso-

luta to the truth, the cessation of the prejudices that abound especially in those who believe and boast of being free of them by claiming an originality that is such only in the seat of expressive hysteria. Nes

sun era is like this so saturated with thickenings and monstrosities that are being built on a unique background Of anti-traditional detritus them: it is the time of the composite, the heterogeneous, where rhetoric and senti- ment, machinistic schematism and spiritual misery alternate with the fickleness of intermittent and artificial flashing sol

away from Vesta's fire guarded by the Virgins in the sacred penetral, unquenchable and unchanging repository of the sacred tradition Of Rome. Only the return to Romanity can revive this spirit by stifling the anti-traditional emptiness that roars in the individual and in the masses through the innumerable and melancholic expressions of modern aberration and dare the return to traditional simplicity, to integral Romanity with a relentless, profound work, which starting from the sphere of the spirit, which is essential and represents the absolute need, radiates with a double motion of integration of every orthodox element and expulsion of useless and harmful debris.

This work, in the current European disarray, is immense and must be accomplished from the inside out and not the other way around to be lasting and fruitful in results, requiring it to be oriented new which is nothing less than a return to the ancient, constant and eternal norm Of Rome. Traditional reconstruction must have universal value since it is accomplished in the sign of Rome and proceeding

slowly, in depth, reviving sacred wisdom, closing the Temple to the profane, reestablishing traditional society in the caste hierarchy that is according to nature and truth. Thus only the contemplative and active life will be able to coexist and not only not get in the way but support each other since Priests and Guerrie rs constitute the foundation, the legitimacy, the guarantee of a complete traditional as sect, the one clavigers, the other fascigers of power in the dual sphere of contemplation and action. It is not possible for the West to regain its unity without the Roman Tradition, which represents the most integrative fusion of the two orders that Europe can neither replace nor reduce to one, what would be feasible in the East where a single caste, that of the Sacerdotes, would hold all the power assuring without other aids the most severe or todoxy: the return of the West to traditional unity

is subordinated to the rectification of the spiritual and temporal by excluding from the first two castes all those who are not destined for them by unmistakable natural endowments.

The balance of which the Fascio Littorio is the living symbol in the fulfillment of the annual cycle represented by the twelve rods from the total of which (1 + 2) yields the trinitarian number, imposes the reconstruction of traditional unity through the attributive reintegration of spiritual authority and temporal power separated in their domains and precisely for this reason concurring in the maintenance of Universal Romanity.

The West cannot otherwise find a stable and lasting arrangement without disrupting the hostile forces that have tended for centuries to destroy the two traditions unified in the occult name of Rome with the aim of making people forget its universal function, which is the secret of its power and the mystery of its destination. Vesta's fire lies subterranean in the Temple where it is kept alive by the breath of the Six Virgins that eternally fertilize its flame: it burns perennially through the Sages, Saints, Ascetics who have transformed the world into themselves, redeeming it from barbarism and keeping it adequate to the spirit of immortal Rome. But far and high is the Temple in this weak, brutal, unconscious age of the divine: immense and almost heroic work then to make Vesta's fire flash in the sight of the world and keep it alive in the Temple under the custody of the six Virgins thus repairing the systematic devastation that has been taking place in Europe since the end of the Middle Ages. That renewal would prevent the catastrophe of the West by arresting the fearful decline caused by the individualistic-democratic perversion that tends to substitute for the true freedom of man faithful to the spirit of God the infertile explosion of slavery derived from forgetfulness and misunderstanding of the great symbols of Roman Tradition. The fire of Vesta has never been extinguished, otherwise the whole West would have perished because nothing can save a humanity disengaged from any real and effective relationship with the divine: it burns inaccessibly in the hidden Temple where no profane gaze would know how to penetrate, and to him the whole of Europe owes its life and the prolongation of its agony. From this occult fire parto-

they are sparks that fuel crises and periodically raise the exigence of a return to Romanity through the various events that weave the history of European nations considered genetically, internally, and not on the very limited plane of the contingency of facts and men. If the West fully regains its traditional orientation by returning to the pure spiritual values of Romanity, the fire of Vesta will once again become the inexhaustible source of new developments of the traditional spirit, otherwise, extinguishing itself for some time, will determine the ultimate collapse of the West and the waning of the great light of Rome mediating between the fallen and the eternal, the human and the divine, the world and the supramundane.

The term "tradition" can be misunderstood by moderns who apply it promiscuously to all that is external and suprastructural and from which there is a tendency to escape because of a principle of spontaneity that manifests itself practically as a real revolt, so that what is improperly called a "dynamism" is opposed to the traditional "static" and which is nothing but a groping in the darkness of human and cosmic illusion, whether it springs from the individual or the mass. Now if the term "dynamic" is brought back to its precise etymology, it refers rather to the core of the traditional certainties whose formulation, static because it is eternal, implies an infinite development of integrations that represent a *fiere* within *esse*, that is, a becoming in the very center of ordinary immutability. Traditional "fixity" implies precisely the inexhaustibility of the applications since divine truth is a point toward which infinite paths hold because of its universal character implying the totality of attainments. If the Temple of Vesta represents traditional staticity, the fire that blazes there in multiple spirals of light signifies precisely the active, dynamic integration that each of us should perform in our own hearts purified of all human dross and matching the rhythm of eternally creative universality. Fire therefore represents what we might call traditional dynamism *seu*, that is, the effective work that man must do to realize the apparently static, mono-tone formulas that are expressed by the traditional complex. Tradition applies to everyone indiscriminately, it must therefore assume a formulation devoid of any personal character; but everyone has to

assimilate the formula on their own account, arouse it with interior fire, make it a vehicle of transfiguration, a progressive flashing that rises from the human to the divine sphere in order to rest the man to his true destination, which is heaven.

By expressing ourselves in this way we place ourselves at the point of human life which is that of imperfection, and in fact the necessity of tradition exists only if we go back to the relativity of the human stage that represents a degree in the integrative realization of being that is the everything. All traditions place this stage in its true place, while for centuries Europe has been distorting its value by attributing to it contemporarily what it does not have and taking away what it does have: the scientific mentality above all has created this reversal of values with the myth of the "nature" of the "phenomenon" of "experience" and "power." By a strange deviation it has progressively dilated nature until it coincides with infinity the which is absurd because it is created, produced, then subject to time, space and contingency without which it would automatically cease to be what it is: at the same time it has rempicized man as if nature existed independently of him and was not instead the framework that is his own horizon and therefore variable in its limitation.

In order to dispense with God, a veritable translation of attributes from the divine world to the human world has taken place, thus falling into the in a quagmire of insoluble contradictions because man and nature exist in the same relationship as the dreamer and the dream, the former being the cause and condition of the latter and the one and the other produced by ignorance, dissolved of which remains the only reality of God. While science, philosophy and art — in the Western, that is, profane sense — tend to thicken the veils of this dream to gli the only legitimate aspiration for man, the return to God, tradition explains and organizes this dream in view of the "awakening" by making present, through the necessary fallacy of the mirage, the true light of truth in every explanation of the illusion of existence. Where man passes nothing by warning, tradition punctuates, fixes, stabilifies the reminders of the human and cosmic dream, and these are the simbles that can be considered as the milestones of truth through the lability of the ghosts that appear and disappear

on the path of existence.

The impermanence of life, through tradition, becomes the positive basis for the conquest of the Supermundane, so that people can truly rise above their contingency and realize the divine as long as ignorance is resolved into wisdom and is guided by the profound language of sacred symbols that lead to the threshold of truth and the only mystery that is the unfolding of the human being in God, the resolution of the square in the circle. As we can see, what tradition offers is enormous in the face of the sterile mercantifications of science, philosophy and art that build in the dream without evading it, although they too present the vanity of a search and an impulse fatally fruitless because of the limitation of the scope in which it takes place. The assertion of the relativity of science based for any individual provided with simple common sense to indicate the

absolutely provisional and hypothetical character, what is then stopped by the practical value of its applications which include only the very limited world of phenomena also considered to be erroneously in their petty appearance. Every philosophy likewise stops before extreme formulations constituting as many bridges that it cannot go beyond; and precisely where the philosophical quest ends, the real quest begins, that of a metaphysical and transcendental order which is the monopoly of the sacred science on which tradition rests. As for art, it perhaps hides its insufficiency less than its predecessors because the intuition, albeit vague and confused, that determines it, bursts forth from an obscure gap that often, however, feels the precariousness of its field of development: in the purest artists there are resonances and adumbrations of deeper truths presented through the mirage of Forms.

Tradition is simply the science of truth in all the complexity of its developments which correspond to the totality of human possibilities that it directs according to a unified orientation by degrees of realization and integrative plans. The nucleus of the tradition is the mystery of perennial transfiguration of which the fire of Vesta is a symbol in the Roman Tradition. The sacred character of the Vestals, in the relations of the profane world, the inviolability of their vow, their dependence on Pontifex Maximus, should give pause even to the most superficial who merely denature the metaphysical, divine foundations of Romanity by considering them as plastic motifs of artistic development and not as centers.

diators of wisdom. Fire, which is *the* fourth of the elements, *the* noblest of all, tends upward and is also a symbol, in the me
common tafora, of overcoming, of adherence, of elevation to signify the return to an original state of perfection whose emblem is the sky: but at the same time it comes in the two aspects of heat and flame, expansive concentration and light, which practically require a narrow and limi
tate, the hearth or the altar. There is therefore combustion, and both ca
lore and flame derive from this combustion, which is *the*
principle **of** transfiguration-in the absolute etymological adherence-a passage through the figure that is *the* creative plasma, in which the fiery power is fixed, without splitting or exhausting itself.

This transfiguration *is* a simultaneous death and life, mor e of the combusted elements and life of the heat of the flame that is generated from them assuming the form of light and substance o f fire which rises in the pattern of a fiery triangle, whose vertex
is an oscillating point depending on the direction of the flame, men
three the base is the hearth itself, the bed where combustion is produced, generated. Destruction is simultaneous with the release of heat and flame, so if we call human that which is destroyed and divine that which emerges from this destruction, and if we consider that the place of transfiguration in man must precisely be the center of life, the heart, this precisely is the bed where the mystery of transhumanation, the supreme conquest, univer salization and induration, is com pared. It is a fiery whirlwind that runs through the whole being from degree to degree transforming into divine light the human darkness represented, in the sacred hearth, by the wood from which blazes the flame symbolizing the new life that is the only light in God.

This process of deification is conveyed by Sacred Science of which the Vestal Virgins guard the most secret symbols, and among these is fire, the transfiguring fiery power that effectively resolves the human through six ascending degrees or planes corresponding to the number of the sacred Virgins. These watch over the inextinguishable flame that co stitutes an everlasting link between earth and heaven and where the resolution of Forms in Rhythms and Rhythms in Si lenzio is mirrored, in a process that ascetically is the supreme liberation that totally compresses the eternity of the divine cycle in tranfiguring unity.

From these few hints, one can understand how much the modern world, diverted from the anti-traditional revolt, of which science is the historical foundation and the basis of all practical development, be at the far from the knowledge of the eternal symbols of Rome and its millenary tradition where all **aspects** of revelation are integrally reflected in the succession of the two traditional forms in tegrated into a substantial unity which is then that of truth. As fire in its multiple applications, and especially in that of the domestic hearth, has been radiated from modern civilization, so has its profound meaning ceased the revelatory function it had in traditional antiquity. It was a symbol of the buried po tence, hidden in man, which must be aroused and manned kept alive through vigilant care so that the prodigy of the transfiguration by the combustion of the inner elements and their transformation into realities of light and flame, light that dispels the darkness of ignorance and flame that brings about palingenesis without which no achievement is worthwhile in the sphere of cosmic and human illusion.

Vesta's fire is the symbol of the mystery of transfiguration in which the dream, the illusion of existence, becomes the reality of divine **life**, and man, having laid down his fallacious garment, wears, by virtue of plenary ignification, the robe of light, becoming again what he never ceased to be except through ignorance, a child of God in the unique and sovereign truth of the Lord.

PART FOURTH
THE FASCIFICATION OF EUROPE
AND THE WORLD

HUMAN PREJUDICE

The return to the traditional and universal spmto of Rome of the present West implies an enormous work of construction that must necessarily be preceded by a *pars destruens* that calls oar *Roman crisis*, giving the first term the complex and complete meaning of the Greek verb from which it derives, that is, that of "judgement," "debunking," "condemnation," "struggle."

This crisis embraces the examination of all the pseudo-values of the modern world that constitute the anti-traditional forces opposing the fascification of Europe and the world and the restoration quin di of the traditional norm that is the supreme purpose of Roma nity. But the examination of these prejudices implies their condemnation and the need for a va◆ve, global and progressive frontal action that tends to eradicate them in order to re-establish the balance necessary for the integrative process of Romanity and the defined reconstitution of the great traditional values. They will be examined here briefly giving the outline of further developments that would go beyond the precise limits of this discussion.

We designate by the name "human prejudice" the progressive defiguration that has occurred in modern Europe of man in his living integrity, his value, his importance and thus his purpose.

This prejudice came to be constituted with the dilution of traditional va lories, a firm basis that serves as a justification for any reality placed within the precise limits in which it must be considered.

We will say at once that man, in his "living integrity," and in his insistence on this expression whose importance will result from what has been said and is being said, is infinitely *more* and infinitely *less* than what moderns assume.

Europe, for several centuries, has come to this strange result, that is, to make man a corpse by intercepting all the highest possibilities of development in the superhuman and divine realm traditionally expressed by Dante:

Do you not see that we are worms born to
form the angelic butterfly.

In these two verses man is considered as a nothingness that is everything as long as he has consciousness, realizes that which, negatively from the human point of view, will be positively affirmed from the divine point of view as a pattern of resolution that is at the same time the process of *indiamento*. Man must necessarily negate, by overcoming it, what is human and terrestrial in him, in order to open the way instead to all those immense possibilities of development that constitute the plane, the divine sphere, the one and only reality because it is beyond space and time which are the limits of the perishable and the transient. In other words, the earthly stage is of the utmost importance for man because it represents the fulcrum of the divine lever capable of drawing him to the highest degrees of realizing power: on this all traditions unanimously insist, whose task consists precisely in fixing this need, or rather to make this need a necessity, of making all the possibilities of development ranging from faith — **the** indispensable basis — to knowledge not purely theoretical, but active, realizing, conquering.

The truly anti-traditional, anti-Roman disintegrative work of Europe for centuries has consisted in the progressive impairment of these possibilities of divine order which constitute the only human greatness by systematically opposing the true spiritual values expressed by the sacred symbols, example and writings of those who, like Dante, have traced, in the sense of the twofold tradition unified in the name of Rome, the degrees of the realizing asceticism. Man has thus been successively stripped, defrauded of all his most legitimate aspirations, of his true power, and this destructive process is pa-

rallelo to a whole bastard construction of pseudo-values intended to balance the progressive mortification of the centers of light occluded by the leveling conceit. The antitraditional deviation marked the end of the recognition of Romanity in its universal function and the spiritual obscuration that is the characteristic of modern Europe. The two traditions unified in Rome and made inseparable by the very existence of Romanity as an absolute norm extending to all fields of human activity in the two modes of contemplative and active, were illegitimately and violently separated and opposed, and out of this monstrous and unnatural contention arose the demands of modern perversion.

Only in Rome will man rediscover his unity of divine impulse embracing the contemplative and active spheres in a balance of perfect adherence to supernatural truth without which nothing is possible that is legitimate i.e., real, according to Law and Common knowledge, and, in a higher synthesis that is the supreme totalization, the law of knowledge, i.e., love. Any activity separated from this end is delusion, anti-tradition, anti-romanity, and is condemned to increase the heap of debris among which actual humanity struggles where man is the law unto himself and the ray of his conquest does not go beyond the surface of the illusion by which he is enveloped. We say surface because while the world, according to the traditional axis, should be the very place of liberation if placed in its true reality which is dependence on the Supreme Principle and a shadow of God's light that hides its brilliance and protects its impenetrability, for the moderns instead it is a gymnasium of phantasms whose developments are fallaciously fixed, a table of values replaceable by new monotonously recurring labels. Hence an unnatural process of man's escape from himself to lose himself in the illusion of externality considered as a true reality, a plurality in act, a heterogeneity developing in time and space, an indefinite kaleidoscopic phenomenality, whose very impermanence should give pause to the most naïve, bringing them back to reconsider the whole in the interiority that is the bed of normative recomposition.

Modern man shuns contemplation because *he is afraid of the truth* and becomes estranged, dissipated, and lost in a form of action that, since it is no longer guided by true spiritual principles, viz.

of universal and therefore traditional order, is unnatural, infecund and contrary to the spirit of Romanity. Action must be subordinated to contemplation just as application is subordinated to the norm that justifies it: this is the foundation of integral Fascism, that is, of the plenary restitution of Romanity understood as the communitarian principle and unifying power of the two traditions brought back to their precise destination. True contemplation means realization, at the actualization of the divine, internalization of human and cosmic experience, reintegration of true power and thus justification of life and legitimization of action: as long as man remains an individual or a **mass-which** is the same since the latter is a fictitious heterogeneity of individuals—he cannot attain that degree of universality which is the index of true power and true conquest: as long as man confuses "psychicity" with "spirituality" he remains fatally bound to his fallacious relativity to which he can attribute all the highest and most inappropriate designations without thereby changing its true nature. Man becomes truly self-conscious when he acquires the consciousness of God in a realization of power whose degrees are indicated by the flashing of the two-pronged axe inserted in the Fascio Littorio in whose shadow, in the axis of Janus two-headed, is hidden the occult name of Rome. He, in order to be truly man, that is, to realize the whole truth of his divine origin, must be Roman, that is, universal: these expressions must be understood in the absolute sense, not as literary statements and rhetorical amplifications but in reality all the more true as they have become lofty and inaccessible to the state of tearful degeneration to which present-day humanity has reached.

This stern observation is in no way meant to result in a pessimistic exasperation whose conclusion would be the irrationality of the norm and the fatality of total catastrophe. On the contrary, *we affirm that resurrection is possible, that a return to the traditional norm is feasible*, that man precisely because he is aware of his fall and aberration, can more easily find his way back to the position of ascent, making his own abstinence the motive, the place, the focus of his indifference. If the situation is dire, it is not nor can it be considered desperate: all that is needed is for the need for a *novus ordo* to be formulated and for this need to spring forth come as a restorative hurricane for the path of conquest to be outlined

before the gazes purified and strengthened by the cautionary vision of the old symbols of Rome eternally resurrecting on the **Septimontium** terraces.

The restoration that we foresee is truly an immense thing, the reintegration of Romanity, the unification of the two traditions no longer considered as a requirement, but as a reality, a fruitful actuality of infinite developments, a **renovatio mundi**, a grandiose feat to which would give all mankind the greatest of privileges, the highest of conquests, the reestablishment of the **pax romana** with the fascification of Europe and the world in an unprecedented balance of power and justice. **We believe in this possibility because it is not necessary for everyone to realize the need for traditional return as an indispensable condition of new development, but all it takes is for a few to believe, voluntarily, act by being guided by the spirit of God that is the very strength of Rome.**

Man must rise to this inextinguishable light that already shines high over the destinies of the world if he does not want the collapse of the Holy City to cause the catastrophe of Europe and the world, because only in Rome is there salvation, only in Rome resides the legitimacy of a constructive, unifying effort, capable of making all the great peoples a single people and the whole earth the place of the transfiguration of man and the temple of God. To the skepticism that is the sentimental disease of the moderns, we oppose more than faith, the fascist certainty of the restoration of the **Regnum** and **Imperium** in a nova power that from the ancient draws the strength to replenish in the eternal fire of Vesta the axedipenne and shake it in a new scheme of glory on the temple of Janus, in the invisible center of the sacred name from which the arms of the Cross reach out.

Nothing can and must resist this power which comes from God and returns to God, which rises from the Temple and returns to the Temple, which springs from Rome and returns to Rome, which rescues in man his divine sign, restores him to his destiny, makes him arbiter and lord of himself in the name of Him who is truly and only Lord of heaven and earth, of all the worlds that were that are and that know will be. Human prejudice cannot continue without dragging in the total ruin of the world: it is therefore necessary for man to lose the consciousness of what he is not in order to acquire that of what true mind he is: by renouncing the dust-in the absolute sense of the term-

ne — he will deem the gold whose light renews the interiority contemplated goes tempering the norms of action according to the limits of freedom tradizionalmente understood as respect for Knowledge and obedience to the Law in the inseparable unity of the sign of Rome.

In short, there is a need for traditional values to regain their efficiency, to be attentive and productive and not fossilized and dead. All

democratic vellement that limfies man to man and denies him any possibility of true power, we oppose the traditional qualification that breaks down the barriers of false humanity, leads every essere back to its true destiny, makes the earth the very place of liberation and not a prison, a constraint, a participation. Traditional velties, which stockpile in their supreme synthesis can for mutilate "God's only reality," dispel the "human prejudice," the belief that man *is only what he appears to be* and not what he is when he has transcended himself. Tradition, in short, insists on the divine and makes the human a ladder to divine, while profano knowledge insists on the human, exalts it, relegates the divine to a misty, vague and sterile vision precluding man from any surpassing and any conquest. Man, on the other hand, must conquer himself in order to conquer, tame himself in order to dominate, die in order to rise again: he who wants to triumph over the world must triumph over death and make this the motive for the resurrection that will lead him from sphere to sphere to the threshold of the ineffabile from which he will descend again to dispel the darkness of the earth, transfigure into himself the whole creation and become its prince and ruler once more.

To the detritical little man, to the assertor of an illegitimate power, we, oppose the Roman Man, the Universal Man who with his virtue of knowledge finds in the death of error the vehicle of truth, in his integrity permeated with only the light of wisdom, the divine Veltro who, wielding the shining emblem of power, will dissipate the darkness of ignorance, snidandola from everywhere, and will reestablish the empire and kingdom of Rome on earth for the new dignification of man in the name of God.

2.

THE MORAL BIAS

One of the most notable aberrations of the modern era is the illegitimate importance arbitrarily accorded to morality, which is considered autonomous and intransigent, while it is absolutely derivative, applied and modifiable without the determination of its elements being able to take place in relation to higher principles included in the sphere of pure knowledge. By a phenomenon of deviation the elephantiasis of Moral is in direct relation with the reduction of conscience: the more this is regarded as relative and incapable of beyond passing the sphere of the rational, the more Moral tends to assume a position and function of priority with a destination that beyond absolutely passes the sphere to which it must scrupulously adhere. Que st anomaly is due to two main reasons: first, to the superficial inter pretense of traditional elements that instead of being understood in their metaphysical universality, which is the revelatory sphere of pure transcendence, are reduced to human measure, constituting a kind of normative complex that directs active life. One cannot speak of degeneration in the very bosom of the tradition; bi sogna think instead of a progressive misunderstanding of the profound truths it contains, and as these relate largely to the contemplative life, its do minum increasingly shrinking in the modern world and exaggeratedly increasing in that of the active life, it is natural that all that is transcendent should be neglected in order to interpret it in an illegitimate way such that it can be applied co me rule of conduct and ethical determination. One can easily understand the importance of this distortion of traditional principles by considering that they have a universal character and apply

hierarchically and not arbitrarily to ever decreasing spheres, but with a single center that is the point of absolute confluence: if these principles are restricted, their *raison d'être* is distorted by their restrictive application to one of the lower circles, and a partial, incomprehensible view of their infinite fruitfulness follows, with visible damage to the traditional unity without which they could not exist.

By this one does not deny Morality at all, but one opposes the "ethical exclusivism" that would like to subordinate what, being purely metaphysical and transcendent, belongs above all to the Conscience that is contemplation and not only to "custom," for such is the precise sense of the word moral whether one derives it from Latin or Greek. This misunderstanding is mainly due to the difficulty of the traditional principles that it is much easier to interpret either in ethics or in metaphysics, ignoring, however, that such an application lacks any foundation, for if one takes away from a principle its highest determination, which is the metaphysical one, embracing the sphere of pure transcendence, its adaptation to a lower level is devoid of any legitimacy and thus is reduced to a vague, inconsistent formulation without any character of stability and efficiency.

Traditional principles, on the other hand, have a let's say totalitarian function that encompasses all the possibilities of human and super-human development hierarchically arranged from the superior to the inferior so that the former determines the latter without which, having reversed the order, nothing remains but chaos and aberration.

On this inversion depends the misunderstanding of the Roman Tradition in its second form even by those who should be its principal and authoritative interpreters; one can easily understand all the impairment of a truth of an essentially metaphysical order when it is limited to the moral sphere that cannot exist independently of what determines it, i.e., Conscience. What follows is a true heterodoxy in the very sense of orthodoxy, a pernicious inflection of the whole traditional axis, a reversal of the hierarchical arrangement of principles and values. An ignorance of the metaphysical foundations without which a tradition is simply a dead letter.

The exaggerated importance of Morality is based on the prominence

granted to feeling over intellect: this is the strongest reason for the traditional impoverishment to which Europe has been subjected since the beginning of the modern world, that is, since the misunderstanding of the great metaphysical truths led to a progressive impairment of the horizon of man's superhuman possibilities of which only the human sphere limited to moral development is accentuated. In this too we have kept to general considerations to allow everyone to make the necessary applications, but perhaps it is not inappropriate to show with an example how this deformation of a traditional principle occurs with the substitution of the moral sense for the metaphysical one.

Take one of the Beatitudes: *beati mundi corde*. Here for "heart" does not mean the seat of feeling, the soul, but the intellectual center of being which, to be truly such, must empty itself of all dross to become pure receptacle of light: the purity of the heart is the foundation of the realization of the superior states and implies the death of what is human in man for the awakening of the divine germ right in the center of life so that irradiation takes place in a totalitarian way-investing the whole being and leading it to the highest of achievements, the integration of the divine plenitude of which the Cross is the symbol. This purification implies a whole complicated process of "denudation" that must re-solve in intellectual purity the occlusive sentimental layers with a real baptism in fire and the burning of the dross that normally overlaps the original purity of the center of being which is precisely the heart: only in this way is it possible to reach the Edenic state from which one begins the ascent to the higher states of which the celestial spheres are the symbol. This is schematically the metaphysical application of the sixth Beatitude, and the expression we use allude not to theoretical knowledge, but to actual, real, operative, realizing knowledge: transhumanation is something infinitely safer than all the fantasies of the moderns who see in man only that which is lower and therefore less real. If this Beatitude is applied to the purely moral sphere, one can no longer see what it can mean, for who and what determines the degree of purity? What does it mean to be pure morally if one does not know what it is to be pure metaphysically? How does one determine purity morally if one does not know its metaphysical determination?

Since visibly being pure to be pure means nothing if one does not know why one is pure and the purpose that determines us *des serlo*: moral application is impossible without knowledge of the metaphysical importance of the principle that must be interpreted actively and not known only theoretically.

It will be good here to establish what is meant by knowledge traditionally: it will suffice by way of elucidation to say that to know means to become what one knows, that is, to realize actively by penetrating what one wants to know and not by considering it from the outside as is the case with ordinary thought. Knowledge is thus simply creative activity in the absolute sense of the term and not in the figurative sense so often used by moderns for their spurious complexes in both the active and contemplative domains; it is a real active process whereby man is what he thinks integrally, but he is so in the absolute reality of existing and not in that of merely thinking. In other words, Knowledge breaks through the barriers of a visible phenomenality, which is indefinite plurality, and brings itself into the center of existence that is the very center of being and the principle of life in God. If to know is thus to realize, what other activity can there be legitimately valid next to this which is the supreme activity of the spirit in spirit?

What could Morality add to such an end? How could those who are metaphysically pure, that is, those who, knowing, live life in God, not be morally pure? If to know is to live the very truth beyond which there is nothing, it is at the same time the Supreme Good, and it is such only because it is truth and not because of a new attribute that would enrich it with a new quality. If there is conflict between Knowledge and Morality, it must always be resolved in favor of the former, and then morality becomes a secondary norm subordinate to the metaphysical values that on the other hand depend but on the truth with which they are unified.

The second reason depends on the modern error that consists in the release of human thought from Revelation without which it is as if nonexistent: in fact, every conclusion reached in this sense bumps *on this side* against the impossibility for reason to cross its boundaries, and *on the other side* against a mystery that cannot be realized because one does not possess the key, which as we have said is only in the hands of the clavigers i.e., the Priests de-

tensors of Sacred Science. From this inadequacy follows the elephantiasis of Ethics, which becomes the acrobatic field of ilJegitti me substitutions, of constructions of all sorts opposed to traditional principles, if gu guided by which everything would be placed on the ground of truth. Morality is made a kind of absoluteness realized through practical activeness stripped down to the obsession with a skeletal normative principle, an automatic retaliation of everything real and positive that tradition offers. Reason by itself cannot be considered as an absolute term of reference either in contemplative or in active practice: it is human, only human, and it cannot reach the truth that is divine, only divine: its precise office consists in guiding one to theJthreshold of the Temple where the mystery of realizing knowledge is fulfilled.

11 moral prejudice, like human prejudice, results from two antithetical sides that have the same value and are indicative of the same morbid state. As the huma no is exalted in man at the same time in order to neglect or deny the divine, so the assertors of the Mo ral are opposed by immoralism and amoralism that Ja depresses and ne ga. Modern philosophical literature is replete with these exal tatory forms that complement each other in theJ respective ignorance of that in favor of or against which they rage; Moralism occupies its modest necessary place also in the totality of human development, and it is equally erroneous to tend to amplify it as to deny it, extreme positions that have the drawback of deviating from the hierarchical balance without which no table of values is possible. To this pro posit it can be said that Morality assumes importance proportionate to Knowledge, which is why those who lack the latter revert to the former by diluting it to the point of making it a bladder filled with air, while those who deny it, being unable to substitute anything for it, dwell in a position of hostility too systematic to be in good faith.

- We shall say at once that he who possesses Knowledge, also possesses Morality implicitly, and if there is apparent conflict it means that morality is reduced in this case to an arbitrary convention against which knowledge, which is truth, necessarily clashes. Nor practically can he who follows truth do evil, for the simple reason that truth is beyond good and evil in a substantive culmination that admits of no duality and degrees because absoluteness.

ontological za, which on nothing else depends but being what it is. However, conflicts are possible, indeed they become fatal when Morality is reduced and authorized by the prejudice of most people: then the well-known Socratic arguments are valid, which accentuate the clear-cut position of wisdom that is by its nature autonomous and therefore has no bi dream of validation and assent. Here, however, a ri serva imposes itself all the more necessary as the more exuberant and exalted have been in these modern times the assertions of Mo ral deniers in the name of brumose, insubstantial and trivial literary pseudo-idealities: if the sage, who is traditionally t h e saint, is beyond Morality, this privilege of his he acquires by an in tegral renunciation of human values, which automatically disappear and thus with them any ethical norm, which cannot apply except to the purely human plane, is diluted. The truths which the sage has reasoned and realized belong to the divine sphere, and, when he descends from it, he returns to humanity endowed, rich in all divine virtues; his every g e s t u r e , his every act, his every word are holy, and in that case one can speak neither of law nor of morality, for he himself is the measure of the law having won the right to participate actively in the order of supernatural realities by the matching of his will with the will of God. The concept of duty no longer exists for him, moral prejudice has vanished with the dissolving of human and cosmic appearance in the absoluteness of the supreme beatitudi ne where the mystery of theophanies is fulfilled in a swarm of fulgurations inexhaustibly renewing itself from station to station until the threshold of Original Inviolability where Silence is filled with the ineffability of the Divine Presence.

THE SCIENTIFIC BIAS

It is based exclusively on two errors, that of exteriority and multiplicity both considered absolutely, i.e., not as mere semblances indicative of an inwardness and foundational unity, but as the integral manifestation of reality. Nature in the full extent of the term is regarded as the generating ether, nature of an indefinite phenomenal multiplicity whose order and laws Science presumes to investigate by limiting itself to the external study of facts and things that are necessarily fixed in their separability, as individual realities that would be part of a whole. When we say "external" we mean "seen outside" objectively, separately, in observance of the method called positive which already represents an artificial scheme affixed to reality which is not at all as it appears in its material exteriority for what we have repeatedly shown, since the Forms are conditioned by the Rhythms which in turn are absorbed in Silence. However accurate scientific investigation may be, it does not go beyond the domain of the Forms and, considering them in themselves-which is precisely what the positive method **demands-it** can never come to know them because they are semblances of a deeper reality to which they must necessarily be led back in order to understand their nature and purpose.

The scientific point of view is already a limitation because the imagination extends to the superficiality of facts and things, detached as it were from all that determines them, and therefore inert, dead: on this artificial complex constructs observations and laws that respond exactly to what *one wants to see in things*. In other words, the scientific point of view represents an angle determi-

born of vision from which everything will appear as one wants it to appear: constructed the picture necessarily everything fits into it because things have already been artificially cut to fit it. It is not understood that if a scientific instrument has been constructed to meet a certain requirement that is also a construction, it is necessary for it to conform to it exactly by showing what it is wanted to show, just as through a colored glass everything will appear homogeneously diffused by the very color of the glass. This constructive inadequacy of the scientific point of view explains the progressiveness of the hypotheses that follow one another uninterruptedly, showing the sterility of an effort that can never reach the reality of things because it is carried out in a false direction, contrary to the very nature and destination of the visible universe. Hence the twofold attitude of Science, dogmatism and relativism, which consist, one in the estimation of an objective examination of the facts, the other in the constatation of the indefinite progress of the means of research considered come temporary and provisional. If the scientific point of view were absolute, there should be no progress, no change: an explication should hold *in aeterno*, a law should never be infirmed, the hypothesis never regarded as inadmissible. Instead, the scientific point of view is maintained and at the same time the relativity of the results obtained is affirmed, explaining this contradiction with the creative inexhaustibility of nature considered externally, outside of us, in an absoluteness of determinations that man tries to decipher.

One owes to this prejudice the compact coordination of the efforts that Europe has been making for centuries against traditional truth to which Science opposes in the most strident manner even especially when it wants to attempt a reconciliation between the sacred and the profane by admitting the former as a volitional requirement whose sphere is reduced to an inoffensive velleity. But the antithesis is blatant and the irreconcilability is as solute since Tradition is based on innumerable truths that are the irreplaceable foundation of every view of reality whatever the plane in which it arises, while Science exists only subordinately to the profane point of view that consists precisely in dispensing with traditional data in order to begin an independent and autonomous investigation.

As for the compromises between science and religion by the

followers of either, it is enough to have a minimum dose of common sense to understand all the levity and unworthiness of it: scientific research exists only outside the Sacred Tradition and cannot exist there. be contained without falling into the grossest pantheism that limits the Divine Possibility to the sphere of human and cosmic semblance. Studding a phenomenon "objectively" means abstracting it from reality metaphysics that constitutes the absolute foundation of the sacred tradition, according to which only what is divine is real while semblance is

a sign, a footprint and not a reality: for if it were itself a reality, God would not be the only reality, which is visibly absurd. Traditionally we affirm the non-duality of the world and God, which means that God alone is, while what appears outside of Him must be brought back to Him, ceasing to be what it is: in other words if we call the world the totality of facts and things, say so that it is not separate from God except illusorily as facts and things according to the precise scientific point of view, for if this apparent existence is traced back to the true reality, the facts and things no longer exist, because reality is God and nothing else exists apart from Him.

One might ask what, then, is the reason why if God alone and nothing else is but Him, there exists this semblance we call world consisting of an indefinite variety of facts and things. It is traditionally answered that Infinite Possibility embraces the expressive totality in its limitlessness and that every form of existence is contained therein not as in a receptacle or substratum, but essentially, as development is contained in the germ and does not exist apart from it. Do not ask for a clear demonstration of evidence of that which transcends all human faculties, we mean of man as long as he remains man, but to which he arrives when he is no longer man, that is, when transformed and transfigured he penetrates the sphere of supreme certainty where the mystery of divine life is fulfilled. It is not possible to explain what is understood only by becoming it, by realizing it, by being it, revelationally, not by purely discursive thought and the impulse of humanly troubled sensibility.

The mystery of the Forms is that of God Himself, and since secular science cannot rise to God, so it is evident that it cannot even reach the Forms which, like the Rhythms, are not separated by the Silence where only the voice of God in God is heard. Que-

sta truth is absolute and is contained in all sacred traditions: to misconceive it is to deny the evidence of invisible things in order to stop the semblance of visible ones: this precisely has been accomplished by European Science for centuries with a truly bewildering childishness: it seems that man, forgetting his origin and his destiny, bastards himself with a quest whose conclusions, in the practical order, are the innumerable mechanical toys almost all perico lousy and deadly before which the European plebs exalt themselves by magni ficating the power of man. The results to which the pretended modern ci vility has reached are absolutely negative in all domains because Science has supplanted the Sacred Tradition, distorted thought, ac corrupted and denatured life, awakening with its frantic contaminative mania those forces which react terribly on present-day humanity without the latter understanding the ch a r a c t e r , nature and ra gion of such reactions. There is no reasonable person who should not surrender to t h e brutal evidence: fallacious scien tific complexity has immiserated the world, impoverishing man by acting on his baser faculties o f perception and action to the detriment of t h e intellect for which alone man can conquer his true, great and unique li berty. Since Science is within everyone's reach and both its theoretical spie gations and its practical applications are accessible to the narrowest mentalities, it has contributed to the mo struous formation of that amorphous proletariat which constitutes the so-called mas se, enormous cadaverous compaginations on which the wind of madness acts irresistibly.

Europe's democratic imbastardization is due to Science, because its popularity, its coarse evidence, the tangibility of its applications, all its intrusive exteriority affect especially those who, devoid of spirituality, eagerly throw themselves upon that which provokes wonder by the pounding materiality of results. Thus a mad and strange reversal of va lors has taken place: those who deny all that is divine, spiritual, true, contemplative wisdom, holiness and miracle, exalt the " mira colo " of science before vulgar manifestations of force, inferior power and destruction, which act only on our external faculties of perception, on that purely residual faculty that moderns erroneously call " intelligence " without the in tellect, which is spirit, being able in any way to be affected by it. A

discharge, a displacement, a bolide, all these constitute the "real i., the " positive " for moderns who ignore that the only ve ramently positive reality is that of the invisible that goes from the spirit to the spi rite, and not that which from matter is exhausted in matter, as is the case with everything that proceeds from science. We do not deny that a practical point of view is necessary and that there must be disciplines devoted to it: no one could affirm the inu *tility*—let us not say personal but general-of such an exi gence that meets the needs of most if not all, but we observe that these disciplines, by adopting a profane orientation and spreading beyond their limits, oppose tra ditional spirituality by undermining its existence. Previously, all disciplines were transitional, that is, hierarchically arranged, without any of them overstepping its sphere by arrogating to itself fantastic rights of priority over the others: this normal state corresponds to a balance of contemplative and active life in two separate but not discordant spheres since existence, even in the common meaning of the term, was much deeper, better lived and richer, with a vast margin where even for t h e common man it was possible for higher motives of redemption to b e inserted. We mean that life with all the its vilenesses, its vices, its dissensions was *pure*, that is, the element human was placed in evidence in its most direct vibrations, and not constrained, coerced by machinism, as is the case nowadays, that is, prevented from performing its normal function taken as it is, beyond any moral prejudice. The multiplicity of human vibrations not intercepted by machines created a whole aura where the mysterious sonorities of Silence were more easily perceived through the nakedness of Rhythms and Forms: whence a greater value of life in the world and life in God, the two aspects es sendo inseparable, for the stronger, more naked, more powerful the development of human faculties, the more rapid, easier is the transmutation from one plane to the other. It would be enough for moderns to realize the fullness of the two orders, the divine and the human, and the brutal sin cope operated by Science, in order to get rid of them for good: this could be done gradually, without thereby creating great of imbalances, with a change of life to which men would adapt ro more easily than is believed if one reflects that they d o so occasionally even now.

The return to the traditional spirit would automatically cause the rectification of existence, the end of a deviation that weighs down for centuries over Europe and which would enable her to realize the highest of her achievements, the radiant rise after the capsize in the infernal icebox, the integral rebirth of Romanity, the triumph of finitive of the sacred spirit over the disruptive forms of error and ignorance that for centuries have attempted to erase the two unified in the august name of Rome.

4.

THE AESTHETIC BIAS

It has also been raging for centuries but has been exacerbated in this latest one, even wreaking havoc on the shaky windswept stronghold that is the mentality of modern Europe.

It is based on the error that consists in believing that sensibility, because of the richness of its alternations and vibratory complexes, *pe netri*, by adapting to it, in reality and offers motifs of elaboration and expression that are valid in themselves, as original creations mirroring a determined individuality.

The name "spirituality" is given modernly to these effusions of sensibility that do not go beyond the sphere of psychic activity and therefore have nothing in common with spirit which, in the traditional meaning of the term, embraces the sphere of the immutability of principles and is therefore of a purely metaphysical and universal order, while everything that is psychic is individual. But while sensibility, adapted to a spirituality that supposes and precedes it, is not only a normal factor in the development of human possibilities, but a most effective aid in the conquest of truth, divorced from it and considered as an end in itself it becomes what cannot be called otherwise than by the name of aesthetic dilettantism, which has been raging for centuries in the West and tends more and more to develop contaminating all orientations of human activity. Hence the necessity of determining what should traditionally be understood by art and poetry, in order to explain the deviation that they have undergone with the rise and formation of the secular mentality and sensibility. The two

terms converge into a single truth whose integrative and thus inseparable aspects they symbolize.

Originally art, in connection with the sense of the Sanskrit radical, means "to rise to," "to go toward," "to flow into," and thus complete all the norms and attitudes that enable man to arrive at the truth of his nature and destiny by a process whose general directions capable of being adapted to particular cases are fixed, without there being opposition or contrast in this employment of cognitive and integrative means. In other words, since the conquest of truth, which is of a superhuman and metaphysical order, implies, on the part of men, an effort, a detachment from human and terrestrial limitations, the difficulties of the path to be taken would be truly enormous and insurmountable if the help of tradition did not intervene by offering the degrees, the stages of this development, facilitating the attainment of a fixed, secure state, which is a term of conquest, from the human point of view, while it presents itself as liminal for the realization of higher states. This point, term and base to which art reaches, is the Edenic state, the Earthly Paradise from which the flight to the Heavenly Paradise, properly so called, that is, to the sphere of realizing transfigurations symbolized by the planetary and sidereal summit, is accomplished. Hence the meaning of the words of com

Virgil's miato to Dante on the threshold of the Earthly Paradise.

Tratto ti ho qui con ingegno e con arte Lo
tuo piacere ormai prendi per duce Fuor
dè dell'erte vie, fuor sé dell'arte

where Dante, who is the highest and most authoritative representative of the Roman Tradition, gives this term its precise and traditionally unmistakable meaning. The art, therefore, which cannot be communicated to the profane, who are so called because they are truly incapable of rising to the sphere of spiritual attainments which, *intendia moci*, are not denied them in principle, but they themselves refuse to make, implies a true and proper initiation, in the absolute sense

sacred mind of the term, which can be expressed, as Dante aptly did in the *Comedia*, in symbolic form, whence his repeated appeals for a profound understanding of what "sail"

and "reveals" at the same time and of which the best known and most celestial is

O you who have sound intellects
Behold the doctrine that ascends
Under the veil of strange verses.

As can be seen, traditionally, art is doctrine and not an expression of individual states, for indeed these, by their very provisional character, are opposed to the universal nature of traditional teaching, which tends to an order of reality superior to individual limitations. As for the objection that might be raised by those — and they are legion — who exalt the so-called artistic "ideals," and which is worth noting only to show the irreparability of modern foolishness, we shall say that sacred art has for its purpose the conquest of divine truth, which is the only reality, while profane art tends to fallacious human goals, limited therefore to the spatial, the temporal and the transient: it perishes with man what for man na sce. This is the explicit condemnation of all profane art even in its highest expressions, which indeed accentuate the purely antitraditional dissent between "beauty" and "truth," which is a veritable monstrosity, since there is nothing beautiful and good and holy and pure but truth. This disagreement is based on the inadequacy of sensitivity to the spirituality of doctrinal principles and the constitution of that anomaly which goes by the name of "aesthetic emotion" and which boils down to this: man who is incapable of feeling, cli loving and vibrating with being all for the sole truth that he is unknown to me and ignores, has made of his sensibility an autono ma gymnasium of sentimental effusions and individualistic exaltations of which all that can reasonably be said is that they constitute a sterile exercise of *vaniloqui et amentes*. The moderns want to persist in believing worthy of fixation an individual, passing state, the aesthetic emotion, from which secular art springs, giving ri lieve to what the ancients completely overlooked by considering that the individual cannot be a perennial subject of art because of its fleeting, subsultative character that affects only the one who per cepts it in determinate circumstances beyond whose limits it is nothingness. The impermanence of aesthetic emotion is a sure indication of its pre-

carity. This does not prevent that at some artists and poets while moderns are found fortunate interludes in this frivolous squandering of energy where, consciously but mostly unconsciously, traditional truth imposes itself by breaking the expressive vaniloquy to be grasped more than by the artist himself, by those who know what metaphysical certainty, divine reality, is and find it everywhere, even among the debris masses where it shines covertly like the pearl in the dunghill. In this connection it is good to mention a truth whose development could give rise to useful reflections at least for the moderns, so imbued with prejudices of all sorts. Truth must necessarily and always triumph over all error, indeed these serve to highlight it, to declare its necessity, to formulate its necessity, to impose its revelation: they are, in this sense, its vessels, its heralds; without knowing it, they contain it in themselves for the usefulness and good of those who are capable of discerning and realizing it. It could be said that its deniers pose automatically its affirmation. It has perhaps never been noticed how the so-called "atheists"-and of truly atheist there is only God in His inviolable and undesignable absoluteness-are those who most of show the divine reality by the very imbecility of which they prove themselves by affirming what they deny.

So, too, among the turba of artists and poets, at the most sincere, we find clearly expressed the insufficiency of art deeply understood through the consciousness they have of the "irraggiungibilità" of their claimed ideal: these voids, these lacunae flashes that we would gladly call "*interstitial indices*", constitute what is best in some of them, and from this point of view there could arise a new aesthetics founded on truth and not on the arbitrariness that would illuminate with strange light the whole history of Western art and poetry considered as an expression of a profane mentality and sensibility. From this rigorous vision of an error strengthened over the centuries could derive a new orientation such as to contribute effectively to the integral falsification of Europe and the world, an orientation which, by re-establishing the true and great values of the spirit by enriching the very life of men with more intense motives of action and contemplation, would automatically provoke the

return to the Roman Tradition by unifying and centralizing all energies in the order of contemplative and active life.

Roman restoration implies first of all the spiritual rectification that alone can bring about the return of sensibility to its normal state when, instead of exhausting itself in sterile self-exaltation, it would effectively contribute, with its adhesive dynamism, to the renewal of humanity finally led back to the great traditional bed where thought and life, ideality and reality, human and divine are unified in an integrating confluence of impulses, efforts and achievements of which art is the immutable canon.

The static nature of its norm is the only guarantee of its perennial efficiency, which implies a realizing effort, a dynamic tension, a creative impetus, a translation of the formula, the law, the degree into the reality of life, that is, finally: Poetry.

What in art is norm, in poetry becomes state, life, realization and thus creation, for the poet who wants to attain immortality and can attain it only in the occult name of Rome engraved in the center of Janus two-headed must create, accomplish, not merely imagine and think, but make himself with the wall of abyss the vertex to be attained so that each of his steps is a degree of the Divine Reality that reveals itself to him in conquest, in the realizing ascent.

To those who would be diverted by the apparent contradiction of those expressions that are monkish and imperfect because no human language-but then less than all European languages-can adapt to a super-human truth, hence divine, we will say that in reality, that is, in God's, there is no conquest to be made because, if that were the case, there would be two truths which is absurd: but from the human point of view which is the one from which all tradition necessarily starts, if the divine is there, it must be realized, not only brought to light,

but to live it, to become it, to be it by the vanishing of the darkness of ignorance — which is death — for the triumph of truth — which is life —

and this can only be designated by the name of conquest: that conquest is precisely Poetry as long as it is restored to its true universal function of effective realization with the return to the essence of the Roman Tradition, which obfuscated-apparently mortal — must resurrect, revive, triumph. Hence the true and complete meaning of Dante's exclamation

**But here the dead poetry rises O
holy Muses then that your are**

where the function of the poet really begins when he abandons the profane -- what is represented by the reversal into the underworld ghiaac cia -- and finally enters the divine world which is the same human world sanctified by the spirit of God, that is, by the adherence of the whole being to the reality of the supreme achievement.

Poetry like art is therefore holy, and history also shows its origin as appears manifest for tragedy and laude. Reduced to its traditional sense, poetry is capable of reaching heights to which profane art can never aspire, and of this is absolute document the **Comedia** which represents the most complete integration of the Roman Tradition in the unification of the two forms, that is, in its combacion with the Primordial Tradition. It is the greatest effort that has occurred in the West, the most vertiginous assumption of the human to the divine, the most integral tracing of the Sacred Way where Rome, mediatrix between two worlds, sealed the marriage of East and West in the zenithal luminosity of its divine name, pointing out by the mouth of its greatest poet the path of the heavens, the royal art of integrative conquest, the secret of in diamento, the infinite plenitude of the" intellect of Love."

THE PREJUDICE OF PROGRESS

Among the most widespread anti-traditional beliefs shared even by those who believe they belong to a tradition is the myth of progress according to which humanity, having started from a lower type, would gradually ascend to a higher one thus realizing a progressive amplitude of its faculties with ever greater developments. Regardless of any erroneous observation of the so called " primitive " peoples, this prejudice of progress arises so pecially with the of going out of traditional values and the admiration for all that man works on external nature, the insom ma dominion that he would come to acquire over things.

But this claimed conquest is actually a servitude equal to none other by which he, denying his precise destination which is the return to divine knowledge, loses himself in the meanderings of the human-cosmic illusion and calls his empire over the shadows dominion.

External reality has value only when referred to a su periore plane which is the divine, but it becomes a field of phantasms and deleterious forces when considered in itself as precisely modern science does. Hence the cult, the idolatry almost of everything that is bru so external and materially powerful, characteristic of modern Europe where the civilization of a people will be evaluated more and more according to material values, discoveries, machines, weapons, money. Now in reality one must deny progress in all domains, and it is not possible to argue that spiritually there is regress while materially mind there is progress, limiting the latter to externality, which would have value only if the two domains were distinct and the external did not reflect the internal as the shadow reflects the person. The epoch

modern, current, is devoid of any spirituality and in fact this name is normally given to everything that is its negation and that does not go beyond the sentimental sphere. The predominance of sentiment offers precisely the spectacle of these strange alternations so frequent in today's life, of inexplicable ardors and unmotivated cynicism, pathological reactions of an existence where everything is perverted and distorted, from the sense of profound things that is totally lacking down to the right attributions of use values.

We speak of progress, in the material sphere, when everyone cannot help but observe the poverty of existence in this confused whirlwind of relentless activity where the absence of any stable goal and the sterility of all effort emerge.

The same external, material values of life have undergone a diminution relative to the shortening of existence hysterified by a tumultuous action that has no end other than its madness. Everyone can coldly establish the tragic balance sheet of the so-called progress even in that which refers to externality in all its forms and expressions, as long as he or she scrupulously forces himself or herself to scrutinize the deviations that men's lives have undergone by deflecting from the traditional norm.

If the examination is accomplished objectively, one must at least come to

to come to this conclusion: the apparently relevant advantages in the practical order due to secular science in its applications are completely counter-balanced by very serious drawbacks created by science itself, which limits, corrupts and diverts the course of human life in the totality of its expression. One cannot separate the external from the internal without condemning oneself to ignoring the fundamental mental unity of the whole: if there is degeneration and impairment from the internal, i.e., spiritual, point of view, there will be a corresponding lowering of external values by the impoverishment of life consecutive to the deflection of the traditional axis.

There is no truth except according to the spirit of truth, which is the very spirit of God, and since everything depends on it hierarchically in the universality of planes and expressions, there is equally no utility, goodness, beauty outside the spirit of God. Now since science, in the modern sense of the word, is profane, anti-traditional, by essence and destination, it is outside the spirit of God, outside the truth, and no real good can come from it in any field and

in some expressions since it is in God only what is of God. Science separates, distinguishes, considers as real in itself that which cannot be real at all, deferring to man's natural faculties alone, while tradition which is true science, sacred science, is based above all on Revelation without which nothing is possible, living, feeling, thinking and knowing in truth and purity.

While tradition starts from transcendental principles to justifying the materiality of things in the seat of permeability and transparency to the ray emanating from the sources of the spirit, profane science starts from facts, which considered in themselves and divorced from principles are fallacious and nonexistent, to arbitrarily construct through generalizations and hypotheses the rules of becoming that are erroneously called laws.

The scientific absurdity derives from the false application of the principle of causality, considered as an indefinite chain of separate and multiple elements at the head of which a nebulous asolute may be placed to which is given the name God by some. In reality there is no multiplicity, there are no elements in a chain, what would be opposed to the divine unity and absoluteness that is the incontrovertible basis of traction that is Sacred Science, but only one cause that cannot go outside itself and this cause is God who is all in all, one in one, in the solitude of primordial omnity. No wonder, then, that the scientific point of view is maintained by those who uphold it and adhere to it only by denying tradition, Sacred Science, and revelation: these are in error but at least they do not confuse two absolutely separate dominant and divergent: Those who attempt to reconcile the sacred and the profane, science and tradition, by striving to insert, with a revolting aberration, error into truth, the monumental fragility of scientific hypotheses into the compactness of the principles that are the indeclinable basis of traditional knowledge, arouse greater wonder. That aberration manifests itself above all in the notion of progress, proper to secular science and absolutely contrary to the truth and the tradition that admits instead an initial perfection and a progressive deflection of humanity from this primitive state. Limiting ourselves to the Roman Tradition, unique in its two expressions, we refer to that triplet of Dante (*Purgatorio* XXVIII, 139), who was the greatest assertor of Rome unifying two traditions.

ni that do not oppose each other but complement each other in the complexity of individuals all converging in the spirit of God.

It can be understood without difficulty how water is all the purer the closer one gets to the source, and that therefore man was all the more perfect the closer he was to God, so that if a return is possible, this can only take place with an integration of the primitive state of purity, that is, in short, to take the image adopted, a going back to the source, a reverting to what one was before the fall. All traditions are unanimous in admitting the worsening process of mankind from the divine or unitary to the earthly or pluralistic state: without this foundation the traditions would have no reason to exist, for their purpose is precisely to make man aware of his divine origin, of his subsequent deviation and of the necessity of the return to the beginning outside of which nothing really exists except in an illusory way, that is, as the ravings of ignorance.

It is good to insist on these elementary truths that completely escape the superficial modern mentality saturated with prejudices and superstitions: sin is error and virtue is truth: it is not a question, when we adopt these two terms, of adopting them according to the moral meaning, a secondary and often deviative application, but in the context of knowledge, truth, and understanding of the eternal values that are affirmed by tradition. These two terms must be reduced to the function of knowledge in order to truly understand the full extent of the Western catastrophe that occurred with the abandonment of the only way that could have prevented it, namely, the return to the Holy Spirit in the unity of the two traditions integrated indissolubly in the name of Rome. Truth alone exists, and error must not be considered as its imperfection, reduction, impairment of its universality, fragmentation of its wholeness, partiality of its realization. It can be said in this sense that error stands to truth as the part stands to the whole, and that the integral complex of errors constitutes the unique axis of truth provided that they are not considered as its parts, but reduced to the essential and original unity that makes so that the whole is precisely what is the absolute absence of parts. The dualism that is the root of modern ignorance prevents the evidence of such elementary notions and on which it is very painful to have to insist. Out of this ignorance comes science

profane which is not just a hypothesis, as its most audacious devotees admit, but an enormity pure and simple because it is based on the pluralistic view of things that no attempt at mystical-philosophical reduction to unity can dispel. Whereas verity, to simplify the expression, starts from God to explain the world and returns to it, secular science starts from the world to arrive at a false unitary concretion that baptizes itself by the name of God. Things instead of being considered in their transparency as revelatory signs of Divine Reality are understood in their impenetrability as an indefinite plurality, a complex of individual existents artificially bound by the so-called laws that secular science fixes and studies. But the impenetrability, that is, the materiality of things, is only an illusion that will appear reality as long as the ignorance that is their unique origin persists and will be dispelled only by the revelation that is tradition itself in its redemptive function.

The two traditional forms of which Rome is the unifier are come two semicircles mutually corresponding to the East and the Occident. Rome is the cyclic totality, the integrative perfection, the *equi pondium*, the center and culmination of the two paths that converge and perfect in it. The catholicity of Fascism is the integration of the East and the West in a concrete development of contemplative and active faculties for the realization of traditional unity according to the spirit of God. Secular science, on the other hand, is, by nature and purpose, antitraditional, hence anti-Roman and anti-fascist: its use has a purely contingent and provisional value that would automatically cease if humanity would return to the truth by making this the purpose of earthly experience which must always be regarded absolutely as the most suitable vehicle, if visited traditionally, for the return to the divine stage. This re-turn is possible only if truth triumphs over opinion, if light resumes its original function of driving out the darkness of ignorance, if the so-called material necessities of existence cede to that which is man's only necessity, man's only law, his only pride, his only real need, the conquest of freedom, his deification, the pure and simple return to God, that is, to the original summit. Man will regain this power only by returning to Romanity, making his existence not an ephemeral pedestal for the exaltation of earthly transience, but the basis of a triumphant ascension.

fant that will also and especially reflect on life by making it purer and higher.

Secular science is one of the magg1on obstacles to the conquest of truth because, by diverting men from the sure knowledge of their destiny, it deflects them into fallacies of all sorts, making them slaves of an erroneous, bestial and harmful construction, of which the most vile expression is the machine. Secular science cannot consider itself independent of its applications, of what it is agreed to call its utilitarian purpose, if by utility is meant that w h i c h abbreviates, impoverishes and disfigures man's existence: the machine is the ultimate precipitate of error, the ultimate concretion of the Western cata strophe.

It is machine everything that is profane construction, which has no reason for being but a need or, better said, the semblance of a profane need. It is death and sows death: it is blind and thickens the darkness by constituting the repository of all those dark, diabolical forces that act impr vwisely, *at random*, as modern imbecility believes, while they follow a plan of development of which only the rapid result appears, apparently accidental because of its insidious and occult character. Modern man is a slave to the machine which serves him i n the same proportion as he is its servant: this is the unnatural relationship to which very few of the moderns take the trouble to reflect, especially then those who extol this utterly diabolical product of anti-traditional science, which has made the world the very place of pro fanation and servitude. For while the creature is shaped, ali mented by the creator breath that infuses it with the pattern of its expressive possi bility, there exists between the two an internal relationship o f paternity and filiarly as irrepressible and unmistakable as between a tissue and the blood that feeds it, between t h e machine and man there is nothing like it, and the most blind glorifiers of machinism must nevertheless realize that the apparent passivity of11the machine dominated by man is always ready for the discard, the rupture of the relationship, the infraction, of which the expression is the accident. For, while the rapport from creator to creature is a bond of life so that on the one hand t h e r e is life infused and on the other life infused — **the** one and t h e other in an intensive reciprocity of which only the tone varies, partial in the one, total in the other — the machine is external to the human being.

mo, contrary to its nature, its origin, its destination, in antagonism to true life which is unique impulse, unifying omnivadence. The machine is the devilish creature, closed, blind, im penetrable, tangible concretion, thickening, materialization of all that in man is life, that is, symbol of Divine Reality. It is the daughter of profane science and represents the biæstical revolt against t h e traditional arrangement of Sacred Romanity.

Certainly g e t t i n g rid only of machinism will not lead to traditional restoration, which would be a proceeding from the outside to the inside, what is contrary to logic and truth, but by resurrecting the true spirit of Rome profane science and its most tyrannical product, the machine, would be abolished. For life, in the general and common sense of the word, is t h e terrestrial experience of man, t h e chrysalis shell from which the angelic butterfly must leap.

This envelope, this temporary abode must be cared for in all its details so as to correspond in every nuance to the divine plane of which it is the inverse reflection: to live means precisely to seek out all the arcana of this abode *without profaning it*, leaving it intact, just the opposite of what science does, which invades, soils, wastes and devastates everything. Therefore, the life of the anti chi, conducted according to the traditional norm, was deep, rhythmic, intense, therefore stronger, truer, purer and necessarily more beautiful. Consider that in the poor modern world the objects of use, those closest t o man, are mass-produced and neglected, men three among the ancients were true products of art fully responsive to their symbolic and real function. Art thus exluded from life to shut itself up in museums, and what was a spontaneous pro duct, the very expression of existence, became an expressive ra rity: hence the progressive degeneration of the artisan into a workman and the concept of work intes0 as a burden, drama, cilice, limitation and thus accomplished without love and without soul. The pre tense progress of which secular science holds the fable so dear to the Western plebs, is a fearful regress that mutilates the spirit of life and the life of the spirit in the most absolute way. Just as the various, innumerable and natural vicissitudes of existence enable even the dullest of modern men to realize parenthetically fuller and richer pulsations of life, conducive to11a bru sca revelation of more intense and profound inner states, so the ritor-

no to traditional principles would automatically return life to the simplicity necessary for the realization of the true power that is the deification of man.

This is what Romanity must strive for in order to save Europe and the world from catastrophe, without revolutions and revolutions that would be even more dangerous, but with a progressive reintegration of the active and traditional principles, realized, humanity will shed its worn-out and worn-out garb, returning to true life and true thought. If this is not accomplished in time, science and the machine will kill man spiritually and materially, and everything indicates that a critical point is near and that the West is heading precipitously toward ruin. We believe that all it would take is for a few, the *pauci optimi*, to be aware of this necessity to invest the West into the great groove of the Roman Tradition which alone is capable to restore it and richness of existence and orthodoxy of thought.

Having dispelled the insane phantom of science contrary not only to truth but also to beauty, with the establishment of the great transitional values, life itself, even in its aesthetic exteriority would be brought back to the fullness of expressive intensity and would assume a dynamism that the moderns, to whom this term, devoid for them of its true meaning, is so dear precisely because it is misunderstood, could not even imagine. To the ephemeral, empty, noisy, insulting achievements of science in which the plebs of Europe are so delighted, would subtend new, great, natural developments in the contemplative and active order, magnificent expressions of power, grand creative syntheses flowing into the royal ocean of millennial tradition. And these new and truly original developments since only that which is traditional is original, nothing repeating itself in earthly experience except in the imagination of fools, would fit into the bed of Roman Fascism acquiring fullness of life and intensity of purely creative rhythm.

For the salvation of Europe and the world, one must begin the great war far more difficult, dangerous, but how much more noble and lofty, because sacred, than any immense conflict that is purely external and therefore ineffective, if not lethal to the spirit and name of Rome.

Thus alone can Europe and the world truly be restored to its dignity in the reconstruction of Traditional Romanity and the

Return to the Spirit of God. This is the only hope of the West since outside Rome all is darkness and death. The rededication of his august name is the pride, justification and pe sign pe reindeer of Fascism: no height Europe and the West can draw without the miracle of theta two-pronged axe inserted sovereignly on the twelve rods of the Fascio Littorio whose power will lead the world back to peace and justice.

When Europe has divested itself of the evil robe that it wears from itself, dispelling the prejudices and ignorances that spring from profanity in all its aspects but mainly in the scientific one, the restoration of the great Roman Tradition, the *Regnum* and t h e *Imperium*, will be possible and the bifrontal symbol of Janus, the Cross, the temple of Vesta with the integration of the two ways, contemplative and active, converging in the original unity of Rome, will be resurrected.

These last centuries of Western deviation are very little in the face of the perennality of the Roman Tradition and nothing could prevent the new birth of the West if men regained ro consciousness of their origin and, having dispelled the darkness of ignorance, returned to knowledge, to the love of truth, to the realization of the true God in the symbol, light and power of Rome.

THE PHILOSOPHICAL BIAS

Philosophy, as its name clearly indicates, presupposes wisdom, which is of a sacred and revelatory order and therefore absolutely metahuman, without which it could not come to any truly fruitful term of infinite developments, because what is human and earthly is contained within the limits of the finite and the determinate and is therefore subject to decay and death. Wisdom is nothing other than the contemplation of the Supreme Truth in its realizing integration, that is, not thought, but lived, not subjective nor objective, but unitary, direct, immediate, concrete in its totalitarian fullness. Wisdom is the sanctification of cognitive love, the acquisition of realizing power, the transition from human passivity to divine activity, from creature to creator, from servitude to signory, from man to God.

It presupposes tradition; indeed, it is its essence, *raison d'être* and ultimate goal whereby man traces the ascending arc to redeem himself and the descending arc to redeem, sanctifying himself and sanctifying himself in the fruition of creative power, in the integration of the light that reabsorbs in itself the detritus of sin and ignorance through the heavenly degrees that lead to the ineffable, there where truly nothing exists other than divine infinity. Wisdom is all in the sacred books, in the traditional symbols that are neither thought nor described nor subjectivized or objectified but caught in realizing immediacy through the revelation of cognitive love that is the supreme rite for reaching the inaccessibility of the divine threshold. From this sphere that is true knowledge, that is, traditional wisdom, one descends by degrees

to lesser spheres that presuppose her and would have no reality or destination without her. These disciplines are arranged hierarchically, each efficient in its own sphere, but all subordinate absolutely to the Wisdom who understands, justifies and resolves them unitarily in her.

Philosophy, which is the love of wisdom, and in positive sense ancillary before this from which it derives its *raison d'être* and its destination, that is, to prepare men for the understanding of the profound realities that can be grasped only by revealed illumination in the context of integrative realization. In this sense, only philosophy can justify itself and well: though it does not belong to the true traditional sciences proper it represents an effort in combination with them, a propaedeutic useful only if aimed at a deeper integration of truth that is of the meta-human and meta-rational order. By this, we do not mean to assert that reason is opposed to Wisdom in the sense that the latter would go beyond it by contradicting it, which would be absurd because all of man's faculties naturally lead to truth as long as they are aimed at conforming to it. Reason leads naturally to revelation if man seeks and grasps the deep strand of cognitive love that constitutes the golden germ of his personality capable of developing to sanctification and deification, these two terms taken in their absolute and traditional sense, that is, for what they actually designate as transhumanising and transfiguring power. Reason is the natural guide to revelation just as philosophy is the vestibule of sagacity if hierarchically it depends on it and is inspired by it, something which the Greeks knew perfectly well. All of antiquity in the two traditional forms that unify in Rome admits this precise rapport between revelation and reason, wisdom and philosophy among the most authoritative devotees of truth: as long as this relationship of an affinity was maintained, the traditional world preserved, to an ill degree all, its unity.

Instead, the characteristic feature of the modern era is the unnatural detachment between wisdom and philosophy, the latter rising independently and seeking to assume by a progressive violation of every traditional principle the monopoly of the knowledge of truth.

This is not the place to make the history of philosophical aberration from the Middle Ages onward, nor to follow the stages of the revolt of the

reason against revelation, from which have arisen the artificial constructions of absolutely secular and antitraditional modern thought. If one were to express this enormity, this deviation, with an imagination, we would say that, if we consider truth in its elementary unity, as it really is from the absolute point of view of wisdom, and then by an artifice represent it to us as polyfacial and closed in each of its faces, detaching each of these from the original trunk to constitute a reality of its own, we would have the so-called philosophical systems that are true and pure concretions artificially erected as explanations or attempts to explain what is beyond all systems and all subjective views in the absoluteness of its revelatory nature.

Modern philosophy is the expression of this unnatural violation of this revolt against the Spirit of God, and its fallacy is revealed at every step because in reality truth urges from every part and appears as man's only need even when he attempts to stifle it through constructive artifice. The character of modern philosophy is in fact that of being constructive, that is, purely monumental and external: whereas wisdom neither adds nor takes away

- one fixes well the value of what we say now — but reveals what is by transfiguring it in the light of God. philosophy, totally ignoring the basis i.e. being, reality, builds on this in a vacuum. This is the work of philosophical gothism from the Middle Ages onward, and only the superficial and childish spirit of the moderns can be carried away by the play of these anti-traditional constructions that reveal, moreover, their original imperfection through the disperatissimo effort to arrive at a stable and secure point.

Philosophical systems vary according to their adherence to the two extreme terms between which they are contained. dogmatism and sceticism, the one affirming that everything can be known by the human faculty alone, which is reason, occupies or pretends to occupy the position of integral knowledge that is meta-human and metarecational and would like to represent, in aberration, the absoluteness of the Supreme Principle which, to a lower degree, corresponds to the Creator. The other, by asserting that nothing can be known, disempowers the uomo, menaces it, denies its origin, exalts it in its relativity with creational, encloses it in the bond of its death and represents the creature unable to reconnect with that without which even as a hom-

bra would exist. Between these two extremes of dogmatism and sceticism runs the jumble of philosophical systems in more or less strict adherence to the absoluteness, fallaciously understood, of the Supreme Principle and to the relativity, concretely conceived, of the creature i.e. man. Hence the desperate attempts, the spasm of thought to come to a truth unattainable without revelation. In fact, man, as long as he remains as such, that is, a creature, can know nothing, and any effort of reason remains sterile before the infinity of the divine Plan: but he has in himself the nature to overcome his own humanity, to free himself from the shackles of materiality and psychicity in order to leap creatively into the transfiguring sphere with a process of deification whose degrees are precisely contained in the transitional teaching. Dogmatism and skepticism mutually deny the transcendence of the Supreme Principle; the one limits man to reason, whose insufficiency is made clear by the very discursiveness that it grasps semipre mediately; the other, aware of this radical impotence of reason, denies the cognitive validity and apex of certainty. Between those two statements that are both erroneous is contained the unfolding of the modern philosophical theater, the despair of a thought that bounces back on itself without seeking an outlet for the realization of truth in absolute seat.

Language, which at most suffices for philosophical expression, is absolutely insufficient for the exposition of traditional truths, specially then when it comes to modern languages so far from revelatory amplitude. Let this be said in order to justify the impotence to express the nature of certain truths and the relations between two planes, the human and the divine, of which the latter alone exists in reality while the former is its shadow that vanishes instantly as soon as the latter is realized. This is what we mean by transcendence: the passage from shadow to light, or if you will from a reality of appearance to a true reality, whereby the latter will be truly transcendent with respect to the former in the sense that the former is resolved in the latter and is a non-reality before it. But this non-reality has its greatest importance only if it is regarded as the necessary vehicle for the sole reality of the Supreme Principle and thus the necessity of traditional life, arranged, that is, in such a way as to facilitate the resolution of the provisional human and earthly stage into the ultimate, absolute and integral one.

Modern philosophy, through misunderstanding of tradition due to a perversion whose history would not be without interest, has placed itself in a situation of inferiority before the knowledge of truth by limiting itself to the sphere of the rational. It ignores that reason is not sufficient for itself because it is mediated, analytical and never decisive, so that in its limited exercise it will always be faced with a void that it cannot cross deprived as it is of wings. Hence the so-called constructive systems which follow step by step on and off the side of tradition with desperate scientific attempts whose whole constitutes the philosophical theater.

We think that the example of the ancients is sufficient to motivate what true philosophy should be in the relations of wisdom: a theoretical preparation useful for the conclusive possession of truth no longer the object of aspiration only, but the operative field of realizing power. There is no greater honor for philosophy than that of serving the preparation of true wisdom, appraising the theoretical difficulties. accustoming reason to its legitimate use, showing the limitlessness of knowledge as long as it is aimed at the true goal, that of the conquest of the realizing power. Of this conquest is emblematic the Fascio Littorio that expresses precisely, through the symbolism of the two-pronged axe, the overcoming of man aware of his divine origin and determined to reinstate it, and the cosmic universality in its trinitarian reduction with the twelve rods whose bond expresses the necessity that the world itself be the place of liberation.

What has been called the lack of originality of ancient Roman philosophy in the face of the Greek, shows that nothing was now possible in pure reason beyond what had already been accomplished. hence the need for a pure and simple return to revelation. And here is the second phase, the second aspect of Romanity, Christianity, the necessary leap into the sphere of the divine as the integrative nexus of truth. This the moderns ignore or pretend to ignore by hysterizing themselves in philosophical fallacies, in vain constructive attempts instead of going back to the perennial sources of truth, to holy symbols, to sacred emblems, to ancient wisdom. to Rome unifying and sovereign to work the miracle of perennial resurrection and show that all the ancient is always new. original and alive as long as it is realized in the immensity of traditional light.

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7.

THE PSEUDOMISTIC ABERRATIONS

This is not the place to specify the nature and value of mystical realization in the pure sense of the term, but if it can be accepted in part that this mode of integration of the divine takes place not through knowledge but through love, it has nothing to do with all the aberrations so frequent in the current West where the appellation "mystical" is a label easily applied to everything that is confused, impure, spurious and sentimental. On the one hand are the innumerable so called "theosophical" lucubrations that are smoky mixtures of traditional detritus haphazardly carped and used in what would like to be new syntheses and which in reality constitute dangerous deviations because of the great fascination they exert on mediocrities prone to imperfect understandings and indigestible assimilations; on the other hand are the attempts at constitutions of plans, arbitrary deifications, vague, intemperate, unnatural religiosity.

For moderns, "mystical" is everything that is sentimental impulse, indefinite aspiration and nebulous vision: nothing more spurious than this age of false culminations where the epithet "divine" is commonly applied to everything furthest from it, facts and people who mangle all too human!

One would say that men have become indefatigable idol-builders and that, disdaining to bow down to the true God, they prostrate themselves to false gods because they share in their weaknesses and limitations. Our epoch lives more externally and reinforces more tyrannically than the constraints of the cosmic-human illusion so that in order to get rid of them, it creates, but does not perform, sacrifices, heroism, and dedications, with triumphant imbecility-

tion. In the boundless and erroneous admiration of nature to the point of sublimation of things or people that have nothing sacred about them, profanation intensifies and spreads with alarming rapidity and everything is "mystical" and "religious" except what it really should be if it were not pseudomystical and spurious.

The farther the world moves away from tradition, the more it is bent on

contaminating its elements by using terms whose real significations it ignores to define absolutely profane states and thoughts. However, this presumption, this frequent misuse of terms, such as "religious" "mystical", show that men, whatever their efforts, can never extinguish in them the sense of the divine and, not knowing how to place it in the legitimate sphere, they crown its idols with blissful stupidity. The history of Europe, after the Middle Ages, is the index of this effort and aberration, that is, to transpose whatever height from the divine to the human and, because of the inability to fix the truth of the former, the fragility of the latter is exalted by giving it the attributes of the divine plan. Thus, in all spheres, from the philosophical to the social, political, pseudo-mystical elaborations have been formed, with which the modern world abounds, incapable of that equilibrium necessary for the restoration of true traditional values. The disordered sentimentality that is the characteristic feature of these very sad temple, manifests itself according to two forms polarized on the same axis, which is the affective axis of the lower faculties: on the one hand the exaltatory mania and on the other the eliminatory pseudocinism; with the one we affirm what is denied, with the other we deny what is affirmed, reaching, in the two directions, a blatant absurdity. In fact, pseudo mysticism exalts the whole residual complex with the attributes of totality and therefore deifies the human by humanizing the divine, while pseudocinism opposing any supervaluation of the relative assolutizes it by taking it as its only theoretical and pragmatic basis.

It is an affirmation and negation of what does not exist as one would like it to exist, and both have the same value as moralism and immoralism, that is, they are equivalent. The ancient world and the modern world can be traced in this to two mutually exclusive spheres; in the former the love of truth dominates, in the latter the horror of truth: in the former the travail of traditional integration not always determined and certain but generally unambiguous, in the

according to the unnatural effort to transform error into truth with an intricate artificial and inconsistent elaboration.

When we say "modern world," we mean to refer to what has been unfolding since the end of the Middle Ages onwards, that is, when the real revolt against tradition in general and the Roman tradition in particular begins, while the "ancient world" encompasses all that precedes and is contained, more or less imperfectly, in the traditional sphere. This is not the place to distinguish in the ancient world the various traditional currents and the two different types traceable in principle to the nature of the East and the West: we prefer, for the purposes of this treatise, to bring together in a single sphere to which we give the name of the "ancient world" all the more or less perfectly traditional development from the origins to the end of the Middle Ages, knowing full well that this broad sphere contains different developments, orientations often opposed, whose common character, however, remains that of a more or less perfect adherence to traditional truths.

From the point of view of the Divine Reality that is the only truth that interests us, that enraptures us, so many artificial divisions created by cultural or other partialities fall away, while others arise of which profane knowledge even ignores the existence. Thus, for example, when one speaks of the "Greco-Roman world" one confuses its entire development with what is called "classical spirit or expression", a most insidious and extremely deviating confusion. "Classicism" exists only in the imagination of the moderns, not if it corresponded to anything real, it is necessary resolutely to affirm that the so-called "classical type" as thought and expression, is what the Greco-Roman world offers most shoddy and deteriorated and runs the banks of detachment from tradition, the revolt of the profane against the sacred and the exaltation of an empty and insubstantial formalism. So it would be easy to show that precisely in the so-called "classical" periods there have been great and severed affirmations of the traditional spirit in constructive syntheses through which forgotten truths have been revived by going back to the origin of the tradition: it is enough to cite *Tragedy* for the Greek world and *Virgil* for the Roman world. But here we are interested in establishing this: never has the West been more original than when it has drawn closer to the East and recognized its contemplative superiority by reconnecting with its traditional origin co-

me a title of pride and nobility. In modern times, on the other hand, the gap between East and West has been created, due above all to the deleterious action of the latter on the former and the radical transformation of relations that, from intimate and spiritual, have become superficial and material, thus in reality null. Therefore, all pseudo-mysticisms reconnect to an East that never existed except in the imagination of Westerners, that is, to a deteriorated, weak, diseased, passive, confused East, while all pseudo-kinisms are cor to a spurious, anomalous type, to a hirsute, closed, prevaricatory and distorted West that unfortunately, from the end of the Middle Ages onward, is becoming a reality.

Mystical hybridism makes real arbitrary fusions between East and West, dressing the traditional doctrines found in these two types of expression in various colors, and thus comes to completely distort what is great and enduring still and always will remain of the true East, of the medieval West.

The Roman Tradition, Sacred Fascism, represents the harmonizing and unifying equilibrium, the axis that encompasses and reconciles the two extremes East and West in a radical reconstitution with a return to the law and spirit of God. Roman universality is the basis of this integrating cooperation between two civilizations whose fixed types can be reduced to East and West as a theoretical opposition between Contemplation and Action, Intellectuality and Rationality, Spirituality and Sentimentality. We are not dealing here with artificial syntheses, with syncretisms that would like to harmonize by confusing and thus arrive at a provisional union between two completely antagonistic orientations. The Roman Tradition, which demands the fascification of the *mon do*, is naturally destined to abolish this disagreement by re-establishing the hierarchical balance and realizing the radical unity to which the two types necessarily lead back, not for an artificial recomposition, but for an effective and integrative resolution.

There is no other way for the West but to set about that great work of traditional reconstruction with the aim of arriving at a new synthesis that will be the light of the past and present in the Roman fascification of the world with the definitive return to the spirit of God.

8.

THE EGO-ALTRUISTIC ERROR AND DEGENERATION OF INSTITUTIONS

There is but one reality, that of God as the infinite possibility of the original unity outside of which there is nothing that is but illusory in cosmic and human impermanence; but this illusion has immense value for man because it is the very locus of his liberation, provided he lives traditionally, that is, provided he is conscious of his state, his destiny, his possibilities. The earthly stage is most important to man and deve to be regarded as the only propitious ground for his elevation into the superhuman and supratererestrial spheres where he can reach in life and after death thus accomplishing his transfiguration and resolving the illusion into the reality of divine life. This is what all traditions unanimously teach through sacred books, symbols, the wisdom of the Sages and the purity of the Saints: to be aware of these elementary truths is to arrange everything in earthly life so that every phase of it, every aspect of it, reflects this profound and natural necessity: consonance with the divine world since man is God's creature.

The secular and antitraditional viewpoint, on the other hand, regards the world as an end in itself and organizes life unnaturally by snatching man from his true destiny and throwing him into the whirlwind of an existence that has no purpose, no end, no value.

It is good to state categorically that the world is nothing and life nothing if it is not arranged in view of this supreme purpose, the return to God. It is a matter of being aware of the Supreme Reality and of considering everything in function of It, and of arranging everything so

That every fragment, every part, every phase of earthly life entirely reflects that without which neither things, nor men, nor beings all would have their reality of appearance.

Tradition organizes human existence in view of this end and arranges life by making it a mirror of Divine Life, that which enables man to find, even in social institutions, the paths converging on the great path leading to the Supermundane. Life thus organized acquires its true fullness, the only value it can have, that of being a preparation, a vestibolo to the higher worlds, to the spheres of divine reality. Now the secular world, and we mean specifically Europe from the end of the Middle Ages onward, has completely shifted the traditional point of view that considers man in his reality and not in an illusory way, that is, suited to heaven more than to earth and capable of supreme victory more in the other world than in this one. To simplify and re-dure we will say that while tradition offers man a maximum that is, the conquest of his superhumanity, the secular point of view takes away this possibility by leading him back to earth, enriching his life with fallacious attributes so that he forgets his natural need, his fate, nature and origin.

II modern world, from Humanism onward, ignores the Sopramondo and misunderstands the world because, if it really knew the latter as it pretends, it would automatically come to regard it as the place of its liberation and not the place of its perdition. Science that limits itself to all that is human and terrestre, incapable as it is of reaching a positive conclusion, that which is denied to it because of the very erroneousness of its starting point, has lashed out against tradition, against Sacred Science, and, formulating relativistic dogma with the confession of its impotence, it devalued man, stripped him of his dignity, led him back to the original mud, to the earthly model, forgetting the spirit that animated this mud, the breath and spirit of God. So that man, unnaturally detached from his principle, has artificially constituted himself as the center of his development, which cannot be other than human in the worst sense of the term: hence selfishness, that is, the conscience of existing separately, and altruism, that is, the belief that there are other separate beings in infinite multiplicity constituting a whole composed of parts, a complex, a heterogeneous mixture,

inconsistent precisely because it consists of structurally different individual entities.

Selfishness and altruism, apparently opposites and antagonistic, are two errors grafted onto the same stump, especially then if they are reflexed in the moral sphere, which is the most insidious and dangerous of all because of the semblance of good that it proposes and promises: with selfishness there is an artificial centralization, with altruism a fallacious decentralization: in the former the face of others is reflected according to one's own, in the latter one's own face is reflected according to that of others: with the former we are led to ethical despotism, with the latter to sentimental anarchy. It is easy for everyone to understand the uni-vocicity common to these two forms of the same error that are absolutely equivalent from the point of view of truth and, what is more strange, morally invalid i.e., immoral both because what is not true can only be bad, let it be said to affirm once again this elementary truth so neglected by the moderns, the absolute primacy of knowledge over any form of practical activity that must be strictly subordinate to it if one seeks God in God and not in what is not Him. We repeat that truth is God and that nothing really exists apart from her, while the existence of her ore is purely illusory and vanishes in the same way as nebula dissolved and resolved in sunlight.

Egoism and altruism are equally erroneous, that is, illusory, as are the finite and the indefinite in the face of the infinite. With egoism man binds himself to himself, with altruism he binds himself to the other, and since others are but as many selves, the result is identical and man is equally, in either case, bound, that is, unable to rise to the freedom of his true nature, which is the profound consciousness of his divine origin.

Selfishness and altruism necessarily lead to the two prejudices of the individual and the mass, deduced from the same error because just as individuals make up the mass, so the mass is made up of individuals from which, in politics, the two fundamental deviations, despotism and democratism, both unnatural and blind: with the former, authority identifies itself with the arbitrariness of one, with the latter with the arbitrariness of the many, one and the other reducing to anarchy, to the absence of a command that is truly so, wise, strong, enlightened, conscientious.

The degeneration of institutions is grafted onto the ego-altruistic error and constitutes its spectral crowning glory: we shall limit ourselves to only two of these, the Family and the State, considering them in the context of traditional truth, that is, taking into account human imperfection and properly the nature of the West on the one hand and Divine Perfection on the other, which determines the form most apt to reflect the apparent, illusory, but necessarily so, contrast between the human and the divine.

Family and State are two concentric circles of different extension reflecting the maximum circle that is the totality of divine expression, that is, the equidistance of all beings from the Principle that determines them to lead them back to Him, and the dependence of all creatures on the Creator: these are these two aspects, two forms of the same reality considered in two supreme spheres that refer one to divinity understood as the Supreme Principle and the other to divinity understood as the Creator. What is of interest in both of these aspects is the confluence toward the single center considered metaphysically as Principle and naturally as Creator: to the former the State analogically refers, to the latter the Family, but state and family conflow in the common concept of Monarchy that is, of the supreme regiment brought back to the original unity from which everything derives and to which it equally returns. This harmonious confluence and diffidence that abarms and encompasses the totalitarian development of Being must necessarily be reflected in the state and the family in which the maximal authority principle and the maximal force of love will be in force: the balance between the authoritarian norm and the force through which it expresses itself. *Amore*, is represented by Justice which, in an absolute sense, is the maximal attribute of God and must therefore be the supreme virtue of the Head and Father. There can be no state and family without authority, love, justice: authority implies the rule of one who, radiating with love rules with justice, since the ultimate end can only be one, the triumph of God's truth in which princes and vassals, first and last, are resolved.

But we would not want to be deluded about the nature of what we call love by reducing it to a purely sentimental expression, passionate and partial therefore contrary to justice, weak therefore aliena from any authority. Love is the force of authority apportioned judiciously, immune from the ego-altruistic error that is centralization

and artificial, unnatural, anarchic decentralization because it is based on the arbitrary reduction of the divine impulse *and* its fragmentation from which arises the ineffective *and* spurious larval impoverishment. Authority is the sovereign expression of love as the recognition of the *ama* to by the lover *and* must *be* considered not unilaterally i.e. in the person of the Head, but especially in the person of the subjects, for there would *vi* sibly not be that without these *and* what the Head gives is exactly what is given to him, so self-denial is a function of the recognition of the command *and* not vice versa. The *Ca po* does not fulfill the will of the people but that of God since the people has no will *if it is* composed of men, that is, a heterogeneous mass, unless we give it one, in which case it is no longer a people but an individual: nor, on the other hand, can one call the will of the people an assent captured demagogically with the evil arts of the rhetoric of the trivium. This term of "people" has been so exploited in recent centuries as to cast suspicion on the very value given to it: if by the people is meant the mass, this is necessarily limited to what an assembly, an

square, since an entire nation, for example, will never be able to gather in one place to express its will. If it is then a matter of fractions of the people who, under the oratorical ascendancy, are dragged to assent, then we fall into what we have said that, that is, either the people is an individual or the will of the *po polo* is the most typical expression of unconsciousness and low demagogic suggestion, of the delusion of the square so dear to democratic and antitraditional Europe. The term "people," as we can see, politically means nothing so the will of the people will have a purely imaginary existence, but should it have a real one, it would be the will of those who can will nothing because they are incapable, due to their heterogeneity, of arriving at a single conclusion. Politically, there is no will of the people, but it does exist in another field, in the religious field and only in that, but then it must be called above all "unanimity" and it means the natural, spontaneous adherence to the order of divine truth that, recognized by all, it provokes the assent of all because it is addressed to all *and* to everyone imposes himself. The Chief, on the other hand, has nothing to do with the people, nor does he have to approach them if he is to maintain the balance that justice establishes between authority and love: he, the Chief, is the right medium, the

unseen center, from which everything emanates, we would almost say that he has so much more strength, so much more power, the more his authority is the expression of a love that no one glimpses because it is infinitely and universally beneficent.

We would like to make it understood that Europe can return to the Roman Tradition by renewing it in its infinite developments only if the political prejudice according to which regimentation implies a complex of more or less evil "arts" whose code is precisely called "political norm" ceases: we would like Machiavelli, who represents the secular anti-tradition, the anti-Romanity, to be left behind and to return to Dante who is the purest assertor of Integral Fascism, that is, of Roman Universality. In reality, the political norm must be traditional, must be based on God's truth so as to mirror as faithfully as possible the order and regiment of the world. The invisibility, the immateriality of God conjoined with his omnipresence is the guarantee of his love; likewise, the Head must be the invisible center to which everything goes back and from which everything radiates, and his power will then be the very love that reflexes from him in ever-longer and more distant waves. In this sense one cannot speak of people but of peoples since the Head is so manly the universal monarch, the sole ruler of that part of the world subject to his empire. If by politics we mean the art of governing, we shall say at once that he, the Chief, needs no art because he follows not the will of the people, which is a chimera, but the will of God for the good of the subject peoples: he is the absolute monarch, the center, and in this sense he has on his right the Priests, on his left the Warriors, that is, the two castes on preme that express wisdom and strength.

Whatever the organization of a future traditional Europe may be, its foundations can only be those alluded to, because they respond exactly to the spirit of Romanity in the integral sense of the term, as the perfection of two traditions unified in the occult name of Rome. We are much less concerned with formulating programs so dear to Western superficiality than we are with according to the return of the traditional spirit without which nothing perennial is possible even in the order of institutions: the foundations matter and everything else will vary according to circumstances which by put adaptations insofar as these do not deviate

from the traditional axis. Having returned to the spirit of tradition, order is automatically reconstituted because God's truth will always triumph with or against the will of men: in the first case traditionally, in the second with a decisive catastrophe to which Europe will approach appreciably if it is not remedied. *We think that a return to Roman universality is possible provided the best people want it, dissolving all the modern prejudices that oppose it, dispelling all the purely artificial limitations to which it has led to egoaltruism especially in the field of social institutions.* A universal leader is a myth as long as one wants it to be, that is, as long as the egoaltruistic aberration that persists in opposing an integral reconstitution of Europe and the world on the basis of the Roman Tradition in its living and effective expression is *du r i n g. The modalities, the forms of this restoration are not predictable because they will come are unfolding to the extent that the traditional spirit will triumph in the consciences of men by turning them to the truths that have been forgotten and obfuscated for so many centuries. We repeat again that this return, this renewal must take place from the inside out, that is, from the metaphysical principles of tradition to the full developments in institutions and not inversely, in order to be truly enduring: an institution is only valid if it reconnects to a universal, hence sacred, principle.*

Just as the state expresses in the person of the head the resolving of every being into the Supreme Principle from which it emanates, so the family, in the person of the father, symbolizes the relationship between creatures and the creator. From this relationship spring innumerable aspects unknown to moderns, but familiar to ancients to which there is no need to refer. It is also not the case to insist much on the degeneration of the *fa. miglia* in modern Europe, something known to all: it can be said that it no longer exists or at least only negatively as a horrid undoing of an institution without which traditional society cannot exist. The modern family is undermined by two deformations that *conUre* to its dissolution, *queUa* economic and affective, in increasing proportions: apparently these two factors seem to act in the opposite direction *f r o m* each other, but in reality they converge in the same purpose, the dissociation of natural relations, the predominance of feeling over intelligence, the impairment of the principle of authority, the brutal inversion o *f* respect and obedience, in the *end* the *revolt of children against fathers and the moral subjection of the latter.*

The family, according to Roman Tradition, cannot have a stable arrangement without the *patria potestas* which is its natural foundation because, just as the Creator is entitled to dominion over creatures, so logically the father must be the absolute head and represent the base, orientation and summit of this institution: that is, the end and summit insofar as his spirit is perpetuated in the descendants, the orientation for the expansion and fixation of the developmental nuclei contained in the original stock, and the basis for the perpetuity of the family *genio*. It would suffice to note the fundamental difference between the ancient and the modern family to realize the antitraditionality of the latter: in the ancient family everything converges in the father, that is, in the past, in the origin, in the beginning, and in him are contained all the possibilities of development as in the universal order in God is held the creative and expressive power: in the modern family in contrast everything converges toward the children, that is, toward the creature, the expressed particular, the relative finality, the uncertain and indeterminate future.

This inversion is profoundly significant in explaining the degeneration of the present family in which the revolt against the foundations of a traditional society is manifested, more than elsewhere, everywhere in the orientational shift by which the relationship of dependence between creature and creator is completely falsified, and later by the abolition of the principle of authority which disrupts the natural order of dependence. This happens above all because of the egoistic intrusion whose most antitraditional expression is that all-human sense of freedom and autonomy in function of a false reference to the fragile psychological individuality, of which a stable center is made, ignoring that if the spirit is the foundation of the *personality* which is sacred because it is of divine order, the psyche is only the completion of those states constituting *individuality*, a purely human and fallacious thing. The numerous pseudoproblems of that hybrid poor flimsy modern science, pedagogy, depend closely on this manifest absurdity: to regard psychological facts as in says of the personality while they constitute only individuality which is momentary, exclusive, subject to transformation, decadence and the source of obscure catastrophes if it comes to suppress or supplant even the spiritual center of man, that is, his originally divine nature. Family relationships instead of keeping themselves spiritually pure — and can remain so only if the father is the

absolute head and the permanent **center—**
they become psychologically soft and inverted when those
always irresolvable pseudo-problems concerning temperament,
temperament, the so-called "misunderstanding" come to the forefront,
all things of an obscurely sentimental order whose value will never be
understood unless they refer, overtaking them, to something stable and
secure that
can be nothing but the intellectual, spiritual element.

In the modern family, there is not the least concern for spiritual
formation, rather everything leads to investigating the sensitivities of
the members in order to arrive at resoundingly theatrical constructions,
at the so-called "dramas" of misunderstood and succumbing
individualities. Now in reality the father's function should consist above
all in abolishing these baleful psychological reactions, not by brutally
suppressing them or opposing them, which would only increase and
exacerbate them, but by surpassing them, by giving the whole family a
direction, a tone, a purpose toward which the members must strive
beyond their individual preferences.

Sensibility is a decisive factor in the development of man, as long
as it is spiritually aimed at the attainment of truth, otherments, if it is
exhausted in itself, it becomes most dangerous and constitutes that
detrimental world we have mentioned that operates in *que*
is and in *the other* life with truly fearful fruitfulness and darkness.

But it is necessary to consider another error of moderns that
embraces not only the family but existence as a whole. It is commonly
believed that freedom is greatest in the family with the abolition of the
of *patria potestas* than what might have been before: referring to
to what we have said, we can categorically affirm that only the one who
feels thinks and lives traditionally is fully arbiter of himself. that is,
according to the spirit of divine truth, and not the one who believes that
he is so in order to be able surely to follow the torrent of his own
individuality by which he will be fatally swept away in this mon do and
the other. Now in the ancient family, precisely because the spirit of
authority was in force, there was either obsequiousness and respect, or
reverence: in the latter case one arrived at extremely strong situations,
interesting because of the sharpness of the positions and the
naturalness with which oppositions were resolved: one thus had
tragedy and not the petty trivial drama of the modern family, which is a
sterile drip of sentimental contrasts without alcima- tive depth and
grandez-

za. In other words-and we would like to ms1st on this-v1 and a struggle within the bosom of tradition itself, and this is natural, always interesting and instructive because of the sharpness of the contrasts and the strength of **the**

resolutions, and a struggle outside the traditional sphere absolutely obscure, sterile and useless. This encompasses all human activity in general because there is no existence without contrast and struggle: but what is of interest is precisely that contrast and struggle take place in a traditionally constituted society and not in an anarchic society such as the modern one: in the former case there will always be a solution, in the latter a permanent crisis with no possible solution except a compromise which, in regard to Europe, is becoming monstrous because it has lasted for centuries. Prolonging it would be harm singly sterile, and two solutions are possible: o men of good will who understand the gravity of the situation, referring to the purity of traditional principles which for the West can only be those of Roman universality, undertake this difficult but not impossible ope ra of restoration by determining themselves the progressive stages of a gradual return to normality, op also events will overwhelm men and from the brutal unleashing o f all the dark forces that try by all means to unravel e v e r y traditional remnant and to undermine integrally the Roma na Tradition and every principle of spirituality, truth and justice, the collapse of the Western world will result.

We are convinced, for the dignity of man and for the sa cro and august name of Rome, that men of good will must attempt this noble endeavor in the name of God's truth in order to give back to the West its t r a d i t i o n a l order, its law, its norm, its tradition, and not to allow the brutality o f things and of unconscious men, both moved by per vertitorial, anarchic and anti-traditional Satanism, to have the upper hand over intel ligence, conscience and true freedom. It would be a profound action, an immense movement of restoration proceeding hierarchically from the inside to the outside, a sacred war conducted consciously, coldly, without shock and without crisis, against the prejudices and aberrations that have been undermining t h e existence of Europe and t h e West for centuries, a substantial and absolute renewal which, by progressively exhausting all the debris o f ignorance and error that have caused this long and fearful syncope,

renewed in its vital totality, in its realizing efficiency the ancient signs of the ancient power in a new, full, integral life from which will leap the liberating axe, the flashing thunderbolt between the two worlds, the visible and the invisible, for the return and triumph of the Spirit of God.

DANTE AND THE SACRED CULMINATION OF THE ROMAN TRADITION

The golden traditional vein of Rome in the living unity of the two integrating forms in perfect match and balance, is found all in all in Dante who first revealed the mystery of Sacred Romanity by arriving at the creative synthesis of the elements contained in the old and the new tradition for which he can be called the vate of Fascist Catholicity in the absolute sense of the expression.

Poetry in him resumes its sacred office and destination, it follows "the footsteps" as Boccaccio says, the footsteps "of the Holy Spirit," it is no longer psychological and artificially descriptive, but initiating, revealing and realizing. While theology is expository and proceeds discursively by bending to the limits of reason the illuminated by revelation, poetry grasps with suprasensible intuition the mystery of symbols and internalizes it by transforming them into states, by living them, by overcoming their representational exteriority in such a way as to make them the most suitable vehicle for liberation. In this sense, and in this sense alone, Dante is a poet and the *Comedia* is a sacred poem, a vehicle of divine truths and a supreme effort, perhaps the highest that has ever been made, to transform the sensible image into a motif of realization of metaphysical, traditional principles, caught in the two directions, the ancient and the new, inextricably unified in the name of worship of Rome that is the seal of divine song.

Hence Dante's universality, unique among men and poets, although the anagogical interpretation of the *Comedia* was not even attempted to be accomplished and realized only ascetically

by those who belong to the Race of Spirit and who are the true clavigers of sacred science and fascigers of divine power. The *Comedia* is the supreme pilgrimage of the worlds considered as the one temple of God: if the starting point is the earth and the point of arrival the heaven, this apparent duality only shows man what he must reach when he *is not what he is*, what he must become in order to be what he is and how his earthly humanity is but a veil, removed which, the Divine Reality is revealed in Its original unity, ineffability of the Ineffabile. Here alone the poem ceases and, with the realization of the mystery of man who is the Reality of God, the *Comedy* closes because the pilgrimage is accomplished, the end is reached, death is overcome, *fieri* has become *esse* and *esse* the radical inessence of the Divine Night. Earth and sky melt away in the last smile of the *Comedia*, when the fulgural axe that dominates the Fascio Littorio, solving the riddle of two-faced Janus through the plenary universality of the Croce, has revealed the occult name of Rome and dissolved the fire of *Vesta* on the lips of the Lord of the last rite. Here the mystery ceases and the lightning flashing ceases in the essential tonality of the *Si lenzio* lord of the Forms and Rhythms, the supreme culmination of integral realization. The ancient and new tradition has led the poet to the secret of the Primordial Tradition, to the "gladness that transcends all sorrow." In the heavenly vortex the traditional knot is fulfilled and accomplished, nor can there be anything that is
 In that which alone is integrally and omninally.

This is the miracle of the occult name of Rome and this is the reality of Dante and the *Comedia*.

The vision of the apex in the so imperfect measure of the expression that attempts to grasp its mystery allows us to better consider the basis and progress and, what is most important to our task, the unification of the two traditions in Rome, that is, in the Spirit of God. It is not possible to hint at this except figuratively in this simple introduction to the doctrine of the Roman Tradition, which cannot and does not want to be more than what it is, a vestibule to the Temple, a preparation for the work of integral restoration of the Traditional Romanity contained in the *Comedia* which is the sacred poem of Rome no longer ancient and new, but eternal.

If Virgil represents the ancient tradition and Beatrice the tradi-

zione nuova, and if, on the threshold of the Earthly Paradise, Virgilio dilutes before Beatrice, Beatrice also dilutes when the divine mystery is grasped by Dante in its realizing immediacy, and what remains then, above the two traditions unified for sem pre is, culminatingly, Rome.

Virgil guides the poet through the world of Forms and Rhythms, in the two spheres of bodies and shadows that he knows perfectly well because he belongs to a tradition in which more speci cally these two domains were meticulously observed and studied, domains that constitute the subterrestrial and sublunar beyond-terrestrial whose secrets are extensively treated in the three Virgilian works " under the veil of strange verses." The ancient Roman tradition attached great importance to the knowledge of the hilic and psychic world go vernal by laws of a n internal, occult order, embracing the totality of beings and things always considered with reference to the for ze of which they are the expression. The so-called "concreteness" of the ro mani was based precisely on the precise sense of these forces that act very visibly in man's existence by inserting into it an occult re t of which events, especially the "accidental" ones as the vulgar believes them to be, are the most significant effects: a these forces either propitiate or dominate or determine themselves: Virgil represents in the *Comedia* the knowledge of the two worlds subterrestrial and supra-terrestrial, t h e latter term, however, understood in the very precise sense that must be given to the third element, air, to which symbolically the subtle elements, the Rhythms, are disposed, more for their " diffusivity " than for their nature. In Hell we witness the extreme but concretion of these forces unleashed and, as it were, precipitated into the closed vortex of ignorance, while in Purgatory we see them freed from the formal element in their spontaneous structure of subtle body, of shadow. Virgil guides with " art " his disciple to the so glia of the Earthly Paradise from which he will begin his ascent to the pa radisiac degrees, that is, to the higher states that are forbidden to him because they are only realized soltantn by means of the Revealed Science, Beatrice.

So far the two traditions remain separate although resolved in each other, what indicates Dante's dismay at the disoarization of, Virgil before the vision of Beatrice. In the Earthly Paradise we have the explanation of the traditional integration, after the theory that leads the symbolic chariot before t h e central tree which renver-

discs uncovering the realms of Silence where only the ascension to the divine states is accomplished: in other words, the second tradition does not oppose, but reveals the first, completes it by leading it back to the invisible center from which everything emanates and to which everything returns as long as it is denuded in its original essence. What in the first tradition is the **Imperium** in the second is the **Regnum** and, while separate

mind the one and the other respectively indicate temporal power and spiritual authority, there is an absolute seat in which they converge, and this seat, materially, symbolically and really is Rome. So that while the latter tradition illuminates and reveals the former, the former precedes, prepares and exists only for the affirmation of the latter; there is a necessary initial opposition that is re-

solved only in Rome when, that is, a unifying center is found that is at the same time the neutral point at which traditional dissent ceases.

It is not easy to express this succession and fusion that should not be considered historically but on a plane where symbolic values remain as such even if unknown or misunderstood until

a new light suddenly illuminates it and reveals them. For the two traditions we deal with Rome is this light and **Comedy** is the poem of sacred, unifying and sovereign Rome, while Fascism is the operator of the synthesis in which the two forms are composed in a new revelation of power. Dante's greatness consists in the affirmation of these two aspects, the ancient and the new form, of the

the same tradition that is Roman universality, and, while in the *De Monarchia* fights, as he says, **pro salute veritatis** by claiming of the ancient tradition what was to remain to sustain the second, in the **Comedia** he comes to the realizing fusion, to that which

we should call **traditional perpetuity**, showing the reality of transhumanity in all its degrees embracing beings and elements, world and supra-world, earth and sky, from Forms to Rhythms in Silence.

He is thus the assertor of the Sacred Science in the vibrant, not theoretical, wholeness of the Roman Tradition, the **Imperium** and the **Refl.num**: the old and new traditions mutually substantiate each other, thus escaping the incongruity of a conflict that would impoverish them by impeding them the supreme synthesis that is, practically, the balance of the temporal and the spiritual and, in realization, the process

complete transfigurative. integral initiation, the royal ascent from terra to elemental and transelemental heaven.

All the symbols of the ancient tradition are revived in the realizing light of conquest, of indimento, and the Argonautic enterprise finds its fulfillment in the revelation of the true face of God with which the last canticle and the last canto of the " Sacred Poem " closes. The golden fleece, the robe of glory, is worn by Dante in the grand light of Rome, apex suoremo in the radiant circularity of the Ineffabile. All the traditional sciences converge in the **Comedia** attracted toward a dynamic complexity of states and a perfect knowledge of the transitions within the three worlds through which the process of the cosmic-human illusion unfolds, until its resolution in the supreme principle in the three phases corresponding to death, resurrection and transfiguration of man into God. The process of death is slow, gradual, and it embraces the whole earthly experience in its innermost forms to which correspond, in the moral sphere, the vices, i.e., animality: the **descending** hierarchy of the world in which the realizing inwardness takes upon itself the whole human development reducing it to a totalizing unity of life integrated in the being that light had and light lost, Lucifer. He represents the maximum concretization in the scheme of the devilish unity, an inverse reflection of the divine unity of which he also has the trinitarian analogy in the three faces that are antithetically turned while in God they are homocentric and confluent.

In his immense body human plurality is resolved by representing itself. the ultimate terrestrial of the invalid waters, the frost, the darkness: his night corresponds, according to the inverse analogy, to the night of God, to the precreative indistinction in which all the determinations of being merge, as in him all the determinations of non-being i.e. evil. The analogy is also perfect in this that Lucifer is the first and the last as God is the alpha and the omega, but while in the former case we have a duality of movement represented by the fall, in the latter we have the essential unity of opposites considered as the two confluent points of the divine cycle. Lucifer who was the first is now the last: in him the temporal cycle is resolved in the eternal unity of evil, as in God is resolved in the eternity of good. The two

capital antitheses represent what we might call **the critical mass** *polarity*, i.e., the terrifying point of at t i v e realization, that precisely where Virgil painfully operates the **chief volition** that is a **rectification** so that the descending interiority of ascending interiority *venta* and the place of damnation, the basis of the salvation. From the stone precipitation of which Lucifer is a symbol, the ascending rectification is initiated, and the stone that is concretion and *ca duta* becomes the necessary basis for flight to elemental complexity and trans-elemental totality. Purgatory is the place of the *se conda* birth from the Forms to the Rhythms in a hierarchical purification of which the seven leaps are the index: it is not a passage of the *F o r m s* to the Rhythms but a resolution of the Forms in the Rhythms, of the body *i n t h e* shadow, of corporeity in psychicity so that then *i t* too dissolves into the spirituality that is Silence, Paradise. The "art" of Virgil is the perfect knowledge of the two spheres, the Forms and the Rhythms through which one accomplishes hierarchically the release *f r o m t h e* error and ignorance of the human and terrestrial fallacy, since there is only one reality, that of God, but of this reality one has consciousness only when one integrates it, realizes it, becomes it. Until this is accomplished, it is necessary to traverse the degrees of development which, from the human point of view, are three corresponding to *I n f e r n o*, Purgatory and Paradise. Dante in the **Comedia** proposes and exposes the **whole** realizing experience, *t h e* complete initiation, integrates

le, through positive, lived knowledge of all the degrees that lead from the human to the divine. In the first two realms the ancient tradition suffices to complete this itinerary truly *p e r c o u r s e*, and Virgil represents the science and knowledge of the laws that govern the subterrestrial and sublunar world. He disappears in front of Beatrice because he dissolves in *h e r*, completes himself in her, not because he opposes her as would have to occur if Dante had *con s i d e r e d* the two traditions irredeemably different and antagonistic that as everyone believes, as much those who exalt the former as those who oppose the latter. Beatrice appears at the moment when the first guide, Virgil, has accomplished his work and *ab a r m s* the thick and subtle manifestation, the Forms and Rhythms. The *ex e r c i s e* of human reason in its complete and normal development *i m p u t s* naturally in the sphere where a process of *i n d e n t i o n* begins in the degrees of the informal, that is, in the zone of Silence represented

Symbolically from the heavens. Here Sacred Science, Beatrice, unfolds the integrative cycles of omnity in a flight that is light and salient flame among the Circularly unfolding Rhythms in the plenitude of the Being Of wine. The Trinitarian scheme expands in the hierarchical assumption of the novenary, fulgent wings faceting the divine infinity in the gau dious love of Angels, Archangels, Principalities, Powers, Virtues, Dominations, Thrones, Cherubim, Seraphim, where celestuality is engraved in relations of light and splendor in the face of the surpassed terrestriality resolved and dissolved in the divine gurgite. Still there remains, in the first seven heavens, the divisibility of light with the planetary vortex in a progres sive realization of perfections in unity, a syrinx of radiations in the body of the divine diamond. In the abode of the sun where the zodiacal band as sum with its perfection of the loose ternary and quaternary = =

In the supreme synthesis of the trinity (12 1 + 2 3) the mystery of the the Perfect Man, there emerges the Triumphant Christ, the perfection o f divine filiarly in absolute assumption of radiance. This is followed by the final creative gra d in the ninth heaven of Trinitarian perfection assuming in each of the Divine Persons the seal of the others as if to project into the1 creative circularity i) the mystery of the1 Ineffable, then finally the absolute level, the perpetuating culmination in the eternal scheme of worlds, the Emypyrean. Here Beatrice dilutes, not like Virgil, to put a progress, an attainment, an end, but to dissolve the mystery of the Last Threshold where the virginal matrix absolves the cyclic re duction of light in God's own forehead. The last degree of Silence integrates i n t o the very bed of Divine Night where the pol so of the Ineffable vibrates in the realizing omnity of God, Zero Supre mo, transcendence of plenitude itself, darkness of the Ineffable.

The purely literary outward merits, which the *vulgus, the profanum vulgus*, admires in Dante are of no importance and would render the value of the *Comedia* null and void in the eyes of Dante himself and of those who can and do understand the purpose for which the poe

But it was composed.

One should be ashamed to still speak only of " art " " poetry " " ingenious construction " in the modern sense of t h e word when Dante's work is mentioned, which is alone and eminently sa cra in spirit and structure, while allusions to historical figures are clearly motivated by Cacciaguida at the end of the 17th of *Paradise*. But these allusions conceal quite other dramas that

those who discern in it the laymen whose central motif, the general orientation, is understood, traditionally speaking, but which it is not nor will perhaps ever be possible to explain entirely because of the impossibility in which we find ourselves of tracing the elements of a tradition which, in Dante's time, was entirely oral. As for the strength and expressive completeness so constant in Dante, it is due to the very substance of the subjects treated: these are

inspirational poetry in the absolutely sacred sense of the word and co they who know what is meant by such an expression, know the imprinting po tence of the realizing wave that shapes the word into a kind of revelatory plasma where the specular miracle of perfect reflection is performed. Rhythm itself, homophony adapt t h e m s e l v e s to the state that is to be expressed in such a way as to constitute as many -r61toL or fixed figures, normative footprints in which the transfigurative synthesis from image to idea is accomplished to replace the initiatory oral transmission.

Let the moderns therefore who have been reading study and commenting on Dante for centuries resign themselves to understanding nothing of him if they persist in not con sidering him as a vate, a sacred poet whose work is the highest, unique expression perhaps of the Roman Tradition, an eternally new synthesis of the two traditional forms that in Rome, in his occult name, found their fulfillment and perfection. Herein lies its greatness and true originality: that if then the expression reaches a plastic and vibratory perfection that has never been equaled, this is due to the sacred character of Poetry that grasps in the lability of phantasms the eternal light of revelation and condenses it into radiant syntheses. In Dante, East and West are balanced in a single center which, in essence, is the Primordial Tradition, that is, the culminatingly unique and sovereignly realized traditional uni versality. Never as during the Middle Ages were the rap ports between East and West so close: never as in those great centuries were the traditional elements completed and revealed by oral transmission, direct from master to disciple and disciple to disciple. Dante appears at the very end of this epoch but at a time w h e n Dominicanism and Franciscanism, though already degenerate and hostile, had mapped out the two maximal ways of realizing the divine, that rubinic and seraphic, homocentric though divergent in nature and process: these two ways he substantially unifies them, bundles them without confusing them. And it should be noted here that when we adopt

the term */asci/icare* we do not mean anything even remotely approaching syncretism, mixture: to fascify in the pure traditional sense means to give each path, each element, a unique direction, a center, an axis, without confusing them: this is the novelty of traditional fixity.

One is the bond that binds the twelve rods of the Fascio Littorio and one is the shining power expressed by the two-handed axe: the emblem is traditionally maximal because it represents confluence in the vertical sense, that is, that of elevation and conquest. In Dante, the fascification is supreme, East and West, ancient and new Rome, temporal and spiritual, earth and sky, world and supramundane, man and God, all are accentuated, compaginated, unified in a supreme summit that is Rome. This is Sacred Fascism, the true triumph of justice and truth in man and the world: whether there are disagreements, struggles, falls, this is of no importance as long as they take place within the bosom of a traditional society where everything is

composed in the supreme balance secured by the Clavigeri and Fascigeri, the *Regnum* and *Imperium* forever unified in Rome.

This is the perpetual peace, the universal peace to which Dante constantly alludes in *De Monarchia* and the *Comedia*: the attainment of the traditional equilibrium which alone can contain and annul in the higher seat of harmony the struggles and dissensions inevitable in the world, where, duality reigning, it is not possible to avoid the contrast without which the supreme unifying element, Rome, would be suppressed. But instead, having returned this element to its true function and restored the foundations of the Roman Tradition to their living integrity, a new greatness would arise over the present ruin of the Western world, a new purity of life and thought, and the Temple protected by swords would rise in the light of Rome for the glory of God in heaven and the peace of men on earth.

CONCLUSION

We think that the Western world can escape the catastrophe that threatens it, a catastrophe that is more internal than external because the latter would only be a consequence of the former and not the reverse as superficially imagined. A great malaise has been reigning for centuries in this Europe where the subversive forces of anti-tradition have gained the upper hand, made bold by the acquiescence of those who, albeit imperfectly, understand and feel the discomfort of a state of affairs that tends increasingly to worsen, but neither know nor dare to point to the remedy and remain appalled by the importance and immensity of the traditional restoration that alone tends to lead the world back to the true peace of Rome that is conquest and not torpor, life and not death, overcoming and not sterile return or fall.

A dangerous wave of pessimism drowns any constructive ambition because we persist in believing that the renewal process can be accomplished from the outside to the inside against all principles of logic and common sense. It is necessary that it take place instead from the inside to the outside, and by that we do not mean, which is absurd at present, that everyone come to the consciousness of traditional truth that would automatically make the face of the world change. It is enough for a few to have this consciousness and to act accordingly, internally and externally, in themselves and in others; in themselves, by striving to *realize* and not only to penetrate the truth, in others by striving to enlighten them and to lead them back to the precise meaning of life and to the true destiny of man who enters this world only to reach another, a conquest to which he must

prepare itself by directing all its activity to the supreme end. And we repeat that only in this way would life again become rich in values and fruitful, *in all respects*, and that the present orgasm and agitation, the present spasm would be succeeded by calm, peace, and serenity of life and thought. Reversing the proposition

so dear to Western Romantic pessimism, we will say that it is truly a happy mind who knows and not he who neither knows nor wants to know, and that the conscience of cosmic-human illusion and its resolution in the Supreme Principle, enriches and does not impoverish, intensifies and does not slow the rhythm of life by restoring to it that natural and divine spontaneity that recomposes Forms and Rhythms in the original Silence.

We would like to make today's men understand that the return to the Roman Tradition means everything: truth, justice, belief, happiness, that it is not a matter of turning the world into an indefinite theory of ascetics, but simply of allowing each one the normal development of his nature since *the unicuique suum tribuere*, even in the common and external meaning of the expression, signifies restoring to each person the normal exercise of freedom to which he or she is worthy. The modern West has made a deplorable, inhumane confusion by reducing quality to quantity, getting sidetracked by the democratic and leveling poison, whereas tradition implies not qualitative difference because it is based on the truth obvious to all of the natural inequality of men. But this inequality does not mean strife, disagreement, or at least, as a result of a satanic inversion of relations it is reduced to it only if there is no center of equilibrium, a neutral point, a supreme end, the transitional axis, toward which everything tends and in which all disagreements are necessarily composed. Let there therefore be Priests, Warriors, Workers, the Chief, but let all, indistinctly all, tend to one end, to one goal, the exaltation of the Supreme Reality. Only the caste order can ensure the true union, the true accord that result from the normal exercise of one's faculties respective to one's nature, that which is called freedom.

The true nature of man is absolutely not constituted by the physical impulse or the murky psychic complex, but by the spirit which is the light of God if in God it is revealed and in God it is fulfilled. *Quaestio* light is more or less vivid, more or less visible in men and manifests itself in various ways, to different degrees, contemplativ-

thee or actively, in knowledge or in action. Let the contemplatives carry out their activity according to their nature and let the active equally realize what they can come to by the spontaneous orientation of their faculties.

But since contemplation alone assures the integral possession of divine truth and those who devote themselves to it represent a minority, it is necessary, if only out of a feeling of respect and tutelary generosity, to safeguard this minority which assures the solidity of the traditional axis, which maintains a continuous contact between man and the divine, which in short gives without receiving and offers without taking anything. These are the Priests who must, however, be de facto and not out of vicious traditionalism, for other is tradition and other is traditionalism: one is life, the other is death, one is core, center, the other marginal residue. Indeed, we will say that tradition must suppress traditionalism that does not treasure the past but speculates on the past as the false nobility, that of the fallen and degenerate, refers to a dead name, a sterile title, a lifeless strain. Next to the true Priests be the true Warriors, and above them the Chief, while the Operarii will constitute the basic element of society traditional, the cement of the traditional edifice, the one who, having the least responsibility, must necessarily obey those who have it whole and always face it in both contemplative and active life. This responsibility is enormous because it is a matter of preserving and defending the *Regnum* and the *Imperium*, the inextinguishable source of Divine Expression and the great river that flows from it and that must be contained between the two banks or wisely diverted into irrigating and fertilizing streams.

If *Regnum* and *Imperium* integrally constitute the Roman Tradition and plenarily realize the *Gloria in excelsis Deo et pax in terra hominibus bonae voluntatis*, that is, the triumph of God and the sacred dignity of true human freedom. This is the restoration of Rome that alone can save the West and the world for it alone represents the balance between East and West which, reduced to an exemplifying pattern, translates into harmony between Contemplation and Action.

Rome owes to the East its origin, its tradition, its sacred character and cannot behave toward it other than as a

daughter to her venerable mother: let this be said absolutely and in the seat of pure and great spirituality, As the sun rises in the East and sets in the West, so the tradition, in its visible aspect and not in its unitary absoluteness, goes from the East to the Occident to go through its complete and life-giving cycle: let this elementary truth and this easy and obvious analogy not be lied about. It follows, therefore, that the Roman Tradition owes the venerable traditions of the East that arose before and after it respect and understanding: in this respect and understanding resides

the greatness and justice of the Roman Tradition for otherwise the function of Rome would be neither sacred nor universal nor consentane to its providential nature and destiny. The work of Romanity embraces the whole earth because it is unifying,

integratory, universal: he wants to save the world and not lose it, redimer it and liberate it and not enslave and oppress it. But, as obviously stated, it is necessary for him to undertake this Holy War for the eradication of ignorance and error and the restoration of the great traditional axis. The Western world, diverted by centuries, can find its balance in Rome again provided it understands that Rome is sacred and divine in its name and immense in its mission and magnificent in its destiny. What the centuries have destroyed can in a short period be rebuilt on the ancient foundations but with new developments by a few men of good will who obey only duty and live, think and act solely in the Spirit of God. To return to a norm of truth and justice requires the fascification of Europe, the centralization of all peoples under the Fascio Littorio so as to form a unified whole like the twelve rods surmounted by the shining emblem of power, the two-pronged axe.

What we propose is the realization of Dante's dream in the name of which we can address the whole world because the whole world knows the viator of the three worlds and the vaudevillian of liberty. We do not propose exclusive solutions, unrealizable ideologies, bensl perpetual peace that admits all conflicts, all disagreements, all wars, but resolves them, understands them, harmonizes them within the bosom and framework of the Roman Tradition.

Traditional return alone can ensure the true freedom of man and the true freedom of peoples, for there is no freedom unless

in God and in men who walk in God's way. Not sentiment, not passion, not human and only human reason can restore dignity and freedom to man and peoples: only the spirit can work the miracle in this barbaric West in the grip of the error of consciences, the impulse of a disordered sentimentality and awe of the profane science that has destroyed the Temple by replacing it with the devilish surrogate, the machine. And the machine will kill man if man does not find the strength to appeal it, tearing with it all the prejudices, all the errors, all the aberrations of which it is the concreteness, the precipitation oc

clusive. *The stages of this immense traditional restoration will comply automatically as long as the traditional spirit returns, as long as it proceeds from the inside out, from the reform of consciences and not from the reform of existence alone, which would be a compromise but not an achievement.*

We propose the new dignity of the West in that which it held purest and noblest and highest: Roman Universality. This universality implies the return to traditional society, the reconstitution of the castes, the existence of a single Head who maintains the balance between Contemplation and Action, between Priests and Warriors for good, the prosperity of the Operarii. There is nothing impossible for those who are enlivened by the spirit of God and do not allow themselves to be led astray by abject pessimism and partial and superficial optimism. Truth must be contemplated and lived seriously, simply, manfully, and the love borne to it must be deep, original, invincible. Should the Occident persist in the systematic repudiation of truth it will fatally collapse like a monstrously constructed and monstrously defended edifice.

But we think that Rome can and should still save the world by restoring to it freedom, the honor of truth and the love of knowledge, because only what is true is holy and the transience of human and earthly things is traditionally the vestibule, the necessary preparation, the natural vehicle that leads to the conquest of the Supermundane and to the light and the purest ardor of the Love that moves the sun and the other stars.

Julius Evola

Revolt against the modern world

Regarded by many as the author's major work, this volume shows that as early as 1934, in Italy a revolt had been banished with the present civilization that goes far beyond the various disorderly and anarchic "con testazioni" of today. That revolt was truly "global," and in the sense that not only do we have in view the latest aspects of the modern world, the "consumer society," technocracy and all the rest, but we go much deeper, we go back to the causes, we point to the processes that have long since exerted a destructive action on every value, ideal and form of superior organization of existence.

"Revolt" is proposed to the reader only as a natural consequence after a comparative study embracing the most varied civilizations has indicated what in the various dominions of existence can claim a character of normality in a higher sense: thus for the state, law, action, the conception of life and death, the sacred, social articulations, sex, war, etc, as well as those ways that had already been indicated to lead the individual beyond the human condition instead of reducing him little by little to a faceless being, dominated by matter and economy, pursuing only forms of a dull, human-animal welfare.

Julius Evola

Metaphysics of Sex

The author, considers sex and the experience of sex according to aspects and dimensions different from those at which current psychological, sexological and even psychoanalytic research has stopped. But that the present age is characterized by a kind of obsession with sex and women, and given also that psychoanalysis has endeavored to emphasize sex as an obscure, sub-personal elemental power, its purpose has been to uncover a reality of it that is no less profound, but of a higher, transcending nature.

The research is aimed at discovering not only in the most intense forms of erotic life, but also in ordinary love, wholes of a "transcendence," momentary removals of the limits of ordinary man's and woman's consciousness and even openings on the supra-sensible.

Edizioni Mediterranee - Rome - Via Flaminia, 158

Julius Evola

Mask and face Of contemporary spiritualism

Today there are many circles that are interested again in the suprasensible and that take up " occult " and exotic doctrines, giving sometimes even to various evocative practices, seeking unusual experiences, " initiations " and the like. All this is lightly considered by many as a " spiritualism " and in the return to the supersensible something positive has been seen, as opposed to the materialism of our day. However, one neglects to examine the background of such tendencies, the dangers they present to personality values, and the doctrinal confusions and deviations they imply. The present book aims at a systematic fine-tuning intended to distinguish the positive from the negative, to indicate in which direction the true *iovnatural* should be sought. Spiritism, metapsychics, theosophy, anthroposophy, " Christian esotericism", neomisticism, Krishnamurti, " occultism " and other *corre* ti are analyzed. The present new edition is expanded as it includes the *esa* me of additional trends, such as those headed by, for example, Gurdjieff and Crowley, and the strange interest aroused today by magic and even Satanism.

Julius Evola

The Hermetic Tradition

The present book sets out in a systematic way, with constant and numerous references to sources, the *ermctico-alchc* mical tradition according to this essential *asp* tion. It differs sharply from some attempts at interpretation of alchemy, such as those of Jung and Silberer, because these are not psychological and at least *psychoanalytic* interpretations, but far deeper realities are considered, to understand which one must refer back above all to traditional teachings and to the general conception of the world and of the human being that *fe* ce as the basis for the whole of esoteric and *misticriosophical* doctrines, Western no less than *orie* such.

The book comprises two parts, the first of which deals with Hermetic-Alchemical doctrines and symbolism (offering the reader an indispensable key should he or she eventually become interested in a study of texts); the second part sets out the operational procedures which, in the terms of a science in its own positive way, and not of mystical digressions, pursue the essential goal of a transmutation and integration of the human being.

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Arthur Avalon - THE WORLD AS POWER (2 volumes)
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WITH ALCHEMY AND MASSONERY

GUIDO DE GIORGIO (1890-1957) has been called the -best Italian disciple of Guénon - and is undoubtedly one of the major and pious - hidden - representatives of traditional thought in our country. He met and was appreciated not only by René Guénon, but also by Julius Evola, with whom he was in correspondence. He had a recognized influence on the latter, who spoke of him as -a kind of initiate in the wild state- and made his ideas known - outwardly|| by hosting his writings on **Ur** (1928). **The Tower** (1930) and **Philosophical Diorama** (1939-1942), now combined in **Introduction to Magic and L'Instant et l'Eternité**. Before the war, Guido de Giorgio wrote his only wide-ranging organic work, this **La Tradizione Romana**, which, however, remained scattered and unknown-perhaps in a single typewritten copy-until 1973, when it was first printed in a limited edition.

GUIDO DE GIORGIO

THE ROMAN TRADITION

F **The Roman Tradition** is much more than what the title does not indicate. First, *it is* not a history book, as common
It is understood; instead, it is, in the words of his
author, of "An Introduction to the Doctrine of Tradition Ro

◆ hand." that is, of the universal Tradition. Rome, in fact, embodies the physical and metaphysical place of the meeting of the major ancient spiritual currents: the paganism of the West and the Christianity of the East. Guido de Giorgio's essay, finally, after the description of the "divine cycle," after the illustration of the "sacred spirit of Romanity," is presented in its original propositional aspect: the exposition of the "general lines of a society constituted according to the norms of a truly such a Tradition," based on the "harmony between Contemplation and Action." Through a rectification that goes "from the inside outside", it will then be possible the restoration of the spirit of Rome by taking up the thought, aspiration and ideal of Dante. Through the recovery of "ancient symbols" this will be able to be

feasible even in a world that is apparent domain of Positive Science and Number. One of these symbols is the *Gia*

* no two-faced, an image of Romanity understood as the "common principle and unifying power of two traditions brought back to their precise "distinction". The proposal of this "book se

Q greto "of traditional Italian thought, complex but of

It is profoundly suggestive, at a time when people are rediscovering-
do "values" of this kind, it is also meant to be a work of *chia*

-◆ rectification and rectification, perhaps even "constructive", as it is held fifty years ago by its own author.

VAT INCLUDED