

Jean-Michel Angebert

HITLER Y LA TRADICION CATARA



Lectulandia

The relationship between the Cathars and the Nazi movement is analysed in a surprising and entertaining way, shedding light on the similarities between these two historical phenomena and their connection to the Holy Grail.

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Hitler and the Cathar Tradition

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*"There are other
worlds, but they are
in this one."*

ELUARD

And so I entrust my "Crusade against the Grail" to the French people, who protect, within the borders of their great homeland, the ancient castle of the Grail.

OTTO RAHN

FOREWORD

There are already several excellent works dedicated to elucidating the disturbing and prodigious "magical mysteries" of National Socialism. Therefore, upon receiving the manuscript *Hitler and the Cathar Tradition*, which we are presenting to the public, we are undertaking a task that will merely, as they say, open doors that are already open, repeating—less well—things that have lost their originality. And yet this is not the case. We leave the reader to marvel at the astonishing discoveries that will come to their attention. They will discover how, in order to explain Adolf Hitler's 'messianic' career, one is ultimately forced to resort to explanations and secret causes even more extraordinary than those found in the wildest fantasy.

This work can be read in one sitting, but it will provoke many comments, hypotheses and conjectures. Have we finally arrived at the revelation of the entire "hidden" file on Hitlerism? It really seems that way.

SERGE HUTIN

FOREWORD

Despite the thousands of works published since the end of the war on National Socialism, the Hitler phenomenon remains an enigma.

In fact, most authors, by approaching the Nazi problem from a purely rational perspective, have only touched on the subject.

The acceleration of history and the mass of discoveries that accompany it overwhelm us. It is increasingly difficult to find a work that fully covers a given subject. The method of historical research is itself hampered by the absurd rule of not exploiting archives for thirty years after their creation.

What, then, can we imagine about the secret origins of the National Socialist movement, whose archives were carefully packed away or scattered to the four winds? In fact, some of them were stolen by last-minute loyalists, and we do not know the location of the boxes lost in the heart of the Bavarian Alps, which hide them; the Allies ransacked everything that had not been burned, and it is likely that the publication of such documents will be banned forever.

The writer is reduced – why not admit it? – to tedious research and rather strange, albeit significant, comparisons.

For our part, reading a work that is extremely rare in France at the present time, Otto Rahn's *The Grail Quest*, served as the starting point for our investigation into the secret origins of Hitler's cosmogony. *The Court of Lucifer in Europe* (not translated into French), by the same author, confirmed our initial hypothesis: there really was a link between National Socialism and the Cathar quest for the Grail. Saint-Loup's work, *Nouveaux Cathares pour Montségur*, published in 1969, confirmed our basic idea and encouraged us to continue along this path.

Then, day by day, encouragement arrives from all sides, and what for us was nothing more than speculative research has become evidence that we do not want to delay in communicating to the public any longer.

We believe that we must not retreat in the face of danger, wherever it may come from, but rather shed light on the darkness of knowledge as a whole. The historians of the Third Reich failed in their attempt to explain it because they had not tried to transcend a certain conformist view of history. The Hitlerian myth can only be understood by placing it within a philosophical system of understanding the world, at the heart of a historical current of which it is but one link in the chain of time.

Those who drove Germany to embrace the banner of the swastika did not

They are dead. They are among us, as they have been throughout history and, without doubt, will continue to be until the Apocalypse. National Socialism was nothing more than a vehicle for them, and Hitler merely an instrument. The enterprise failed. The aim now is to resurrect the myth by other means, as was done in the past. The aim of this book is to lift the veil and reveal the great currents that run through history, secret underground currents, it is true, but very real and powerful, animated as they are by men imbued with a fanatical belief in their mission. The occult forces prepare themselves in the shadows, while on the stage, impassive actors calmly perform an unchanging play before the eyes of an ignorant audience.

Woe betide anyone who attempts to penetrate these mysteries, for they are immediately denounced as the author of the scandal.

Phariseeism and hypocrisy are the heritage of the modern world, and those who read us know this; but we are determined to continue, whatever the reactions of the Tartuffes and traditionalists may be. This book, which aims to clarify to the public facts deliberately shrouded in silence, is only the first in a series that will deal with the secret aspects of all the great historical phenomena, from Confucius to Napoleon.

The small flame of hope has never ceased to shine in the heart of man, which is why we believe that our work will not have been in vain. This is our most ardent desire. The reader is fed up with lies and pseudo-historical deceptions. We entrust our work to you with complete serenity.

INTRODUCTION

In Berlin, on 30 April 1945, the gardens of the Chancellery have taken on a lunar appearance: the city has become the Sodom or Gomorrah of the 20th century.

Eight metres below ground, inside the Führer's bunker, the spider lurks at the centre of its web. Followed by Goebbels and his aide-de-camp, Adolf Hitler prophesies: "You will see. The Russians will suffer the greatest and bloodiest defeat in their history at the gates of Berlin."

But Goebbels, who three months earlier had proclaimed, "If we must disappear, the whole Earth will tremble," repeated on this day to anyone who would listen: "This is not only the military defeat of the Third Reich; it is an entire worldview that is collapsing."

Twenty-five years after this statement, a question remains: What, then, was this new worldview? What was, to use a German expression, this *Weltanschauung* that National Socialist Germany wanted to spread throughout the Earth?

It remains unknown on what conception of man Nazism is based (at least in the spirit of its spiritual guides); at most, it was believed that the beginnings of Hitler's *Weltanschauung* could be found in a certain Vril Lodge (an offshoot of the Rosicrucians) and in the personality of Karl Haushofer. Authors such as Louis Pauwels and Jacques Bergier worked in this direction in their famous work *The Return of the Sorcerers* ⁽¹⁾.

However, Bergier and Pauwels made a mistake in the tradition to which they linked Nazism: it is true that there was, in fact, an Eastern current in this tradition, but it has become incorporated into a mainstream, properly Western current, which, for the sake of simplification, we will call the Hyperborean Grail current...

For our part, we prefer a more objective and historical approach to the phenomenon, and the very title of our work, *Hitler and the Cathar Tradition*, raises the distressing problem of metaphysical cycles.

Catharism being the most recent and elaborate form of Manichaeism, one is not surprised by its relationship with Hitlerism, which is a striking manifestation of the new gnosis, and the Cathar philosophy of two opposing worlds represented by light and darkness. In Nazi cosmology, the Sun has effectively played, as in the Cathars, an essential role as a sacred symbol of the Aryans, as opposed to the feminine and magical symbolism of the Moon, so dear to the Semitic peoples. Thus, we can better understand the hatred, bordering on obsessive madness, that Hitler manifested towards the Jews. Within his dualistic view, and faithful to the prophetic inspiration of Manes, the Führer saw in the Jewish race, with its black hair and dark skin, the dark pole of humanity, while the Aryans,

Blond and blue-eyed, they constituted the luminous pole. By proceeding with ruthless biological selection, Hitler, who abhorred matter and all the "scum" associated with it, beginning with sexuality (thus incorporating the Albigensian doctrine on this point), sought to extirpate from the material world its impure elements, introduced by Jewish Satanism and the Hebrew Kabbalah (to use compromised terminology once again), in order to drag it, in glorious body, onto the triumphant path of return to the divine sources. This attempt, worthy of Luciferian pride, is not, however, new. In every age, there have always been madmen or prophets preaching a Gospel in flagrant opposition to the religions revealed and taught to the peoples by temporal authority; but not all of them had the sad privilege of causing the death of millions of human beings. Undoubtedly, modern means of destruction are no strangers to this catastrophe, but it must be realised that when a man, a mere mortal, imagines that he possesses the truth and the key to all knowledge, he is willing to reduce the whole world to ashes in order to make his idea triumph. Hitler did not proceed otherwise. While the Cathars and, before them, the Manicheans and Gnostics had been consumed in the flames of the stake, thus surrounding themselves with the halo of martyrdom, we have seen the innocent sheep being persecuted transform into a devouring Moloch and the new stakes of Auschwitz burn other 'heretics'. Thus, history, far from serving as a lesson, is a perpetual beginning. But violence did not triumph where the martyr had failed. The hour of Gnostic triumph had not yet come, as two powers rose up, eternal and vigilant, against the common enemy: the Roman Church, the perpetual adversary of Gnosis, which it harasses in all its forms, and the religion of Israel, which seeks to corrupt the mysteries of integral knowledge for its own benefit. However, long before the Cathars, men, philosophers, writers, and prophets had rebelled against the conformism of their time and attempted to discover for themselves the secrets of the Universe and the primordial tradition. From Zarathustra, the Iranian prophet who received the initiation of the Solar Word, to Ahura-Mazda, through Manes, the persecuted founder of a religion of grand principles, albeit in contradiction with the Christianity taught by the Church, one naturally arrives at Gnosticism, a movement of such importance that it alone would justify this book.

A philosophy that is embedded within Christianity but seeks to transcend it, Gnosticism offers its followers a cosmogony, that is, a conception and explanation of the universe, both material and spiritual, a vision that undoubtedly attracted many intellectual elites who were dissatisfied with the apologetic commentary of the Gospels. The Gnostics brought with them esoteric knowledge, as opposed to the vulgar "Pistis", or belief of the masses. The true doctrine, revealed to a small number, was not to be propagated by the people. This aristocratic religion clashed with the principles of the nascent Catholic Church, which attracted all the faithful, regardless of

regardless of their level of knowledge, and threatened them with death. For this reason, the Fathers of the Church systematically denigrated Gnostic authors. When refutation proved insufficient, persecution soon followed, and the great prophet Manes, a worthy successor to Gnosticism, was chained and executed, even though his writings had already been scattered to the four winds. The bishops persecuted the Manicheans. Heresy was thus destroyed: but if Manichaeism was eradicated from Asia Minor, it nevertheless found refuge within the Byzantine Empire, in the Bulgarian communities of the 10th century, which introduced it into Italy three hundred years later. From there, it spread like wildfire throughout medieval Europe, to Germany, France and Hungary. But it was in the South of Provence and Languedoc that the heresy found a particularly favourable reception. In this beautiful Occitan country, under the impetus of a Visigothic nobility, a refined civilisation flourished, far more advanced than that of their cousins in the north. Taking up Manichaean themes, refining them, and drawing on the Gospel of John, especially the Apocalypse, whose vision supports the faith with a sacred cosmogony, the Cathars — for that is what they were called (from the German *Ketzer*: pure)—whose customs were irreproachable—denounced the corruption and baseness of the clergy of their time, given over to lust and corruption, immersed in material riches and prisoners of the Prince of this world. In their secret meetings, the purest Albigensians (another name for the Cathars), called good or perfect men, preached a much more elaborate doctrine, drawing on the ancient books of the great priests of the Sun and all the great initiates, from Pharaoh Akhenaten to the divine Plato, heir to the tradition of Atlantis. Thus, the pentagon, the Pythagorean symbol of the Sun, was a sacred sign for the Cathars, which is why they built their temple-fortress, Montségur, according to this architectural form. We will study the Cathar phenomenon in more detail in the course of our development, in the body of the work itself, but this is at the heart of our theme: exterminated, persecuted, burned, the Albigensians were tortured in the name of the Roman Catholic Church and its Inquisition, but the flame of the spirit continued to shine. The Templars, within Christianity, took up the flame. Meanwhile, the secret books, scattered, lost or mutilated, were only partially understood, and the Rosicrucians, a sect born after the destruction of the Order of the Temple, transmitted only an altered doctrine and already showed signs of spiritual decline that led to Freemasonry, a degraded image of an originally pure esoteric science. Nevertheless, it must be clearly understood that, after the Protestant schism that shook the Church until the 17th century, Gnostic traditions became mixed with foreign elements, leading to the current confusion of all the sects that, since the Renaissance, each claim to possess the truth by proclaiming themselves bearers of the esoteric tradition. Among these, one group stands out because it possesses a power of attraction and spiritual energy that make it a centre of initiation of the highest order.

interest; this refers to the Bavarian Illuminati sect, founded in the 18th century by Adam Weishaupt, professor of canon law at the University of Ingolstadt.

The Bavarian Illuminati (Illuminaten Orden) were based on the Gospel of John, in contrast to other Masonic lodges that accepted Jews among their members. Thus, these Illuminati clearly foreshadowed racism ahead of its time, or, if you prefer, segregation.

As in all secret societies, the code of obligations was severe and left no room for individualism for initiates who belonged to the Order.

Let us simply recall that the sign of recognition among these followers consisted of placing their hand in the shape of a visor, as if they were dazzled by the light of the Sun:

this sign was—as the reader will have already guessed—closely related to light and, consequently, to their adjective of enlightened ones. We can simply point out that sun worship, of pagan origin, *d i s t i n g u i s h e s* the Illuminati from other forms of Freemasonry, which are based on Christianity. Another distinction should be noted: in the Illuminati lodges, courses were given in applied rhetoric *o r*, to use a more modern concept, psychological action, with aimed at persuading hostile or unreceptive spirits.

The decline of the Bavarian Illuminati can be traced back to around 1790, although they did not disappear completely, as numerous revivals took place (the last of which was in 1912) and developed, as if by chance, in Austria...

It should also be noted that Enlightenment always spread more vigorously in the latter country, as Austria represented, in the eyes of the sect's followers, a barrier against Jewish influences, which were very strong in this region of Europe.

In this way, Illuminism naturally paved the way for Pan-Germanism, as it formed an autonomous branch of Freemasonry, whose objectives were transferred and perverted; internationalism gave way to nationalism, and Christian humanism was transformed into racism, so that the term "Semitic race" appeared, and one could properly speak of racist gnosis.

All these currents were to find their full expression after 1914 in the famous Thule Group, a major supplier of neo-Gnostic racist leaders: good corresponded to the Aryan and evil to the Semite. All the societies born of the Illuminist branch were based on this neo-Manichean philosophy, served by the high priest Dietrich Eckart. The best known of these are the Hammer Union (referring to the hammer of Thor, god of Norse mythology) and the Travelling Companions, the most secret of which is undoubtedly the Society of Grail Seekers (with worldwide branches in 1938).

From this point on, the reader will easily understand why the Thule Group's programme is identical (or very close to) that of the NSDA [P\[2\]](#).

It is interesting to note that the mentor of the Thule Society, Dietrich Eckart (born on 23 March 1869 and died on 26 December 1923), participated in Hitler's march on Munich

on Munich during the failed coup of 9 November 1923. Also found in this esoteric group was Anton Drexler, founder of the German Workers' Party n^[3] and Dietrich Eckart's first political protégé, before his attention turned to the "Bohemian corporal".

Of course, Hitler also formed part of the sect, as well as Rosenberg and many others...

The Thule group's main merit, in the eyes of its founders, was to serve as a meeting place for all other occult societies of the same tendency and thus reinsert itself into the great Germanic tradition.

As for the legend of Thule, from which the sect took its name, what has survived to this day through Germanic ballads is the cult of the *Golden Cup*. The use of the sacred cup in libations was a heritage of the Celtic-Nordic peoples.

For its part, mythology teaches us that Iris (whose name designated the rainbow) drew the water of the Styx necessary for the oaths of the gods from a golden cup. Now, the Ancients had always considered the race of the Bow, born of the rainbow—that is, the Nordic or Arctic race—as the first human race.

The origin of the sacred nature of the cup used in religious libations is explained in Plato's *Timaeus*, relating to Atlantis. Plato recounts that the ten kings of this empire began their meetings with the sacrifice of a bull, from which they collected the blood in a cup. The spurting of blood, a symbol of life and renewal, embodies the sacred nature of the vessel that contains it. This is the distant origin of the Grail, which would therefore be linked to Indo-European tradition. But this is only one hypothesis; others give an important place to Buddhism, without, however, contradicting the first.

Whatever the case may be, this concept, which originated in the West, would have followed a long pilgrimage in the East to finally return to the Celts, represented by the Druids, during the journey of Joseph of Arimathea.

This cup, a true witness to the passing of the torch, according to Western legend (which surely contains some truth), was to reach the Cathars; its symbolism was twofold: on the one hand, it represented the *Vessel of Knowledge*, and on the other, the *Cup of Pure Blood*.

As the Cathars had used it for mystical and religious purposes, hiding it from the greed of the uninitiated during the persecutions of the 13th century, all subsequent research on the Grail had to focus on the last refuge of the Albigensian heresy, Montségur.

This explains the prodigious interest that this Languedoc mountain held for the German researchers of the Thule group, all the more so because among the affiliated sects was the Society of Grail Seekers, of which the intellectual Otto Rahn was to be the central figure.

PRELIMINARY CHAPTER: OTTO RAHN AND THE CRUSADE AGAINST THE GRAIL

1. The Seeker

One beautiful summer's day in 1931, the inhabitants of Lavelanet, already up at this early hour, noticed a tall, slender young man with clear eyes, dressed in a *Boy Scout* shirt *and* heavy hiking boots, heading towards the castle of Montségur, which stood out against the emerald green backdrop of the forests, its white stone sarcophagus gleaming in the sunlight. This young man, then twenty-seven years old, climbing the paths leading to the Pog, could have raised many questions. What was he doing in this inhospitable place, lost in the heart of the wildest region of Ariège? Who was he? What was his mission? Otto Rahn—that was the name of this young German man who had fallen in love with Cathar Romania—stopped when he reached the foot of the enormous gate that led into the devastated fortress. What could this mysterious place, bathed in the first rays of the sun, represent in his eyes?

Montségur, the Tabor of the Cathars of Occitania and the last refuge of the Albigensian heresy, is one of those elevated places where the spirit dwells. Since time immemorial, the Pog, or rocky outcrop on which the castle stands, has been considered a sacred place.

As early as protohistoric times, the Iberians gathered on the Pyrenean Tabor around the autumn equinox. Standing out on the slopes of Soularac, one of the two peaks of the Tabè massif, is a very rare cromlech formed by two circles of upright, tangent stones. This monument has been an object of worship since Neolithic times and has been frequently visited ever since, as Catholics later built a chapel dedicated to Saint Bartholomew, whose feast day is celebrated on 24 August, on the same site, thus dispelling the old pagan customs. There is also a tradition that the two lakes in the Saint Bartholomew massif, the Trout Lake and the Devil's Lake, are enchanted places. According to custom, one cannot throw a stone there without immediately unleashing the fury of the heavens. In fact, storms are very frequent and unusually violent in this mountainous region. For lovers of mystery, let us say that the Druids, who were very numerous in the Pyrenees when the Celts occupied these regions, drew a magic circle in this place that the profane are forbidden to cross; hence the name of Lake Truch s^[4] a deformation of the word Druid.

Apart from its impregnable location, atop a rocky outcrop that is almost inaccessible, the castle of Montségu r^[5] has some unusual features: the fortress walls have no battlements, except on the eastern wall, which drops down to a vertiginous precipice. A monumental entrance gate, the absence of towers, the abandonment of a large part of the rocky area, left unprotected, a n d the very shape of the construction make Montségur a

unique monument. As it is built, the castle looks like a long pentagonal stone chest, to which a rectangular tower is attached. All these observations lead us to believe that the monument was built not for military reasons, but according to a plan of sacred architecture. From this, one can legitimately think, and the entire Albigensian epic confirms it, that Montségur was, without a doubt, a temple dedicated to worship, an elevated place designed to offer fierce resistance in the event of invasion.

Fernand Niel's fascinating observations in his book *Montségur, la montagne inspirée* show that the building's construction plan allowed the main positions of the rising sun to be marked with astonishing accuracy. A former Manichaean temple dedicated to sun worship, Montségur became the Mount Tabor of the Cathars, according to a spiritual affiliation that is increasingly difficult to deny today.

It is interesting to note that other Occitan castles, such as Quéribus in the Corbières, which also served as a refuge for the Albigensians, or Puivert (where the mother of Trencavel, Viscount of Carcassonne, was courted), have, to a certain extent, similar layouts.

Henri Coltel, who conducted research in south-western France a few years ago, reinforces Fernand Niel's thesis. He discovered some forty underground chambers dating from the 11th and 13th centuries and noted that

1. All these underground chambers contain a chapel-like room with a kind of altar.
2. That, with regard to the same region, they are all oriented in such a way that they converge towards the same point.

After a thorough study of these constructions, Henri Coltel became convinced that they were not solely or essentially shelters, but above all places of worship, where the Cathars, even before the persecutions, celebrated initiation ceremonies.

In 1931, Otto Rahn knew or sensed all this. He therefore spent three months in the Montségur region before returning in 1937 for a second stay after the publication of his work *The Grail Quest*, which appeared in Germany in 1933.

But in 1931, the inhabitants of the small municipality of Montségur must have had no doubt about the honour bestowed upon them, from the other side of the Rhine, by a certain circle that was actively preparing to found the Third Reich.

The fact is that this German intellectual had been commissioned by Alfred Rosenberg, author of the famous work *The Myth of the Twentieth Century*, to verify the accuracy of the following hypothesis: Was Montségur really the Montsalvat or Mount of Salvation of Arthurian legend, which hid the Holy Grail?

To summarise the importance of this research, it should be noted that Otto Rahn was a specialist with a promising future in the study of Romani. It is known that the Cathars spread their proselytism (in the 11th and 12th centuries) to Germany and, above all, to Franconia [xml-ph-0000@deepl.internal a\(\[6\]\)](#) , which explains our neighbours' interest in this religious-based school of thought.

especially Franconia [a\[6\]](#), which explains our neighbours' interest in this religious-based school of thought. Let us remember that the rector of Cologne Cathedral (Eckbert) allowed the Cathars of the Rhineland to celebrate a festival in honour of their great initiator Manes [\(\[7\]\)](#) , proof that the Cathar sect was then firmly established in Germanic territory.

It must be believed that Otto Rahn's research was supported in a privileged position, or that his resources were better than those of his predecessors, since his work had a great resonance in Germany and in the Languedoc region. In his book, the young writer placed the Grail in Montségur, and made the Cathars the last custodians of the sacred object. Furthermore, he hypothesised that the Grail could be nothing other than the emerald cup of Christian legend.

Rahn's second stay at Montségur was much longer; sent by the Hitler's "Sacred College", it seems, however, that Rahn had not finished his research, as a third mission was subsequently organised, apparently to lead to...

In 1936, a second work by Otto Rahn appeared in Germany, confirming, if confirmation were still needed, the talent of the historian and philosopher: *Lucifer's Court in Europe*, in which the author develops his Cathar-inspired theses based on political arguments.

After his short stay in 1937, Otto Rahn, back in Germany, was never to reappear in Languedoc, and in 1945, rumours spread that he had been beheaded by the Nazis in a concentration camp. This hypothesis, supported by Gérard de Sède in his work *El tesoro cátaro* [\(\[8\]\)](#) , seems somewhat far-fetched. For our part, we prefer to stick to the explanation given by Saint-Loup in his latest book: *Nouveaux Cathares pour Montségur*.

The author's research with the authorities of the Federal Republic of Bonn confirms that Rahn held a high position in Himmler's SS. Furthermore, the papers left by Minister Rosenberg allowed Saint-Loup to discover the true fate of the National Socialist intellectual. Here we present the *full* conclusion of the research carried out by our author [r\[9\]](#).

"Rahn committed suicide by ingesting a dose of cyanide at the top of the Kufstein mountain, for political-mystical reasons and also for personal reasons." (Probably in March 1939).

The explanation offered by Saint-Loup seems to correspond well with the German writer's deep feelings: the latter, driven by his research, may have preferred, to the devastating war prepared by the Third Reich, the revelation to white men of their true nature, which consisted

in making Germany a community of pure, perfect people.

Rahn's conception was so opposed to the policy pursued from a certain period onwards by the Nazi leaders that he had no alternative but to follow the official party line or commit suicide.

Having undoubtedly lost all hope of residing in Languedoc (he knew too much about this region), he had no other solution than to use poison. And in the manner of Cathar suicide (the Endura), Rahn abandoned a world he no longer understood, and which was about to reignite, through crematoria, phosphorus bombs and the atomic explosion of Hiroshima, a Montségur bonfire on a planetary scale.

2. The Grail: myth or reality?

All legends mention an object of extraordinary virtues which, at a certain point in time, mysteriously disappeared. The most commonly accepted symbolic interpretation of the Grail is that it is the cup from which Jesus drank at the Last Supper, and in which Joseph of Arimathea collected the Saviour's blood from the wound in his side, caused by the spear thrust of the centurion Longinus. This allows us to note that the cup is often associated with the spear, but the study of the complementarity of symbols would take us too far from our subject.

Returning to the subject of the cup, we will study its ancient significance in the following chapters, which refer to the Great Tradition. However, without revealing our theme, let us point out that the loss of the Grail (sacred vessel of knowledge), or one of its equivalent symbols, can be likened to the loss of Tradition, with all that this implies in terms of spiritual impoverishment.

For adherents of the unity of the Great Tradition, that is, the fundamental and transcendent unity of all religions, legends and diverse mythologies, it is considered that Christians have appropriated the myth of the Grail to make it the emerald cup that contained the blood of Christ, thereby separating the symbol from its original meaning.

Thus, for traditionalists, the myth of the Grail is a reflection of a lost teaching. This was the interpretation of the National Socialists, who developed their thinking by seeing in the Grail Stone a law of life valid only for certain races.

In his *Roí du monde*, René Guénon did not seek to resolve the debate when he stated:

"According to what we have just said, the Grail represents two things that are closely linked and interdependent: he who fully possesses the 'Primordial Tradition', who has reached the degree of effective knowledge that this possession essentially implies, is, in fact, for this very reason, reintegrated into the fullness of the 'Primordial State'. These two things, 'Primordial State' and 'Primordial Tradition', are related to the double meaning inherent in the word 'Grail', since, through one of those verbal assimilations that often play a not insignificant role in symbolism and which, moreover, have much deeper reasons than one might imagine at first glance, the Grail is both a vessel (from the Occitan "grasale") and a book ("gradal" or "gradual"); the latter aspect clearly refers to tradition, while the former refers more directly to the state itself.

The whole discussion about the Grail can therefore be summarised by this double meaning, which is at the same time a question: sacred vessel (symbol of faith) or secret book, symbol of lost knowledge? This problem, raised by René Guénon, did not alert any curious minds before the war, and it was not until *The Return of the Sorcerers* that Louis Pauwels elaborated on the origins of the work in his preface and wrote this sentence: "*National Socialism is Guénonism plus the Panzer Divisions.*"

For us, National Socialism is a phenomenon whose essence is both simple and complex to explain: it is the answer to René Guénon's question in the second hypothesis: the Grail is the sacred book of the Aryans, lost and rediscovered, and finally hidden in Montségur by the Cathars, who were unable to decipher it correctly. From this point on, the rest seems obvious: it was up to the wise men, the researchers, the specialists in the convoluted pagan script to rediscover the Grail stone and translate it into clear language, so that the Aryan tradition would not be lost, and in this way, when the secret of the genesis of the world came to the attention of the masters of the Third Reich, it would justify their political theories thanks to the endorsement of a millennial script (in the sense of 'Millennium', corresponding to the flood).

For this reason, Otto Rahn, the great specialist in Catharism, was sent by the pontiffs of Nazism to the country of the Albigensians, with the aim of discovering there this famous Grail stone evoked in his poems by Wolfram von Eschenbach (see Parzival), who speaks of a "precious stone a^[10]". Now, the Manicheans, originally from Persia (and therefore Aryans), associated the term 'Gorr' (precious stone) with the word 'Al' (fragment), which, by contraction, would give Grail, in the sense of 'engraved precious stone', and would therefore be the most historically grounded notion by virtue of its etymological origin.

All this allows us to understand the interest that Hitler's leaders, and Rosenberg in particular, had in this quest.

The latter emphatically declared: 'Today, a new faith is emerging, the myth of blood, the faith of defending with blood the divine essence of man in general'. Adolf Hitler's enthusiastic assessments of *The Myth of the Twentieth Century* then take on their full meaning: "When you read Rosenberg's new book, you will understand these things, for it is the most powerful work of its kind, greater than that of H. S. Chamberlain." (Statements provided by Otto Strasser).

What, ultimately, is the significance of the judgement revealed by another philosopher on National Socialism, A. Baumler, who wrote with the myth of the Grail in mind? "The myth of blood is not a *mythology* in opposition to other mythologies; it does not propose a new religion alongside ancient religions. Its content is the mysterious background of myth-making itself. All mythologies derive from its structural principle; knowledge of this structural principle is not, in turn, a mythology, but is the myth itself, insofar as it is life contemplated

with veneration. The revelation of its hidden reality is the decisive turning point of our time."

In light of such explanations, we can penetrate the neo-Gnosticism, or, if you prefer, the Manichaeism in depth, of the Nazi leaders and intellectuals who relied on a racist gnosis. The adaptation of all these myths to 20th-century thinking was to be the great concern of the Nazis.

Almost all authors who deal with National Socialism have vaguely sensed these aspirations, but have not expressed them in clear terms. Thus, René Alleau, a specialist in esotericism, uses the terms "neo-Manichaeism" and "racist gnosis" in his latest work, *Hitler and the Secret Societies*, without taking the analysis any further.

Now, this is a modern form of Manichaeism, revealing, although adapted to the style of Nazi organisations. Indeed, Hitler's cosmology once again features the classification into three orders so dear to Gnostic groups: the pure, the initiated and the masses (one seems to see the Cathars revived); at the top is the caste of lords; below them are the party members; and finally, at the bottom, is the great anonymous masses.

The founding of an order that was both military and doctrinal (similar to that of the Knights Templar in the Middle Ages) was Hitler's grand idea before 1939: the SS would be a rough draft of this Black Order (the colour of cigars and Cathar robes): 'Behold the *first degree* of heroic youth. From there will come the *second degree*, that of the free man, the man who is the measure and centre of the world, the creative man, the man-god.' (Again, a Gnostic ternary classification).

This new gnosis ^[11], through *knowledge* of the past of the Aryan man, sought to oppose the faith of Christians and that other, nascent faith of the Marxists. An admirer of Wagner, whom he placed at the pinnacle (we devote an entire chapter to the study of the great composer and his influence on Hitler), the Führer of Greater Germany made the giant of Bayreuth the leading figure of the National Socialist ideal, with his mystical exaltation of the Grail in *Parsifal and Lohengrin*.

The emblem chosen by Hitler, the swastika, reveals an esoteric meaning in this same mythology. In this regard, the founder of the National Socialist Party wanted to re-establish a link with all religions and all forms of magic based on symbolism; similarly, orders of chivalry (such as the Knights Templar) were at the origin of initiatory societies, with feudal insignia being chosen by leaders who possessed the necessary occult knowledge. Following this trend, Hitler asserted himself as the continuator of a certain tradition, established before him by the Thule Group.

As for the Grail, the focus of our topic, it has, by virtue of its significance, a close relationship with the swastika. Montsalvat, the mountain of the Grail, can be assimilated to the Sanskrit 'Paradeshá', which means 'Supreme Place' (the same occurs in Persian), or 'Spiritual Centre' par excellence. Those close to René

Guénon would have immediately established the parallel; it is easy to see that the Polar Mountain, which is mentioned under various names in almost all traditions, is the famous Hyperborea. Moreover, René Guénon is very emphatic on this point, contrary to what he has written about the Grail, since, according to him, "it is, in any case, a region which, like the Earthly Paradise, has become inaccessible to ordinary humanity and is located beyond the reach of all the cataclysms that will disrupt the human world at the end of certain cyclical periods".

Nothing was missing from the new Nazi religion: the myth of the blood of esoteric tradition, the voice of countless prophets whom we will discuss, the swastika as a sign of recognition, all bathed in Wagner's liturgical music. Louis Bertrand, a French academic addicted to this 'religion' (he gave the Hitler salute at the French Academy during a working session), described in his book dedicated to his god, *Adolf Hitler*, one of the religious manifestations of the Third Reich in Nuremberg: "In the centre of this enormous esplanade, completely covered by armed troops, an avenue as long as a riverbed that disappears into the distance on the horizon... Suddenly, an invisible Wagnerian orchestra fills the space with triumphant sounds: it is the march of the Nibelungs... And behold, from the far end of the meadow, along the avenue leading to the Führer's tribune, a purple strip rises like that which heralds the sun in the morning sky. Twenty thousand banners rise. In time with the triumphant music, the river rises, flows, spreads out in a vast red layer and stops abruptly with a single movement. And, with a single movement, the twenty thousand banners stand upright, like large purple flowers, and bow in unanimous salute to the tiny silhouette in a brown shirt, barely discernible up there, at the top of the podium, representing the master of the Third Germany... And I wonder what sovereign, what national hero has been so acclaimed, adulated, loved and idolised as this man, this little man in a brown shirt, who, followed by his entourage like a sovereign, always has the air of a worker. This is something very different from popularity; *it is religion*. Hitler, in the eyes of his admirers, is a prophet, he shares in divinity⁽¹²⁾ ».

As for the Tablets of the Law, Hitler envied the Jewish people, a people who had been able to follow a single line of conduct since the dawn of time, so one can easily imagine his fury when he evoked Moses and the Hebrew people who, for centuries and centuries, and despite all the persecutions, had kept the Jewish tradition and the religion of their fathers intact. What a victory, in the eyes of the whole world, the possession of the Grail by Adolf Hitler, and what revenge, at the same time, on the eternal enemy! He, the Führer, would then appear as the Messiah of the eternal religion, the theocratic leader of a new Europe that would have Germany as its axis and... the main beneficiary of the absolute conquest in the eternal becoming of the white race.

Hitler had made his own the Germanic legend that, from Charlemagne to Frederick

Barbarossa, had fired the German imagination: we refer to the legend of the emperor sleeping in a cave in Thuringia, who will only awaken to proclaim the thousand-year Reich over all of Europe and German superiority over all other peoples of the world, by the will of God (*Gott mit uns*).

But the master of the Third Reich was sufficiently well versed in esoteric matters to forget that the legend of the sleeping emperor is based on the Germanic transposition of the Grail myth and Wolfram von Eschenbach's exploitation of it at the end of the 12th century. Probably on the occasion of the coronation of Henry VI (son of Frederick Barbarossa) in 1190 in Mainz, Guyot de Provence (a Cathar troubadour and Templar to boot) must have met the German Wolfram von Eschenbach, who turned the Occitan *Perceval* into the Germanic *Parsifal* glorified by Richard Wagner.

The same stories about Adolf Hitler, "the crude painter, the frustrated nationalist petty bourgeois, propelled to power by a group that came out of nowhere," have been repeated so often that such clichés are no longer satisfactory. Similarly, the Thule Society has always been used as a cliché to explain Adolf Hitler's rise to power. Such an attitude ignores much of German history, because, in such a case, how can a solution be found to the problems posed by a phenomenon of such magnitude? By what magic could a man who came from nowhere, in the space of ten years, overcome the enormous obstacles that separated him from power and win the trust of millions of men, unemployed people, workers, bourgeoisie and intellectuals? Why was the 1929 crisis not exploited by the German Communist Party (which had millions of voters, while the Nazi Party had only a few thousand supporters)? Hitler's personal success must be seen as a sign of recognition, establishing a kind of mystical communication between the 'Volk' (i.e. the blood community) and its Führer, in touch with the great Germanic myths that stir the collective unconscious of this great people. Since time immemorial, the Germans had been aware of the destruction of their ancient deities, and Wagner's *Twilight of the Gods* echoed Nietzsche's *Twilight of the Idols*. Furthermore, in Germany, and even more so in Bavaria, the legend of the Grail had been transported, transmitted from century to century to the Bavarian Illuminati. The solar cult transmitted to the Cathars by the Manicheans was taken up by the Rosicrucians and the Illuminati, reaching its zenith in the form of the swastika in the Third Reich.

To confirm the theories of the National Socialist leaders, however, it was necessary to go back through the course of Western history, and the Germans of 1933 were not so uneducated as to be unaware that the legend of the Grail originated in this Cathar South that fascinated them. The choice of Otto Rahn to carry out this mission indicates a desire to have the best possible guarantees, as he combined a profound knowledge of Romanian (he spoke the Occitan language fluently) with

perfect command of French and was also a gifted speleologist and sportsman a^[13] . Before setting off on a new crusade, Otto Rahn had studied the history and doctrine of the Cathars extensively, where he hoped to find the "key to hidden things", to use the title of a work by Maurice Magre, a famous Languedoc writer.

3. The Cathar phenomenon

While you have light, believe in the light, for children of light. I have come as light into the world, so that everyone who believes in me should not remain in darkness.

St John, XII, 36, 46

The Cathar phenomenon appeared in the West around the 10th century. At this time, heresies were denounced throughout Europe. Most of the time, they were labelled as Manichaeism. The term Cathar, which means *pure*, appeared later. Speaking of the Cathars of the Rhineland, the Benedictine Eckbert, rector of Cologne Cathedral, said that they celebrated a feast in honour of Manes; and the Bishop of Chalons, Roger, wrote to the Bishop of Liège to inform him that the Cathars of his diocese sought to receive, through the laying on of hands, the Holy Spirit, who was none other than Manes himself.

In 1017, Cathars were found in Orléans. After a trial by a council of bishops, they were burned alive. In 1022, the same thing happened in Toulouse. In 1030, in Italy, in the region of Asti, a colony of heretics was discovered, who were already known as Cathars. All the members of the sect were killed. However, despite the bonfires, the movement had spread like wildfire, so that by the 12th century, they were found further north, in Soissons, Liège, Reims, and even on the banks of the Rhine, in Cologne and Bonn, where many heretics also fell victim to the flames. Northern Italy, traversed by Bulgarian travellers, was one of the countries most affected, and Milan was for a long time an active centre of heresy. Innocent III managed, albeit with great difficulty, to stem this rising tide.

But it was in Occitan Midi, in the Languedoc and Provençal territories of the Count of Toulouse, that Catharism was to achieve its greatest successes. In the years from the end of the 12th century to the beginning of the 13th century, neo-Manichaeism spread like wildfire and conquered the right of citizenship in the Visigothic lands, from the Garonne to the Mediterranean, so that the doctrine of the Albigensians s^[14] seemed destined to triumph over Catholicism in the short term. What, then, was this doctrine that seduced both entire crowds and the lords of the highest lineage?

In the Languedoc region of southern France, Catharism was the point of convergence of two forces: the first derived from Manichaeism, a religion based on the opposition of two forces, equal in this world, light and darkness, or good and evil, spirit and matter. Manichaeism, for its part, stemmed from the Essene cult, from which Christ came on his mother's side. The Essenes are considered to have been the link and point of convergence between the Platonists or Pythagoreans on the one hand and Buddhism on the other, which brings us to the second force of

attraction of Catharism. Without agreeing with the writer Maurice Magre^[15], who makes Buddhist initiation the main spiritual source of the Albigensians, it should be noted that the Essenes, like the Buddhists, professed the dualism of the world. They had three orders of affiliates, with three degrees of initiation. They practised sacred bathing, like the Brahmins and Buddhists. They condemned bloody sacrifices, abstained from meat and wine, and practised exemplary morals, according to the historian Flavius Josephus. It was through the Essenes that Indo-Persian ideas passed into Christianity.

Let us not forget, moreover, that the Garonne region is an ancient Druidic land. Now, the Druids, very wise men, despite what has been said, had a very elevated philosophy.

They believed mainly in the migration of souls and their reincarnation after death. The Arian heresy of the seventh century, to which the Visigoth kings converted, was grafted onto this old pagan background. The counts of Toulouse, who were of very ancient Germanic nobility, were the direct descendants of these families. It is not surprising, therefore, that Catharism found a privileged place in which to expand in this Romanesque land.

From what we know about them, it is certain, in any case, that Cathar doctrine is more than just a simple heresy. In many respects, it differs from traditional Christianity and rejects all the dogmas of the Catholic Church:

Can we consider God as a sick man who, in the heat of fever, creates a world, only to destroy it when overcome by a chill?

Is the fate of the world nothing more than his fever or his chill?

Is he not merely a son of the gods, to whom this world has fallen as a multicoloured game, and who sometimes plays with it and sometimes breaks it into pieces, unable to do anything but babble his desires s^[16] ?

The Gnostic inspiration, which attributes three natures to man: the body, the soul and the spirit, the body being the residence of the soul and the soul the dwelling place of the spirit, was taken up by the Albigensians. In opposition to the Roman Church, the Cathars continued and amplified the Manichaean tradition, rejecting the sacraments, the cross, symbol of death, and the ceremonies of worship. At the same time, they despised the Old Testament, the work of the Jews, and considered Jesus to be a purely spiritual being. We know about this heresy mainly from its detractors (since all Cathar writings were burned)^[17], who give us an altered account of it, and from the chroniclers of the time. Nevertheless, we can extract its main principles. Its basis is dualism, which takes as its reference text the Gospel of John, considered the only authentic one, which highlights the eternal opposition between two

principles: good and evil. Thus, in this world, there is an antagonism between matter, which is due to the devil, and spirit, which comes from God. The Albigensians attributed to Lucifer, the fallen archangel, the Prince of this world, the possession of the earthly kingdom. This is why, at the end of time, this material world will be destroyed, as announced in the Apocalypse of St John^[18] and the kingdom of the Holy Spirit or the Cosmic Christ, the Paraclete, will be established.

The Cathar *initium* can be seen in Pythagoras, an adept of metempsychosis or the reincarnation of impure souls in new bodies of men, animals, and even in the plant kingdom.

We have already said that the Cathars rejected dogmas, namely the Eucharist, the remission of sins, and the sacraments that they considered sacrilegious: baptism, communion, marriage o^[19].

Hostile to impure matter, they condemned marriage for initiates, an institution that multiplies bodies at the expense of continence. "Aversion to 'perverse creation' leads dualists to ban meat-based dishes from their diet, since God had cursed the Earth. Born of the lust of 'unclean' insemination, meat incites concupiscence." (Cristina Thouzelier, *Catharism and Valdism in Languedoc*).

This belief implies that the soul, in order to attain perfection, must be purified of material filth and contact with meat. The ideal is therefore chastity leading to salvation. However, as such a doctrine involves extremely harsh discipline, the mass of believers are not obliged to practise it strictly. Asceticism was the preserve of good or perfect men, a small minority of sages, the only ones capable of receiving the enlightenment of knowledge. Abstaining from killing any animal, respecting Nature in all its manifestations, the perfect ones, always dressed in black, 'with a Persian tiara on their heads, looked like Brahmins or acolytes of Zoroaster. When they had finished (their ceremonies), they took out a leather scroll they carried on their chests, the Gospel according to St John, and read it aloud'. (Otto Rahn, *The Grail Quest*).

Those who took vows abstained from meat, eggs and dairy products, all of which are animal products, practising a purely vegetarian diet. They professed absolute chastity and therefore avoided all sexual intercourse.

As for their rituals, these were very simple (as a reaction against the Church, which was covered in gold and purple) and free from any spirit of superstition: they consisted mainly of communal prayers, songs and sermons, inspired by the books of Manes and the Gnostics.

As the Cathars had no preferred place to practise their worship, Nature offered them its forests and meadows; the lords offered them their castles, and the bourgeoisie offered them their houses. It has been said that they wanted to destroy the family, which is false, since

they approved of "civil" marriage for simple believers. According to Fernand Niel, the Albigenian () practised a formula of public confession which they called

"Apparellamentun", but its main ritual was the famous "Consolamentu m^[20]". This was given both to believers who wished to enter the community of the perfect and to the dying who wanted to achieve a good death. This very simple ceremony consisted of the perfect laying his hands on the head of the consoled, pronouncing certain words whose content we do not know. It can be assumed that, behind this ceremony, there was a secret originating from the Gnostics and early Christians, based on the transmission of an immense, life-giving force, a force that the perfect ones could procure through the 'baptism of the spirit', the sign of purity given to the dying. This invisible help allowed one to escape the chain of rebirths and gain access to the spiritual realm. The 'Consolamentum' was nothing more than an outward symbol. Behind it lay the gift of the soul, through which the latter could pass, resplendent, through the narrow gateway of death, escape from the shadows and identify with the light. And the Cathars had procedures for helping the dying that science has lost forever. Not fearing death, there were occasions when certain perfect ones allowed themselves to die through Endura: "Their doctrine," says Otto Rahn, "allowed, like that of the Druids, suicide; however, it required that one end one's life not out of weariness of living, fear or pain, but in a state of perfect detachment from matter." According to Otto Rahn, the Cathars performed Endura in pairs: 'That brother, alongside whom the Cathar had spent years of continuous effort and intensive spiritualisation in the most ideal friendship, wanted, in agreement with him, to also experience the true life in the afterlife, to taste the partially glimpsed beauties of the hereafter and the revelation of the divine laws that move the worlds'. (*The Crusade Against the Grail*, pp. 142-143).

To end their lives, they chose between five types of death: poisoning themselves, starving themselves to death, slitting their wrists, throwing themselves off a cliff, or plunging into icy water after a hot bath, which caused pulmonary congestion that killed them. There is also evidence to suggest that the Albigenians sometimes chose to die as a group. In a crypt in the Black Mountain, not far from Carcassonne, skeletons dating from the period in question have been found. They were lying in a circle, their heads in the centre and their feet on the circumference, like the spokes of a perfect wheel. "Those who lay down to die in secret solitude, and drew with their bodies the geometric figure of a wheel, pursued this strange and unusual end at the moment of death only because it was a rite of exceptional importance and from which they expected a sublime result"([21]) Maurice Magre believes that this form of death, which was already known in Brittany, on the island of Tiviec, more than 5,000 years ago, was practised by peoples descended from the ancient Atlanteans.

However, the practice of Endura did not necessarily lead to death. In

most cases, it was a prolonged purification fast lasting two months, interrupted by breaks during which the ascetics ate bread and drank water. As we have said, especially during the period of persecution, it happened that the Cathars, after receiving the "Consolamentum", voluntarily took their own lives.

However, although we know very little about their worship ceremonies, excavations have brought to light symbolic objects used by the Albigensians, allowing us to piece together some of their previously unknown beliefs. Some have claimed that the young Otto Rahn, in order to confirm his theories, drew some inscriptions found in the caves of Sabarthez, a notorious Cathar colony. However, a dove has been found carved into Montségur itself, in one of the caves of Ormolac. The dove is the symbol of the Holy Spirit, of divine light descended among men, which clearly demonstrates that Catharism is a religion of light, not magic. This is supported by the recent discoveries of solar crosses, Celtic crosses and pentagon-shaped objects found in Pog and in some caves. All these symbols are related to the cult of the Sun, glorified by the Albigensians as the celestial body that emanates from divine creation. The work of Fernand Niel, which shows that the castle of Montségur was a solar temple, and which we have already discussed, has confirmed the Manichaean and Zoroastrian affiliation of Albigensianism. Similarly, and although this has been deliberately ignored, from the Middle Ages to the 20th century, the southerners made constant use of the swastika and the swastika, thus reuniting the great currents of universal symbolism.

The Cathars led exemplary lives. Before the persecutions, they travelled throughout the Midi teaching the masses, preaching a gospel of purification and simplicity, and castigating the corrupt customs of the Catholic clergy, who practised, among other sins, Nicolaism and simony ^[22]. The people followed these men dressed in black, who lived like saints, and abandoned their evil priests. The nobility, attracted by the aristocratic ideal of heresy, also adhered to the new faith. The official Church was weakened, all the more easily because it was distant from the people. The Cathars themselves shared the miseries of each individual, practising medicine, caring for the sick and spreading 'the good word'.

Often artisans, the Albigensians practised mainly wool weaving, and these perfect ones wondered, bent over their weaving looms, whether "it was not truly the spirit of the Earth that was weaving, on the whispering loom of time, the living garment of the Divinity" ^[23]. The history of the Albigensian heresy is long and turbulent. It is not our intention to write or rewrite it. The important thing, in this spiritual revolution, is to understand its reasons.

In the 13th century, it erupted in Languedoc and Provence, with threatening symptoms

, one of those uprisings of the human spirit that recurred from century to century until the preaching of Luther.

Philosophism and republicanism attacked, either jointly or separately, the sovereign authority of the Holy See and the established order. A huge religious movement manifested itself simultaneously in two places: Waldensian rationalism in the Alps and German mysticism in the Rhine and the Netherlands, where the guilds rebelled against their bishops and the clergy. The sectarians of Pierre de Burys wanted to rebuild the early Church in its purity and poverty, returning to the simplicity of the Johannine Gospel; repressed for a time, they reformed in Lyon around 1170 with Valdes.

In the north, Amaury de Bue, near Chartres, and his disciple David de Denain devoted themselves until the end of the 12th century to preaching a kind of mysticism drawn from the writings of Scotus Eriugena, an altered reflection of Cathar doctrine.

For them, the kingdom of the Holy Spirit had yet to begin, in which the previous prescriptions had to cease, so that no religion other than the pure worship of the soul could survive.

In Italy, Dante's ideal was to see the German emperor, Henry of Luxembourg, dethrone the Pope and restore authentic Christianity, freed from priestly domination, which he would have regenerated.

Dante was the great pontiff of this Cathar sect, and his *Divine Comedy* was written solely to exalt his faith in the Cathar Church and to bitterly persecute the Papacy, as he could not forgive it for the Provençal massacre.

Faced with the scope of such a revolution, the Church was shaken, while schisms and heresies multiplied everywhere, especially the Cathar doctrine, which alienated the best servants of the faith, clergy and laity alike, from the Catholic religion.

In fact, the leaders of the Cathar heresy in Occitan Midi, as well as in Italy, came mainly from noble families^[24] and the upper middle class. Let us examine, first of all, the kings of the Cathars.

On the Spanish side was the House of Aragon, whose power extended over Catalonia, southern Provence, the counties of Urgell and Cerdanya, Roussillon and Aragon.

On the other side of the Pyrenees reigned the powerful counts of Toulouse, descendants of the Visigoth kings. Raymond V, who was to die in 1194, had not taken part in the early Crusades, preferring to develop the "Gay Saber" of the troubadours, the courtly spirit of the knights, and a remarkable diplomacy. He had, however, remained aloof from Catharism, which his son Raymond VI would not do.

Nevertheless, in 1163, at the Council of Tours, Pope Alexander II, at the behest of the bishops of northern France, issued a resolution denouncing the spread of Cathar heresy in the southern provinces. At the Third Council of

Lateran, convened in 1179 by Alexander III, the Count of Toulouse, the Count of Foix, the Viscount of Béziers and most of the barons of Romagne were excommunicated: the threat to the Cathars and their protectors was looming. This was the signal for the first crusade against the Albigensians. The war against the Albigensians, says Maurice Magre, was the greatest milestone in the religious hysteria of men.

Raimund VI, who had just been enthroned in Toulouse, succeeding his father, made no secret of his sympathy for his Cathar subjects and was not afraid to express his aversion to Rome. At the famous conference of Pamiers in 1207, during public debates, the papal legates and the Cathar perfects clashed. This conference served to demonstrate to the Albigensian heretics that the Church would use all its means to put an end to this religious movement.

Before Simon de Montfort's armies invaded and destroyed Occitan civilisation, let us examine, for the last time, the society of this period.

The political and social environment of Languedoc was then imbued with a spirit of tolerance unknown in the North. Society was not divided into closed castes, and the bourgeoisie could rise to the nobility, just as the villains could rise to the bourgeoisie. The cities of the South were more populous and richer than at any other time. Let us not forget that Toulouse, in terms of importance, was the third city in Europe, after Venice and Rome. Toulouse, with its marvellous basilica of Saint-Sernin, was the pink city of gardens and bell towers. In the numerous cities, the mayors and consuls, elected by the inhabitants, represented the traditional element of freedom inherited from Antiquity. Intense commercial activity facilitated spiritual exchanges.

"But the most impressive aspect of Occitan civilisation remains the extraordinary literary movement of the troubadours, a movement that is surprising in its breadth. In fact, there are nearly 500 known troubadours, dukes or counts (the counts of Foix and Toulouse wrote in verse, while the king of France could barely sign his name), simple knights, clergymen or sons of bourgeoisie"^[25].

The main theme of this literature was courtly love, symbolised by the word "Paratge", which represents the virtues of honour, loyalty and integrity, applying both to love for a lady and to the political and religious spheres. The troubadour ideal tends towards the absolute and is expressed in sentimental analysis through platonic love detached from the flesh. The singing poets were imbued with Cathar mysticism, which aspires to divine love, and in times of persecution they were faithful servants of the Albigensian cause. The 'laws of love' that they had established comprised a minimum of 31 prescriptions. 'And, singularly, they held as a supreme principle that 'minne' (or courtly love) excluded any idea of physical love

or marriage. 'Minne' represents the union of souls and hearts, while marriage is the union of bodies. Marriage signifies the death of 'minne' and poetry. Love, simple passion, soon fades with sensual enjoyment. Anyone who carries true 'minne' in their heart does not desire the body of their beloved at all; they desire only their heart; true 'minne' is pure and incorporeal. 'Minne' is not love; Eros is not sex"^[26].

*In my quiet and deserted castle,
covered in snow in the middle of
winter, I have dreamed in my long
delirium
From springtime to the divine smile.*

*An old book of love songs told me
how Walther, the old troubadour,
sighed
Walther, the ancient troubadour,
who made my heart and my lyre vibrate a*^[27].

However, clouds were gathering in the Occitan sky. In 1207, the papal legate Pierre de Castelnau, who was trying in vain to pit the southern lords against the Albigensians, excommunicated the Count of Toulouse, Raymond VI. Sensing the danger, the Cathars wanted to secure a place where they could take refuge in case of attack. The castles of Quéribus, Puylaurens and Peyrepertuse were already loyal to them. But it was Montségur, in the heart of the Ariège Pyrenees, that the heretics had chosen as their spiritual high ground. To this end, they asked Esclarmonde de Foix and the local lord, Ramon de Perelha, both fervent Albigensians, to rebuild the castle of Montségur, which was in ruins, which they did.

"Thus, Montségur, the citadel that protected the sacred mountain of Tabor, Parnassus of Romania, was fortified and organised. Like an ark, it was able, for half a century, to withstand the wave of bloodshed and crime that was soon to be unleashed upon Romania and destroy its culture and civilisation "^[28].

Since this was truly a war of secession, the entire South rose up against the armies of the North (20,000 knights and 200,000 foot soldiers), which, concentrated in Lyon, arrived in the Rhône Valley on 24 June 1209 from all the countries north of the Loire.

Otto Rahn has left a colourful description of these barbarians from the North, who wanted to complete the conquest of the southern provinces

southern provinces begun seven hundred years earlier by Clovis:

"At the head rides the sombre and irreconcilable abbot of Citeaux, the 'leader of the Christian forces against the Albigensian heretics'. Resembling a knight of the Apocalypse, he gallops, his habit blowing in the wind, through the country that does not worship his God. Behind him rides the army of archbishops, bishops, abbots, priests and monks. Alongside the princes of the Church ride the secular princes in their shining armour of steel, silver and gold. Then come the marauding knights, with their soldiers who plundered everywhere: Robert Sans-Avoir, He-Who-Does-Not-Drink-Water, God knows their names.

Next come the citizens and peasants, and then, by the thousands and thousands, the rabble of Europe: the ribalds, the rogues, and, in the temples of Venus mounted on four wheels, the harlots of every possible [country](#)^[29].

And on 21 July, Béziers was captured and sacked, and the entire population (20,000 people), heretics and orthodox alike, were massacred in the Church of the Magdalene: "Kill them all; God will recognise his own!" cried the papal legate.

Later, it was Carcassonne's turn, where Arnaud-Amaury took the Viscount of Trencavel and his best knights prisoner, luring them under the pretext of entering into negotiations.

In 1220, in the small town of Lavaur, the "crusaders" repeated their depredations: all the inhabitants, regardless of creed, age or sex, were put to the sword, and the local chatelaine, Geralda, was thrown alive into a well, which was then filled with stones. The Cathars thus showed the extent of their courage and faith. In Goslar, they preferred to be hanged rather than skin a chicken. In Minerva, in the Hérault, where they surrendered to Simon de Montfort after fierce resistance, 150 heretics voluntarily threw themselves into the flames, singing hymns.

Where human genius seemed to have concentrated, more than a million dead lie, that is, more than the suppression of all other heresies cost.

The main cause of the great Albigensian massacre, the hidden cause, but the real cause, had been that the secret of the sanctuaries, the ancient teaching of the mysteries so jealously guarded in all the temples of the world by all the brotherhoods, had been revealed. It had been revealed, and it had been understood that what was happening at this time had never before been seen in the history of the universe.

Nevertheless, Montségur, the temple of Catharism, still stood, like a challenge to orthodoxy, with its walls inviolate. Already in 1209, Guy de Montfort had retreated in the face of the difficult siege of this mountain. The murder of the Dominican inquisitors of Avignonet was to decide the siege and the fate of the

fortress. The Pog enterprise began in the spring of 1243, but six months later, the siege had made no progress. The Cathars, who benefited from numerous accomplices in all countries, and undoubtedly also within the royal army, communicated with the outside world. Messages of encouragement came from Italy, the Holy Roman Empire, and even Constantinople. The Cathar bishop Bertrand d'En Martí encouraged those under siege. Finally, the seneschal of Carcassonne, Hugues de Arcis, who was leading the "crusade", was able, thanks to treachery, to put an end to the resistance. A guide, who knew a secret path, led an armed group to the summit platform. The chronicle recounts that the next day e⁽³⁰⁾ the volunteers who had climbed up during the night were horrified at the sight of the inconceivable path they had travelled during the night. From then on, the surrender of the fortress was only a matter of time. On 1 March 1244, a truce was signed by both parties, and on 16 March, the citadel surrendered. Two hundred Cathars, including fifty perfects, who refused to renounce their beliefs, preferred to die at the stake, erected in a field whose name recalls the sacrifice of the "heretics": the "Camp dels Cremats" (Field of the Burned). Henri Sabarthe's poem brings this martyrdom to life
this martyrdom and encourages us to remember it:

*Montségur is going to die, the fatal cry bursts
out above the slaughter and pierces the ether.
Its shattered battlements are stained scarlet,
and its iron crown rolls in purple...*

*They entered the embers carried by their faith.
Two hundred martyrs burn and die singing. The
glow strikes the shining sceptre of Popes and
Kings in the distance.*

*Montségur is about to die. Descending from its
summit, resembling kings descending from Mount
Tabor, Perelha, En Martí, sublime patriarchs,
together with the immortal procession marched steadfastly towards death.*

*Their true tomb is up there, near the heavens, among the
sunken walls of the tragic Castellum
whose wounded stones are the epic crown
carved by the gods.*

*Only silent geniuses watch over it; and alone,
with respect, in the crimson dawn,
the Pyrenean eagle that gazes at the sun*

brushes it with its wings.

*Stroller, pause when night falls, and when the
moon, white as a celestial fruit, appears around
the enchanted castle,
contemplate Montségur standing tall in the midst of the light.*

*It was the august Temple, with an unrivalled past,
where the cult of the Sun once triumphed
and later the Holy Grail shone, an immortal
radiance in the distant past.*

*And when the knight was one of the perfect ones,
defying popes and kings, he was the last to fall. Great
among the greats of human history, ten centuries of
epic deeds illustrate his ghost.*

As for the treasure of the heretics, Pierre Roger de Mirepoix was authorised to confiscate it. It consisted of precious objects, gold and silver coins. But what about the true treasure of the Cathars, the spiritual one, the Grail?

Documents from the Inquisition confirm that, on the night before the surrender, four Albigensians were lowered by ropes down the vertiginous wall (Amiel Aicart, Poitevin, Hogues and Alfaro) and managed to escape to the mountains, taking the sacred object with them. Tradition has it that, once the Grail was safe, a flame lit up the neighbouring mountain of Bidorta, announcing to the Cathars in the fortress that they could die in peace. The Grail stone, or sacred book, was undoubtedly hidden in one of the numerous caves of Sabarthez, which clarifies the legend collected by Orto Rahn from an old shepherd:

"In the days when the walls of Montségur still stood, the Cathars kept the Holy Grail there. But Montségur was under threat. Lucifer's armies besieged its walls. They wanted the Grail, to put it back in their prince's diadem, from where it had fallen when the angels fell. Then, at the most critical moment, a white dove descended from the sky and split Mount Tabor in two with its beak. Esclarmonde, the guardian of the Grail, threw the sacred jewel inside the mountain. The mountain closed again, and thus the Grail was saved. When the demons entered the fortified castle, they were too late. Furious, they burned all the pure ones to death, not far from the rock that supports the castle, in the 'Camp dels Cremats', the Field of Fire...".

"All the pure ones perished in the fire, except Esclarmonde de Foix. When she

learned that the Grail was safe, she climbed to the summit of Mount Tabor, transformed herself into a white dove, and flew towards the mountains of Asia. Esclarmonde is not dead. She still lives today, down there, in the Earthly Paradise."

4. The key book

And this stone was also called the Grail

WOLFRAM VON ESCHENBACH

The Grail Quest has neither wanted nor been able to deal with the chosen subject in depth (and rightly so...). The main interest of this book lies in having brought together historical elements that were previously considered separate. Otto Rahn's vast culture allowed him to bring these ideas together; moreover, we must not forget (although readers in 1933 could not have known this) that the writer benefited from the support of the German government and the related work of various scholars who came to back him in his search for a new formula for the Grail.

The writer's primary merit, in the historical field, is that of following Péladan when the latter posits the existence of secret relations between Catharism and the Templars. We cannot help but agree with this opinion, as all the research carried out has revealed points of contact between these two

'heresies', in the ecclesiastical sense of the term. And rightly so, it seems, the German writer writes about the Templars who had managed to escape the massacre:

"Perhaps they found refuge in the caves of the Pyrenees. Many indications would seem to prove that the white cloaks of the Templars, on which the red octagonal cross shone, were lost, along with the black robes and yellow crosses of the Cathars, in the dark caves of Sabarthez " [\[31\]](#).

And further on:

"When, during the Paris revolution, the crowds were marching along Rue Saint-Antoine towards the Louvre and Notre-Dame, it is said that a man dressed in a long black cloak^{[\[32\]](#)} was attacking the priests. Every time his sabre struck one, the man shouted: 'This is for the Albigensians, and this is for the Templars!'"

Readers interested in the Cathar-Templar connection would do well to continue reading this book; we will continue to explore this topic.

The author's second merit is that of having linked Montsalvat from the Grail romances with Montségur in Ariège, with the former serving to designate the latter.

Finally, his last merit is that of having provided an explanation concerning the Grail, a term which, according to him, most likely referred to several stone or wooden tablets engraved with ancient runic writing. In this regard, Wolfram von Eschenbach says:

*Guyot, the highly renowned master, found, in
convoluted pagan writing,
the legend that goes back to the first source of the legends.*

This pagan and Aryan treasure would have come down to us via Persia after the disappearance of the mysterious kingdom of Thule, homeland of the Hyperboreans, distant ancestors of the Indo-European peoples.

It is interesting to highlight the amalgamation made by the Germanic troubadour between the emerald Grail and the book Grail^[33]:

And this stone was also called the Grail.

These verses can be compared with the following quote:

*On a green emerald she carried the
desire for Paradise:
was the object called the Grail.*

From here, Wolfram develops Guyot's translation:

*A pagan (whose name was Flegetanis), who
was praised for his great knowledge,
chosen from the race of Solomon,
born of the stock of Israel,
was the first to discover the trace of the Grail...*

This refers to Solomon's treasure, to which the Grail must have belonged. As Otto Rahn points out, "in the battle of Guadalete (711), which lasted seven days, the Visigoths were annihilated by the Arabs. Solomon's treasure (which had belonged to King Aladeo) fell into the hands of the infidels in Toledo. It is said that Solomon's Table was not among th " (^[34]).

It was, however, in Toledo that, according to Wolfram von Eschenbach's poem, Guyot found the Grail.

The rest of the legend refers more particularly to the grate of Sabarthez, which had served as a refuge for this Grail stone: this cave, this refuge, is described to us by Eschenbach when Trevizent (the mediator), before introducing the young Parsifal into the cave to initiate him into the mystery of the Grail, hands him a robe:

*His host led him to a cave,
a place where barely a breath of wind reached. There
was a robe there; his host*

*He clothed him in it and then led him
to an adjoining cell.*

Spanish legends tell that the Grail, still referred to by them as 'Solomon's jewel box', was kept in the 'magical cave of Hercules'. In his poem *The Albigensians*, Lenau has taken up this old Spanish theme of the cave:

*There is a deep and silent cave in the forest, no ray of
light penetrates it, no breeze touches it; the aged,
weary boar lies there
to die in a secluded place, in the shade.*

It was this cave of Hercules that Otto Rahn set out to discover: he located it in the caves of Ormolac. The cavity must have been very deep and not very visible from the outside, as history tells us that the Dominican inquisitors, after the fall of Montségur, the last bastion of the heretics, brought dogs to locate them.

Upon entering the largest cave in Sabarthez, that of Lombrives, one can get an idea of what a Cathar necropolis might have been like (which French and foreign archaeologists are still searching for). In any case, the Grail could only have remained in the 'cathedral' of Lombrives, as that is where 'the tomb of Hercules' is located. Here is Otto Rahn's description of the place:

'In time immemorial, in an era whose obscurity is barely illuminated by our historical science, this cave served as a temple consecrated to the Iberian god Ilhomber, god of the Sun^[35] ... Between two menhirs, one of which has collapsed, the steep path leads into the gigantic vestibule of the Lombrives cathedral... Through the white limestone stalactites, between the dark brown marble walls and the sparkling rock crystal, this path leads into the depths of the mountain. An 80-metre-high hall served as a cathedral for heretics"^[36] .

In this chamber, we can note the presence of a stalagmite aptly named "the tomb of Hercules". Let us follow Otto Rahn in his interesting speleological and archaeological research, as he immediately takes us to a third cave, Fontanet, informing us that in this cave there is a snow-white stalagmite called "the altar". Now, if we return to Von Eschenbach's poem, we come to the conclusion that he was very well informed about the presence of the Grail at Montségur, as he mentions these two stalagmites: 'the tomb of Hercules' and 'the altar':

*Heraclius or Hercules s^[37],
and then the Greek Alexander,
since both knew the stones...*

And further on:

*Down below, according to the custom of the time, the altar
also rises, in the middle of which
was this jeweller o^[38].*

So, to summarise: the Grail, also known as Solomon's jewel box or table, was taken by Alaric, king of the Visigoths, in 410 from Rome to Carcassonne (this jewel box was part of the treasure of Solomon, king of the Hebrews, and had been brought from Jerusalem by the Romans). According to Arab tradition, Solomon's table was in Carcassonne: it was hidden in a cave in Sabarthez, the same one described by Von Eschenbach based on Guyot's indications: namely, the caves of Lombrives and Fontanet, among other hypotheses. The presence of the Grail in the Pyrenees seemed beyond doubt, since otherwise the National Socialist regime would not have attached so much importance to these investigations. Let us say, in passing, a few words to describe as criminal and ignorant the position of French academics who call themselves specialists in Catharism, who do not dare to take the plunge and admit, once and for all, the existence, at a given moment, in Montségur, of a testimony to our civilisation: the Grail stone. These specialists, not content with systematically exploiting the site of Montségur, some half a century behind Germany, go round and round the Cathar problem, with no other precise objective, it seems, than the discovery of a few worthless bones. The work of Fernand Niel, supported from then on by René Nelli, which emphasises the solar significance of the temple-fortress and of Catharism in general, is the only work, in our opinion, that can contribute something new and serious to the subject, confirming our hypothesis. What can we say about the public authorities who are preparing to hand Montségur over to a financial group from across the Rhine?

From this point on, a single question arises for the historian eager to interpret the language of the centuries: did Otto Rahn discover the Grail stone? And if so, what happened to it?

We believe it is possible that Otto Rahn did indeed locate the Grail in one of the caves of Sabarthez. Naturally (lacking time and resources, he was in a foreign land and could not draw too much attention to himself), he was unable to take possession of it. It was undoubtedly after the occupation of French territory by German troops that this "theft" could take place.

But even if one takes into account the duration of the occupation, the problem may still remain. We will attempt to provide some facts that will serve to illustrate to the reader the authenticity of our hypotheses: these concern the mysterious mission that took place from 1943 onwards, and more specifically, the strange events that unfolded on 16 March 1944 on the occasion of the 700th anniversary of the fall of Montségur.

The series of events we have just seen seems to confirm that the Grail was indeed discovered and taken to Germany by members of the SS acting under the orders of Himmler, who was well informed about the probable existence of the Grail in Montségur or the neighbouring region. It should not be forgotten that the Grand Master of the Black Order was passionate about everything related to the Germanic Middle Ages. One could even say that this passion bordered on obsession. His favourite heroes were therefore King Arthur (the legends of the Round Table), Henry I (the *Fowler*) and Frederick I *Barbarossa*, characters whom the reader will have to get used to encountering from time to time in this book, as they are symptomatic of the esoteric tendencies of the masters of the Third Reich. To these figures we must add the famous Frederick II of Hohenstaufen (1194-1250), who, with the support of the Templars, dreamed of unifying the East and the West for his own benefit (before the Church, which had already become aware of his plans, put this dangerous adversary out of action). Here we find once again the old idea of the imperial Messiah, who sought to unite the Knights Templar, Cathars and Ghibellines in the same struggle under the banner of the Holy Roman Empire to fight against the hegemony of Rome.

Himmler always kept the three romances of our old friend Wolfram von Eschenbach in his study, namely: *Parzival*, *Wilhelmhaml* and *Titirel*. Needless to say, reading these romances plunged Himmler into a state of intense joy, since, contrary to what André Brissaud claims in *Hitler and the Black Order*, the head of the SS knew very well where to locate the Grail, so there was no need for futile investigations: proof of this is the mission of Otto Rahn, who was appointed SS colonel shortly afterwards. The German intellectual, won over to National Socialism, then enjoyed all the favours of the great Hitlerian leaders, since his second book, *Lucifer's Court in Europe*, was imposed by Himmler on the main dignitaries of Nazism, thus conferring on it the value of gospel.

A passionate admirer of Arthurian legend and keen observer of the 1937 expedition to Languedoc, Himmler made arrangements to receive the Grail with due dignity and give it a more suitable home than the miserable cave in Sabarthez that had served as its refuge for seven centuries. It seems that his choice fell on Wewelsburg Castle, near Paderborn, in Westphalia. This castle, then in ruins, seduced Himmler with its majestic dimensions, as he intended to convert it into the castle of the new Nazi temple

, guarded by the modern monk-knights that the SS were to him. Thousands of political prisoners worked on the reconstruction of the building, whose dining room was over 30 metres long. During meals, the *Reichsführer SS* (copying the knights of the Round Table who awaited the Grail) would only allow twelve senior SS officers to sit with him. Located beneath the impressively large meeting room, the sanctum sanctorum, with its ribbed vault, was to receive the prestigious Grail on a black marble altar engraved with two SS inscriptions in silver. The meditations of Wewelsburg's guests were related to biological mysticism, the morality of honour, the spiritual myth of blood and other Gnostic and dualistic themes so dear to the elites on the other side of the Rhine. These retreats took place in a room measuring around 500 square metres, located directly above the altar of the new religion.

Having described the place that was to house the Grail, it remains only to recount the events that took place between 1943 and 1944 in Montségur and Ariège. On 16 March 1944, some Occitans went to the summit of Pog de Montségur to commemorate the septicentenary of the sacrifice of the Cathars who had been burned at the stake. Gathered since dawn, they had prayed for the repose of the perfect ones, who preferred to be burned alive rather than renounce their faith. It was approaching midday when, emerging from the clouds, an aeroplane (a Fieseler Storch with German registration) put on a surprising display for the pilgrims occupying the castle. Having activated its smoke tubes, the plane drew a giant Celtic cross (one of the Cathar emblems) in the sky before disappearing in the direction of the Toulouse region. The spectators, who finally understood the significance of this event, took off their hats. In all likelihood, Rosenberg was on board the aircraft o^[39].

This event demonstrates, if proof were still needed, the keen interest that Rosenberg, a grand master of esoteric research, and Heinrich Himmler, head of the SS, attached to the history of the Occitan Middle Ages.

This interest is reflected in the mysterious mission that the Nazi occupiers were to carry out from 1943 to 1944 in the Cathar regions of the county of Foix, aided in this operation by precise information gathered ten years earlier by Rosenberg's right-hand man and member of the Society of Grail Seekers, Otto Rahn, who believed, as the troubadours sang:

"At the end of seven hundred years, the laurel tree will blossom."

(After seven hundred years, the laurel tree flourished again) ^[40].

5. The mysterious mission

In June 1943, a group of Germans consisting of numerous scholars (geologists, historians, ethnologists), protected by French militiamen, settled on the summit of Pog de Montségur. The excavation campaign lasted until November of the same year, but apparently without result. The researchers were to resume their mission in the spring of 1944.

It should be added that the French pilgrims of 16 March 1944 (whom we met at the summit of Pog to commemorate the 700th anniversary of the fall of the fortress), who had requested permission from the German general for this pilgrimage (Montségur was located in a restricted area), were told that it was forbidden to set foot on this 'German soil', as the Third Reich had

"historical rights" over Montségur. Once the war was over, the Bayreuth company was to perform Wagner's *Tetralogy* at the top of the mountain. We have seen that our southerners ignored this prohibition, which earned them the surprise we have just recounted.

It is likely that Rosenberg arrived shortly afterwards at Montségur to pay his first homage to the Grail, immediately after its discovery. The famous runic tablets had been found not in the caves of Sabarthez (where Otto Rahn was looking for them), but along the historical route of the Cathars, near the Col de la Peyre. No doubt the final word on the story will never be known. It can be noted, however, that if the SS were (and everything seems to prove it) the last custodians of the old Aryan Grail, then the secret Order of the Aryans still survives at the highest National Socialist level. An SS general was with Admiral Doenitz when he declared:

"The German submarine fleet is proud to have built an Earthly Paradise, an impregnable fortress for the Führer, somewhere in the world."

Researchers have located this secret base in Tierra del Fuego, as the Fuegian archipelago, made up of countless islands, is an ideal hideout for this type of facility. However, it would be highly unlikely that the Grail would have been taken there after the catastrophe, even if this underwater base had actually existed. Research into the Aryan Grail is more focused on the Bavarian Alps, which the Nazis established as their last stronghold capable of offering prolonged resistance. To imagine what this natural fortress might have been like, a parallel can be drawn with what the Swiss have done near the town of Martigny, where the upper Rhone valley is literally safe from any risk of invasion. In 1945, Hitler, for reasons unknown, always refused to go to the Alpine stronghold. However, the

The Aussee region, in the heart of the Austrian Alps, offers an almost impregnable refuge.

According to the great Nazi hunter Simon Wiesenthal, thousands of men began to retreat to this region in 1945; the head of the Gestapo, Ernest Kaltenbrunner, took refuge in a village chalet; the SD, the RuSH A^[41] and the Abwehr transported their secret documents there, not to mention the famous treasure of Nazi Germany, which has never been found and is said to be located here and there throughout Central Europe.

These stories of hidden treasures, designed to fire the imagination, have often been mixed with other newspaper reports about mysterious Nazi secret headquarters and other organisations, such as the Spider or the Stockholm International, accused of plotting to bring back Hitler (who in 1945 had simply disappeared). In all this 'mythology', it is very difficult to discern what is true from what is false.

However, for the sceptical reader, we would point out that old myths sometimes resurface with unpredictable force: proof of this can be found in a report published by the highly reputable *Journal des Débats* on 22 January 1929, which refers to one of these

"explosions" linked to the most ancient traditions:

"In 1925, a large part of the Cuna Indians revolted, killed the Panamanian gendarmes who lived in their territory, and founded the Independent Republic of Thule, whose flag is a swastika on an orange background with a red stripe. This republic still exists today."

If, in 1929, there existed in Latin America, in a territory populated by primitive Indians, a National Socialist republic, was this phenomenon not due to the reflection of a tradition common to all ancient civilisations, according to which there was a highly developed continent (Hyperborea or the White Island), whose capital was Thule, which disappeared in a cosmic catastrophe?

The question is important, since the profound significance of the Grail depends on the answer: its very existence is based on the memory of this Great Tradition. Runic script would be the key to solving this problem; National Socialist theorists considered the Grail to be a message in archaic runic script, which would be the last legacy of the northern kingdom of Thule. The question remains unresolved, as it seems certain that the Cathars (whose way of thinking is quite far removed from Nordic themes) were unable to decipher these stone tablets in ' ' (^[42]) .

"Runology (i.e., the study of the origin, development, and use of runes) is currently undergoing rapid development. For German and Scandinavian specialists, 'both the Latin and Greek alphabets derive from

runic script." Phonetic scripts originated not with the Phoenicians or the Orientals, but with the peoples of the North." (C. W. Freese, *Runen in Germanen Kalender*, 1921).

There were also secret runes (King Gustavus Adolphus' armies made use of them). These types of runes, true symbols, occupied an important place in ancient Germanic cults (paganism with a solar basis, as is well known). Below are two examples of these runic symbols:



Traces of these runes have been found once again in the ancient areas of Scandinavian settlements (from Russia to America). This is what geographers would call export runology; thus, from the year 1020 onwards, the Scandinavian colonies in America were already established. Hence this important discovery, the Heavener Stone, found in 1830 by Choctaw Indians and considered at the time to be a characteristic example of Indian writing; In 1948, the stone was recognised as runic by Mrs Gloria Farley, who sent it, on 28 September 1959, to the Oklahoma Historical Society, along with its translation (published in French by Amiot-Dumont ([43])).

It would then be possible to explain, thanks to the initiation of the Vikings (among other hypotheses), the Indians' knowledge of the swastika (as well as the legends relating to tall, red-haired white men, brought back by the first conquerors, who were astonished to discover that the Indians knew about the cross).

For our part, we believe that the runes predate the Scandinavian expeditions by a long way, since the runes are also called 'reginnkunnar', meaning 'born of the gods'. It is highly probable that runes replaced signs (the 'notes' described by Tacitus) that existed before them and were used in the same way as sacred writing.

Banned by the Church (several thousand woodcuts were burned during the evangelisation of Frisia by Boniface, and a little later by Charlemagne), runes did not survive much longer. The same thing happened with the monks of Ireland, who, in the same spirit, threw 10,000 Celtic manuscripts on birch bark into the fire, which may have contained treasures of wisdom (an irreparable loss due to ignorance and intolerance). Somehow or other, runes survived until the 18th century, when they finally disappeared, but runology, which emerged at the same time, happily took over.

Runes have persisted to our time in their most significant forms: the swastika (although this is a universal symbol) and the double solar "Sieg" have achieved widespread renown (the two letters SS designate the first signs of this alphabet).

In France, and more particularly in Normandy, flaming sun wheels made of braided straw inaugurate the summer solstice fires, and in Denmark, the star-shaped rune h wishes friends a happy new year.

Wolfram von Eschenbach was undoubtedly alluding to the runes when he wrote about the Grail:

*Guyot, the highly renowned master, found in
convoluted pagan writing
the legend that goes back to the very source of legends.*

Today, we cannot trace the origin of the first runes, but we can account for this Hyperborean Grail tradition, of which Otto Rahn and the Nazi leaders were the most recent adherents. An author such as Rauschnig perceived the truth behind the spectacular political movement that was Hitlerism:

"Every German has one foot in Atlantis, where he seeks a better homeland and a better heritage. This ability to split himself in two, allowing him to live in the real world and project himself into the imaginary world at the same time, is particularly evident in Hitler and provides the key to his magical socialism." A writer such as Arthur Machen (born in 1863 in Caerlson-On-Usk, a small village that was the seat of King Arthur's court and from where the Knights of the Round Table set out in search of the Grail) belongs to this same Hyperborean Grail tradition: one need only immerse oneself in his book *The Great Return* (meditations on the Grail) to find in it all the themes we have evoked. Machen was closely associated with the British movement: the Golden Dawn and its German offshoots, which were to lead to the Thule group, a synthesis of all Machen's aspirations⁽¹⁴⁴⁾.

Thus, what we offer the reader of this book is an analysis of National Socialist thought through the maze of esoteric traditions. With gnosis as the central theme, its most significant projection being represented by the prophet Manes, the development is naturally organised around Catharism, a neo-Gnostic phenomenon characteristic of the Middle Ages, and continues with the study of the Templars. Gnosis then recedes into obscurity, giving rise to the Rosicrucians and the Bavarian Illuminati, and finally, after many twists and turns, culminating in the mysterious *Thule Society*.

We have decided to write what follows because, as Marcel Ray understood very well in 1939, in the confrontation that was then looming: 'This will be a Manichean war, or, as Scripture says, a struggle between

the gods."

PART ONE: THE GREAT TRADITION

CHAPTER I: THE MYTH OF ORIGINS

1. Atlantis and Hyperborea

Although Otto Rahn did not expressly mention it in his book, his entire argument is oriented towards a search for the fundamental tradition of Aryan humanity through the Grail, a living myth that points to the eternal becoming of blood. The author of *The Grail Quest* sought to bring together in a bold synthesis, and this was what motivated its success among the Hitlerites, the epic of Catharism and the traditional Gnostic current, the latter inherited from a superior knowledge, lost and partially rediscovered, whose origin is lost in the hypothetical and mysterious Hyperborean civilisation. Atlantis, truth or legend, would be the last offspring of the tree with splendid branches in whose shade man had known the Golden Age.

The myth of the lost continent, the land of superior men, is linked to the theory of the cycles of humanity, so dear to Plato and later taken up by the entire esoteric tradition to this day.

"During the Golden Age," writes Hesiod, "the gods, clothed in air, walked among men."

The priests of ancient Egypt had preserved, as their sacred books attest, the memory of a vast continent that had once stretched across the Atlantic Ocean, within an area bounded on the west by the Azores and on the east by the geological fracture of the Strait of Gibraltar.

Plato, who claims to be in possession of this tradition from Solon, recounts the history of the lost continent in these terms:

"The Atlantic was then navigable, and there was, opposite the strait you call the Pillars of Hercules (today, the Strait of Gibraltar), an island larger than Libya and Asia. From this island, one could easily pass to other islands, and from these to the continent that surrounds the inland sea. For what lies on that side of the strait resembles a harbour with a narrow entrance, but in reality there is a true sea there, and the land surrounding it is a true continent... On this island, Atlantis, there reigned monarchs of great and marvellous power; they had under their dominion the entire island, as well as many other islands and some parts of the continent. Moreover, on this side of the strait, they also ruled over Libya as far as Egypt, and over Europe as far as Tyrrhenia.

This excerpt from *Timaeus or On Nature* would be incomplete without also mentioning *Critias or On Atlantis*, a work that describes in detail a city on the continent built on terraces, with its network of canals, its enormous temples and its

A system of government ruled by priest-kings through laws dictated by the gods, foremost among whom is Poseidon or Neptune, king of the seas, armed with his trident. According to Plato, the island of Poseidonia, the last remnant of Atlantis, was swallowed up 9,000 years before the time of the wise Solon.

The geographer Strabo, as well as Proclus, confirm Plato's claims. How could Solon have known about the tradition of Atlantis? There seems to be only one coherent answer: the Egyptian priests, who *claimed to possess information from the Atlanteans themselves*, had passed it on to Greek travellers who frequently visited their country.

Interestingly, recent scientific research confirms the highly plausible hypothesis of the existence of a submerged continent in this location thousands of years ago.

Already in the 19th century, a naturalist named Germain, carefully studying the fauna and flora of the Cape Verde and Canary Islands, and based on rigorous scientific data, had noted the analogy between the fossil flora of these islands and that of all the other archipelagos scattered between the coasts of Florida and Mauritania (which represents an extremely vast area). We report the facts as they are, having no knowledge of subsequent work; at the very least, they seem significant. More convincing are the theses put forward by modern ethnologists, among whom it is worth mentioning Mrs Weissen-Szumlanska, whose remarkable work has been compiled in a very convincing book, although her basic hypothesis is bold: *Atlantic Origins of the Ancient Egyptians*. The work appeared with a preface by Dr Martiny, professor at the School of Anthropology, which allows us to affirm that it is a serious work.

The author, in contact with followers of the current esoteric school, does not hesitate to assert, seemingly with good reason, the Atlantic origins not only of the ancient Egyptians, but also of the entire great white race of *Homo sapiens*, our ancestors, of whom numerous skeletons have been found in the Azores archipelago. Mrs Weissen-Szumlanska argues that the origins of Pharaonic Egypt could be investigated by tracing the entire course of Western civilisation back to prehistory and the fossilised remains found in the Dordogne, the first known appearance of *Homo sapiens*. The decline of dynastic Egypt could be explained by the invasion of Asian and Semitic elements.

Drawing on the texts of the ancient Greeks, the author asks: did Solon, Herodotus, Plato, Strabo, Diodorus, all of whom evoke Atlantis, lie when they placed the lost continent 'at the other end of Libya, where the sun sets'? However, the Egyptians, who told the Greeks the story of Atlantis, clearly place *Punt*, the land of the *Great Ancestors*, at the edge of Libya. This mysterious land was an object of particular veneration for them, while, on the other hand, they showed nothing but contempt for other nations. Min and Athor, among the Egyptian gods, are

considered to be natives of the Divine Land, that is, Atlantis or the land of Punt.

According to this hypothesis, the Egyptians, whom we recognise as a red race with coppery skin and prominent cheekbones, would have been 'taught' by another race, of which they would be a degenerate offshoot.

To which family, then, can we link the race of the 'bearers' of Egyptian civilisation?

All observations would tend to show that they were Cro-Magnon-type men. This type, predominant within the aristocracy, would have disappeared from the ruling circles of Egypt around the 18th dynasty.

It should be noted, in parallel, that an identical human type was present in the Canary Islands at the same time. Thus, it can be argued that the Azores and Canary Islands archipelagos, remnants of sunken Atlantis, were home to the civilising race of Egypt.

Following this intriguing theory, the original Nilotes mixed, interbreeding with Semitic and Negroid immigrants, until they were absorbed into the African-Arab-Semitic type.

The Guanches, who constitute the substratum of the population of the Canary Islands, would be the direct descendants of the Atlanteans. Their tall stature, observed in all the mummies (two metres on average), their considerable cranial capacity (1900 cm³), the largest ever known, and their cephalic index (77.77 in men) indicate a very pure ancestry. Upon examination, some of these mummies had long, curly, golden locks of hair.

In the Neolithic period, the original type was altered by the addition of Semitic blood, which was not, however, significant enough to cause the essential characteristics of this vigorous race to disappear.

The date of the catastrophe that caused the almost total submersion of the continent of Atlantis could be placed towards the end of the Upper Palaeolithic. This cataclysm dragged "most of the population, their riches and their 'solar city', worshipped and mourned by all Egyptian traditions and sung by Plato, according to the accounts attributed to one of the Seven Sages of Greece, into the abyssal depths".

Other scholars, before Mrs Weissen-Szumanska, had already put forward similar hypotheses, which will certainly comfort those who believe in the existence of the lost continent. Thus, Professor Richard Henning and his colleague Adolf Schulten declared that 'Plato's account of Atlantis was based on positive facts'.

For fifty years of his life, Professor Schulten carried out historical and archaeological research on the Iberian Peninsula, as this was where the tip of the great sunken island was supposed to be located. Schulten did not find Atlantis, but he did find a lost Iberian city: Numantia, described in his time.

by Cornelius Scipio (133 BC). Excavations continued from 1905 to 1908. Similarly, the great German scholar identifies the main city of Atlantis, Tartessos, located in present-day Andalusia. In ancient times, this city had a reputation for being fabulously wealthy. The surrounding countryside was described by Posidonius, who paints a very detailed picture: rich crops and an incredibly large and active population were the hallmarks of this country, which was also rich in metals of all kinds, including gold, silver, copper and tin. If we are to believe Rufus Fistus Avenius, who republished a treatise on ancient geography around 400 BC, Tartessos would have possessed the most advanced civilisation in the ancient West around 500 BC. Could it be a remnant that escaped the destruction of Atlantis? It would be risky to make such a categorical statement. Perhaps the excavations carried out near Seville, in the muddy bed of the Guadalquivir estuary, will resurrect the lost city, which the German Schulten considers to be the legendary city of the Atlantean kings...

At this point, a question arises: How and why, if it ever existed, was the sumptuous civilisation of the Atlanteans destroyed? Plato sees the cause of their downfall in the development of a desire for power and a moral perversity that would have dragged the Atlanteans into the vertigo of insane pride. It seems, rather, that it is related to a cyclical law that governs all civilisations and imposes on them an inevitable decline after they have reached a certain degree of perfection.

Regarding this fall, here is a quote from *Critias* (also by Plato):

"But when their divine nature was adulterated (that of the Atlanteans), through repeated mixing with various mortal elements, when their human nature became predominant, then, powerless from that moment on to bear the weight of their present condition, they lost all propriety in their behaviour, and their moral ugliness was revealed to those with eyes to see, for, among the most precious goods, they had lost those that were the most beautiful; whereas, in the eyes of those incapable of understanding the relationship between true life and happiness, they were considered to be supremely beautiful and blessed, filled as they were with unjust greed and power.

German racist sects, steeped in esotericism (we will see how they gave birth to Hitler and Nazism), interpreted Plato's writings in a very particular way. For these people, the end of Atlantis was due to racial mixing, to a corruption of the blood that occurred when the pure race of white Atlanteans mixed with the 'demonic' and 'inferior' Asian-Semitic races.

From this point on, we can understand the interest that occultists (whose organisation spread its ramifications throughout the world) showed in the myth of Atlantis, because *it established a historical continuity of the white race*, assuring its material and spiritual supremacy over all other races since

time immemorial.

However, it should be added that the German racist groups of the 19th century and, above all, the sects born of the First World War were not the only ones to appeal to the tradition of Atlantis; the theosophists, led by the famous medium Madame Blavatsky, also claimed to know the distant past of the Great Ancestors. Madame Blavatsky did not hesitate to claim that she had managed to read, page by page, the secret manuscript recounting the history of the fabulous continent, which was to be found in the Vatican library (another copy being kept in a monastery in Tibet).

In such circles of thought, especially on the part of the founder of Anthroposophy, Rudolf Steiner, the Atlanteans are credited with mastery of the most modern techniques, not to say superior to our current science: cutting-edge weapons, motorised vehicles, rockets and even space devices and machines that allowed them to travel in time, both to the past and to the future. The absolute control they possessed over the forces of nature by transforming themselves into

"black force" is said to have led them to an inconceivable cataclysm, perhaps as a result of their "demonic" mastery of nuclear energy.

We are here in the realm of pure imagination, and everyone is free to conceive of Atlantis in their own way. The Austrian scholar Hörbiger did not hesitate, as far as he was concerned, to maintain the gigantic nature of the men of this continent: the cyclopean ruins of Tiahuanaco, in the heart of Peru, and the terraces of Baalbek in Lebanon, would be the work of such supermen. The colossal buildings found near Lake Titicaca, at an altitude of 4,000 metres, pose a puzzle to archaeologists and scholars, but does one have the right to assume the existence of fabulous giants? As far as we are concerned, such paths seem very dangerous. Nevertheless, it is this risky path that was taken by the followers of the Knights of Poseidon⁽⁴⁵⁾, among whom are Nazi sympathisers. They attempted to go back beyond Atlantis, believing they could see the distant and primordial origin of the entire Western tradition in the existence of the magical island of Hyperborea. The mysterious continent is said to have once existed in the location of Greenland and Iceland. A tilting movement of the Earth on its axis is said to have turned these highly civilised lands into the glacial country we know today. Populated by "giants several metres tall", Hyperborea is said to have been an even more advanced country than Atlantis, perhaps civilised by extraterrestrial beings.

Both the Greeks and the Romans point to the existence of Hyperborea and its capital Thule, as attested to in the works of Herodotus ("an island of ice located in the Far North, where transparent men lived"), Pliny *the Elder*, Diodorus of Sicily, and Virgil. In *Medea*, Seneca makes this prediction:

In future centuries, a time will come when a great

secret sunk in the ocean: the mighty island will be found.

Tethys will reveal the region once again, and Thule will no longer be the country at the edge of the Earth.

The Celts, Vikings and Germanic peoples have preserved the memory of Thule as a true Eden, analogous to the Land of the Otherworld, the quest for the Holy Grail...

"Beyond the seas and the fortunate islands, beyond the thick mists that defend its access", on this island "where the Hyperboreans are in possession of all the secrets of the world". More than any other people, the Germanic peoples undoubtedly relied on the legend of Thule. Until well into the 20th century, they based their pagan cult and hidden political aspirations on it. This myth has never weakened. It inspired Goethe's *Faust* and Richard Wagner's *Parsifal*. *The Ballad of the King of Thule*, written by Goethe and translated into French verse by Gérard de Nerval, has an esoteric meaning that does not escape traditionalists.

The legend of Thule is therefore linked to this Hyperborea, which is said to have existed in the Far North, somewhere between Labrador and Iceland. A huge island of ice surrounded by 'high mountains as transparent as diamond', Hyperborea was not, however, glacial: 'In the interior of the country reigned a^[46] a gentle warmth in which verdant vegetation thrived. The women were of indescribable beauty. Those born fifth in each family possessed extraordinary gifts of clairvoyance." The men of Hyperborea, descendants of "Intelligences from Space," are described in the Book of Enoch (chapters CVI-CVII): "Their flesh was white as snow and red as the flower of the rose; their hair was white as wool; and their eyes were beautiful." In the capital of Hyperborea, Thule, lived 'the wise men, the cardinals and the twelve members of the Supreme Initiation...'.

So, without a doubt, the gods dwelt among men and shared with them the golden cup of ambrosia, a sacred brew that provides eternal youth. Here we find the old Germanic and Scandinavian legends s^[47] that recall the epic of the god-men and the creation of the world, a myth that is found at the core of all the great religions.

2. Theories of the creation of the world

The myths that inform the history of superior and fantastic civilisations, although they form the main source of various esotericisms, are generally associated with doctrines of the irremediable fall of humanity. Traditions relating to the existence of a superior primitive race, equal to the gods or daughter of the gods, exist and are found at every turn in the numerous theogonies, which are, at the same time, cosmogonies. Here is what they tell us:

12,000 years ago, the flood almost completely wiped out terrestrial civilisations. Taking refuge in the high plateaus, the Himalayas, Iran, the Rocky Mountains, Ethiopia, and the Peruvian Andes, the four great races—yellow, white, copper-coloured, and black—repopulated the planet.

The white people, who had taken refuge in the mountains of Iran and Central Asia and possessed the secrets bequeathed by the giants of Hyperborea, migrated en masse to the West, leaving 9,000 years before our era ^[48].

One branch headed for Western Europe, but, forgetting the ancient science, fell back into crude cults.

Another, hostile to black magic, headed towards the East and founded the Hindu civilisation. Finally, a last group headed towards the Mediterranean basin, mixing with other races during their wanderings. There they developed the brilliant civilisations of Assyria and Egypt ^[49].

Such legends, which undoubtedly contain some truth, are linked to the belief in the periodic renewal of humanity. Thus, we would have known four previous cycles, and the last would be the cycle of water, or the flood, a catastrophic memory recorded in Tibetan books, Vedic writings, and the tradition of the Bible.

The idea of periodic apocalypses, whether deserved or not by mankind, satisfies the spirit, as it fills in the gaps in history while explaining the meaning of Creation in eternal becoming.

However, simply reading the legends that have come down to us is already rich in teaching. The race of giants and cyclopes, present in Greek mythology and even in the Bible (Book of Kings), if it really existed, presupposes living conditions very different from those we know. Indeed, for the human pineal gland to develop to the point of allowing almost indefinite growth, Earth's gravity would have had to be much lower than it is today. Undoubtedly, some will not hesitate to take this step and respond that our distant ancestors were extraterrestrial beings from another planet, or even another galaxy. They would have come from the far reaches of the cosmos, which,

, leaves the problem of Creation intact. Human suffering has its origin essentially in ignorance about our origin (in the metaphysical sense of the term) and our future.

The great religions that vie for the favour of human beings attempt, with varying degrees of skill, to answer this fundamental question.

Two theories clash in this spiritual struggle: the first, centred mainly around the Judeo-Christian tradition, makes the creator a good God, author of the world and of matter according to a scheme explained to us in the biblical Genesis. Since God is good and at the same time the creator of matter, matter can be nothing other than essentially good. For this reason, any further questioning seems superfluous.

This concept, which ensures peace of mind, has managed to satisfy the masses; however, it has never won the votes of the minority, since, in its simplicity, it sidesteps the problem of struggle that lies at the heart of all human activity. Whether it is the battle between good and evil, fire and ice, light and darkness, man is in conflict with a world that he must 'transmute' if he is to fully fulfil his destiny. Opposed to spiritual monism, there arises, always contested and always reborn, the dualistic cosmogony, full of energy, which sees life as a ceaseless struggle between various elements. We are in a world that is not fixed and static, but rather alive and in full evolution.

Ancient Germanic legends, as well as Norse sagas and Hindu Vedas, teach precisely this through a mythology that sometimes seems confusing to us.

Early Persia also knew cosmic dualism through the Mazdean religion of light. If the Germanic peoples come from the same Indo-European branch as the Persians, the points of convergence between the two beliefs should come as no surprise. Thus, the dualism of light and darkness, and the worship of the sun, the axis of the religious system, are symbols common to both Tacitus' Germanic peoples and Zoroaster's Persians. Knowing this, it is not surprising that Nietzsche, the German philosopher of renewal and the will to power, drew on the sources of Iranian tradition for the poetic inspiration of his *Zarathustra*.

Similarly, Scandinavian mythology from the *Edda*, transcribed in the 10th century by the Irish monk Sigfusson, but which surely dates back to a time infinitely more ancient ^{a⁽⁵⁰⁾} reveals a conception of the world that heralds, after the splendid reign of the gods—translated as wise men inspired by the highest knowledge—the no less famous *Twilight of the Gods*, fallen beings who try in vain, in the face of the assault of the forces of darkness, to reconquer their throne amid the confusion resulting from the chaos of the peoples. But the cycle must come to an end, and after an epic struggle, the gods will be defeated, dragging the world down with them in their fall, until a new dawn sees the

light and "the sign of justice" emerge from a purified earth. These are themes that we will find again in the teachings of Zoroaster, the great prophet of Mazdeism and spiritual father of a religion that sought to reconnect the threads of lost knowledge; we are referring to gnosis.

CHAPTER II: GNOSIS

1. The question

Knowing one's origin and future has always been, needless to say, a fundamental aspiration of humankind.

Gnosis responds to this fundamental need. The Greek term *gnosis* means 'knowledge'. Achieving comprehensive knowledge of the world, of its material and spiritual destiny, is the meaning of the Gnostic question.

However, it is clear that penetrating such secrets is not the concern of the great masses of people. Before accessing the arcane mysteries, man must pass through increasingly higher degrees of initiation, without which it would be impossible for him to understand the teaching imparted to him. Revelation thus appears to be the privilege of the initiated. On the opposite side is the vulgar Pistis, or belief of the simple listeners or faithful. For the Gnostics, enlightenment was due to the knowledge of a *book* of superhuman origin. This tradition of the Great Book is also that of the Grail.

In this regard, it would be a mistake to believe that Gnosticism is simply a metaphysical current within Christianity. At the end of our study, it becomes clear that, on the contrary, Gnosticism was an original movement of thought that followed an older aspiration of the peoples, whose roots were deeply embedded in Greek philosophy and the sacred science of Egypt. First and foremost, we are in the presence of an attitude towards life and things which, due to its interpretation of the world, sets it apart from other religious currents. Professor Puech writes, and not without reason:

"Gnosticism—and also gnosis—is the name given to any religious doctrine or attitude based on the theory or experience of achieving salvation through knowledge."

Throughout history, from the diversity of all forms of Gnosticism, one can extract a Gnostic attitude that is very characteristic of an original type of metaphysical understanding. In this regard, the Gnosticism of the heresiologists even constitutes a type of timeless spirituality, whose ideology tends to reappear continuously in Europe in times of great crisis, and ours certainly does not escape this description, when traditional religions prove powerless to respond to the ancient metaphysics of the peoples. Hitler's National Socialism clearly fits into this wave, which has completely disrupted the West since the early days of the Christian era.

For followers of esotericism, gnosis appears as the source of all religions and their ultimate foundation, its purpose being to bring about the liberation of man through *absolute knowledge*.

The existence of a tradition primordial preserved in some centres

initiation centres explain to spiritualists, disciples of René Guénon, the convergence of the great earthly religions.

In the philosophical realm, gnosis is original in that it synthesises Eastern and Western trends of thought, which in the East are represented by an aspiration for liberation, and in the West by the desire for eternal salvation. Thus, in this union, metaphysical knowledge responds to the mystical impulse that places man at the summit of the hierarchy within the Universe.

In this eternal current of return to cosmic sources, we have tried to go back as far as possible. Thus, it seems to us that the primordial source of all gnosis lies in the Brahmanic religion, known from the sacred books: *the Vedas and the Bhagavad-gītā*, the first stage of humanity after the ruin of the Atlantean civilisation, according to the Nazi scheme of thought, which draws on an ancient tradition developed by theosophy. The German expeditions to Tibet from 1937 to 1943 aimed to discover or rediscover a hypothetical connection between the lost Atlantis and the first civilisations of Central Asia.

For Edouard Schuré, the esoteric writer and author of *The Great Initiates*, "Brahmanic religion and civilisation represent the first stage of post-Atlantean humanity. This stage can be summed up in one word: the conquest of the divine world through primordial wisdom".

The great civilisations that followed—Persia, Chaldea, Greece, and Rome (Egypt occupies a separate place)—and finally, the world that animates and guides all great religions and civilisations is that of the conquest of the Earth through the application of divine revelation to life.

In this theory, primordial intuition has weakened increasingly since the fall of Atlantis, to the benefit of speculative philosophy, particularly in the Aryan race, as they developed their own faculties: rigorous observation, analysis and reason, resulting in a sense of individual independence and freedom. Nevertheless, the hidden possibilities of the soul are not lost to humanity, but it is up to a minority to educate and develop them in secret, sheltered from external corruption. This is the *raison d'être* of initiation. The energy developed by this concentration of the spirit, instead of being dispersed throughout the Universe, is focused on a single point, the solar word, which is the Logos, animator of the planetary world and spiritual quintessence of the physical Sun. The revelation of Zoroaster in early Iran is the first stage in the great impulse of the powerful civilisations of Persia and Greece within the vast movement of Aryan migration towards the West.

2. Zoroaster and the religion of light

In the heart of Central Asia, at the foot of the Pamir and Hindukush mountains, the roof of the world, lies a tormented and rugged country, Iran. The green landscapes of the oases alternate, in this region of violent contrasts, with arid deserts. The Count of Gobineau, who was for a long time French minister in Persia, describes this vast region as follows:

Nature has arranged Central Asia like an immense staircase, at the top of which it seems to have destined the honour of being, above the other regions of the globe, the ancient summit of our race. Between the Mediterranean, the Persian Gulf and the Black Sea, the ground rises in progressive terraces. Enormous rounded peaks arranged in layers, the Taurus, the Gordian Mountains, and the Laristan ranges, support the provinces. The Caucasus, the Elburz, and the mountains of Shiraz and Isfahan add a colossal tier, even higher still. This enormous platform, which is staggered in various planes by the majestic developments of the Sulaiman and Hindukush mountains, leads on one side to Turkestan, which leads to China, and on the other to the banks of the Indus, the border of a world no less vast. The dominant feature of this natural environment, the feeling it evokes above all others, is that of immensity and mystery.

It is this country of scorching summers, of pure and clear skies, stormy in spring, harsh in winter, with immense forests of cedars and oaks covering the flanks of its mountains, with its steppes trodden only by gazelles of the sand, it is this adopted land of the primitive Aryans that was the homeland of Zoroaster, this great initiate; the first known to us in the chain of time, the man who was to be the founder of a religion of grand principles.

At the time of Zoroaster's birth, around 4500 BC, ancient Persia was populated by Aryan tribes, white-skinned and black-haired, who cultivated sacred wheat and raised large herds of oxen. Their religion was that of fire.

But for centuries, another race had invaded the land of the pure and the strong: their hereditary enemy, the Turanians, yellow-skinned men with slanted eyes. Skilled horsemen, thieves, and nomads, the Turanians were an inexhaustible human resource. Like the Iranians, they worshipped fire, but in its crudest manifestation, in its demonic and cruel form. They made human sacrifices, delivering their victims to two monsters escaped from prehistoric times, the pterodactyls, which their priests had made the emblems of their cult.

Faced with this invasion, the Iranians were defeated^[51] and took refuge largely

in the mountains when they were able to escape the yoke of the victor.

In this grim situation, a child of royal descent named Ardyap was born among the mountain tribes of Elburz. After an adventurous youth spent hunting buffalo and harassing the hereditary enemy, the Turanians, the young man received a kind of enlightenment. When he was young, a mad visionary had predicted that he would be a king without a crown, but more powerful than all other monarchies, for he would be crowned by the Sun.

Ardyap then retired to the mountains, where he received the initiatory teachings of a patriarch named, according to legend, Vahumano. At this point, he changed his name to Zaratustra or Zoroaster, which in ancient Persian means 'Golden Star' or 'Splendour of the Sun'.

Priest of the Sun, heir, perhaps, to the secrets of Atlantis, Vahumano taught his disciple and made him the apostle of Ahura-Mazda, the luminous god of Iran.

According to Persian books, remnants of which have survived to this day, Zoroaster then glimpsed the theory of two opposing worlds: Ahura Mazda was the good principle, and Ahriman, god of the Turans, worshippers of darkness, was his opposite; he who propagates the cult of the serpent, who arouses envy, hatred and tyranny. It is not surprising that the supporters of Arianism saw him as the enemy of the race of the pure and the strong, namely the primitive Aryans.

Zoroaster, according to legend, spent several years in meditation, dressed only in an animal skin and with the rock eagle as his only companion, having found refuge in a remote cave in the mountains. Tormented by loneliness, which caused him to have frightening visions, Zoroaster finally emerged victorious from this ordeal. Ormuz, the solar verb, appeared to him in a vision. Some contemporary authors passionate about modernity have not hesitated to claim that Zoroaster had been visited by extraterrestrial beings, described as angels and glorious bodies. We leave the responsibility for such claims to them.

The fact is that this revelation deeply impressed the recluse. Encouraged by a new fervour, Zoroaster descended once again among his people. Converting his native tribe, he spread the sacred word throughout Iran, preaching three principles that are the animating core of his work: purification, work and combat. Purification of the soul and body through prayer and the worship of fire; working the land with the fertilising plough and cultivating sacred essences, cypress, cedar and orange trees; fighting against Ahriman and the Turanians lost in darkness.

Won over by enthusiasm, galvanised by the word, having found the source of their distant past and their future, the Aryan tribes resumed their struggle against the Turanians, whom they gradually managed to drive back beyond the mountains after forty years of fighting and sometimes indecisive vicissitudes.

On the threshold of death, Zarathustra, like all great initiates, had the

foreknowledge of his people's future. He saw splendid Nineveh, in the form of a wild buffalo, trampling the surrounding peoples and causing the pure Aryans to flee; triumphant Babylon, in the form of a fire-breathing serpent, repelling the attacks of the eagle of Ormuz; finally, the winged lion, symbol of the Persians and Medes, successors of the Aryans, marching victoriously at the head of a countless army. But suddenly, the magnificent lion was transformed into a ferocious tiger that began to devour its own children, causing desolation and death to the very depths of sacred Egypt and the sanctuary of the Sun.

If this vision, as it has been transcribed to us, really took place, it is astonishingly realistic. Indeed, history unfolded according to the plan envisaged by the Apostle of the Sun. Despite his gifts, however, Zoroaster lacked a cosmogony, a universal vision. This is what Manes provided.

3. Manes and his school.

Manes, 'the apostle of light', was born in the third century AD, in the year 216, according to Persian chronicles. His existence is confirmed by various texts, the most important of which is the Acts of Aquila, bishop of Kashkar in Mesopotamia, who had philosophical conversations with Manes. A descendant, on his mother Miriam's side, of the Parthian Arsacid dynasty, Babylonian by birth but of Iranian race and aristocratic lineage, Manes, or Mani, found his religious inspiration in Mandaeism, a sect of the pure to which his father Patek belonged. A very bright boy, Manes devoted himself at an early age to meditation and spiritual activities.

At the age of twenty-four, Manes had his great revelation. Breaking with his father, he considered himself the heir to the successive messengers: Buddha, Zoroaster, and Jesus. After an initiatory journey to India, where he assimilated the science of the Brahmins, Manes returned to preach his doctrine in Iran ^{and}.

The new religion benefited from the protection of King Sapor I (of the Arsacid dynasty, linked to Manes' family). But after the sovereign's death, persecution fell upon the Manicheans. In fact, power had just passed into the hands of the Sassanid dynasty, and the new monarch, Bahram I, detested Manes. Arrested, imprisoned, and weighed down with heavy chains, the prophet died on 26 February 277, after twenty-six days of terrible agony. Legend has it that he was flayed alive, after which his skin, filled with air, was hung on the gates of Ctesiphon.

The fact is that Manichaeism remains the most persecuted religion in history, and yet the sect's expansion was prodigious. In the West, Egypt suffered its influence in its Christian communities, as well as in its pagan schools of philosophy; later, Palestine and Rome. In the East, Manichaean doctrine spread as far as China, where it enjoyed great success until the time of Genghis Khan. In the 4th century, the heresy took hold in North Africa (St Augustine was a Manichaean from 373 to 382); in Asia Minor, Greece, Illyria and even Gaul and Spain. In the 5th century, Manichaeism declined under persecution by the state and the Church and remained in the shadows until the following century. However, in the 8th century, it gave rise to the Paulicians of Armenia, and then to the Bogomils, predecessors of the Albigensians and Cathars within the Gnostic movement.

Given the success of this religion, it is worth taking a closer look at it and delving deeper into its doctrine.

As a religion, Manichaeism is radically different from Christianity, even though certain texts are common to both systems ^{s^[53]}. Manes' first and foremost dogma was that of two principles: good and evil. In this he agrees

Buddhists, Persians and Christians. But he traced the struggle back to the origin of things and did not accept that the world had been created out of nothing. According to him, an eternal matter had been set in motion by the good principle, which was constantly disputed by the evil principle. The world was procreated by Christ; that is, by the divine essence infused in creatures. In time, the victory of good would be complete; all things would be purified.

This last doctrine is precisely that of Zoroaster, referring to the final victory of Ormuz over Ahriman.

Although Manes was not a Christian, he acknowledged Christ, but did not accept that he had taken on human flesh, that he had been born, that he had suffered.

For this reason, Theodore rightly says that *the Manicheans called Christ the Sun of this world; for them, Christ was not the body of the Sun, but was within the Sun as the father of inaccessible light*. This is also taught by St Augustine; in this respect, the Manicheans were pure Zoroastrians, and could accept, in a mystical sense, the then widespread cult of Mithras.

Manes had little regard for the prophets of the Jews, in whom he found many errors. He levelled various accusations against the ancient patriarchs and found, even within the Decalogue, the worship not of one God, but of several and even a great number of them.

These Manichaeic assertions are difficult to sustain; however, we only know Manes' doctrine through his detractors, which is due to the fact that the Christian Church destroyed all his manuscripts. Nevertheless, it can be said that Manichaeism was a Gnostic religion, since, in addition to the fact that Manes himself expressly acknowledges some links with two great Gnostics of the second century, Marcion and Bardesane, the doctrine of the apostle of light, with its initiatic hierarchy

-initiatory [hierarchy](#) and its dualistic conception of the world, which is both a theogony and a cosmogony, unfolds into a universal science of divine, celestial and infernal things, where all transcendent realities, as well as physical phenomena and historical events, find their place and explanation.

As in early Christian gnosis, Manes recognised an intermediate world that stands between matter and the spirit of God, 'the Father of Greatness', a world composed of higher hierarchies, in the image of the Cosmos, the best known of which are angels, archangels and eons, whose existence, at least as far as the former are concerned, is recognised by Christianity. The Manichean considers himself to be 'projected' into an evil world, to which he is, in essence, alien, belonging to the race (*genos*) of the *elect*, *the unshakeable*, *the superior*, *hypercosmic beings*. If he feels displaced, 'in exile', in the world below, according to the expression of Serge Hutin (*The Gnostics*), it is because the Manichean, who is a Gnostic, 'feels within himself the lacerating nostalgia for the original homeland from which he has fallen'. 'You do not come from here, your origin is not from here, your place is the place of life'([\[55\]](#)) .

Manes died leaving behind "as in his cosmogony, a human soul yearning for purity, knowledge and freedom"^[56] , even though his message seemed to have been swallowed up by the wave that "pushes humanity towards materialism and darkness"^[57] . However, not everything disappeared, as Catharism took up the banner of the Manichaean tradition, and Manes' main inspiration, Christian Gnosticism, survived him, sometimes taking up themes dear to the apostle of light. It is this Gnosticism, whose main aspects we are going to study, that are very important for the evolution of esoteric thought, which is at the heart of our subject.

4. Christianity and Gnosis

We have already defined Gnosticism in its traditional aspect, saying that it was the aspiration to a higher science. After studying the Gnostic precedents within the Great Tradition, citing Brahmanism and delving into the doctrine of Zoroaster that gave rise to the Manichaean synthesis, we arrive at Gnosticism proper, which is the offspring of Greek thought and, singularly, Pythagorean thought. We will see how this Gnosis managed to penetrate the heart of Christianity, with its old neo-pagan background, only to finally perish, drowned by the dogmatism of the nascent Church.

Greek philosophy—which today we tend to forget—played a role in popularising esoteric doctrines. The thinkers of Antiquity, who were also wise men, had in fact felt the need for two doctrines: one public, the other secret. If ancient science produced physicists such as Thales of Miletus and legislators such as Solon and Draco, it also had an initiator of the first order: Pythagoras. The latter never wrote down his secret doctrine except in the form of esoteric signs and perfectly elaborated symbolism.

It is not surprising, then, that he was cited as a model by the Neoplatonists of Alexandria, the Gnostics themselves, and as a precursor by Christian patrology.

Indeed, his doctrine is the first synthesis around a central theory: in it we find the occult doctrine of Egypt, clarified and simplified by Greek genius. In particular, the connection with Hermes Trismegistus is evident here: once again, the law of mystery conceals the great truth, and absolute knowledge can only be revealed to the initiated.

At this stage of reasoning, we cannot fail to relate the principle of Pythagoras to the Sun of the ancient Egyptians, when the prophet of the religion, the high priest of Amun Ra, from the top of the temple of Thebes, revealed knowledge to the new initiate; recalling the passages from *the Book of the Dead*, they gained access to knowledge, sustained by the vision of the three pyramids and the stars that were described to them as their future dwellings. And if a part of the veil of Isis had been lifted, only to fall again immediately, they could nevertheless experience the satisfaction of having glimpsed the supreme mysteries. Furthermore, once the initiation was complete, he became a priest of Osiris, that is, a guardian of sublime knowledge.

Pythagoras' stormy life is, in some respects, similar to the image of the boat of Osiris, launched into the raging waters, as the Egyptian initiate might have imagined it wandering down the River of the Dead; nevertheless, Pythagoras continued on his course without ever allowing his boat to drift at any point in his existence. He saw Cambyses, at the head of his Persian armies, invade and plunder the sacred temples of Memphis and Thebes, and destroy the temple of Amun. But

Pythagoras' ordeal was not yet over: Cambyses had him interned in Babylon, at that time a symbol of the influence of the Hebrew prophets and the mixing of peoples in the midst of which despotic Asia triumphed.

These trials taught Pythagoras that all religions stemmed from the same truth: in esoteric science, he possessed the key, the synthesis of all these doctrines. The experience he had acquired showed him a humanity threatened by Asia because of the ignorance of its priests, the obtuse positive science of its scholars, and the chaos of its democracies. Finally, he was able to return to his homeland.

Back in Greece, Pythagoras had long conversations with the Hellenic priests: he spoke to them of his Egyptian initiation, of the mysteries of Osiris and of Babylonian occultism. Only after training inspired priestesses and making Delphi a centre of spiritual life and action did he leave for Magna Graecia and Croton, where, with thirty of his disciples, he was to meet his death. But the goal had already been achieved: the Pythagorean school lasted another two centuries, and its teachings have come down to us through his disciples.

The chain of great initiates was not broken with the disappearance of Pythagoras: the Athenian Plato would take up the torch of knowledge. Thanks to the Greek Argitas, Plato was able to obtain a manuscript by Pythagoras s^[59]. Plato's *Timaeus* is, in this sense, a true condensation of Pythagorean cosmogony.

The era in which the Athenian philosopher lived was at least as turbulent as that of his teacher: the naval defeat at Aegospotami and the conquest of Athens by the Spartans, crowned by the arrival of the Thirty Tyrants and the funeral knell of Athenian independence.

Plato's *Timaeus*, by creating a true philosophical sanctuary, opened an "antechamber" to the great initiation. This is why the Academy of Athens, founded by the divine Plato, was continued in the great school of Alexandria, whose main representative was Plotinus (205-263).

The latter, a Neoplatonist par excellence, collected the tradition of paganism in the *Enneads*. His spiritual son, Iamblichus, Plotinus' successor, who lived in the fourth century, attempted to establish a new link, in the *Mysteries of Egypt*, with the esoteric tradition of the priests of Amun; but his efforts were stifled by triumphant Christianity.

This explains why, in order to combat the influence of the Church, the Gnostics had to seek refuge within it, which brings us to Christian Gnosticism, or Gnosticism proper.

Consequently, we can understand the doctrinal efforts made by the Church from the second century onwards to rid itself of this invasion, which attracted all the elevated spirits of the Christian community.

The gnosis of the early centuries is poorly understood, as the Church hastened to erase all traces of it, which should come as no surprise.

Specialists in Christian Gnosticism distinguish two main branches:

- Syrian Gnosticism.
- Alexandrian Gnosticism.

Within the first, the main representatives were Simon *Magus*, Saturninus, and the Ophites.

In the second, we find Basilides, Valentinus and his disciples, Carpocrates, the Docetists, etc.

There is no doubt that this movement represented a great danger to the Church, because there was a threat of dividing it into multiple sects or chapels that would escape the control of the priesthood. Nevertheless, the Gnostics were superior spirits; these men provided what experience should have brought (in part) to the Church, and which it completely lacked: a cosmogony, a philosophy of Christianity, as well as the establishment of its relations with paganism and Judaism; in a word, Gnosticism brought the Church a deeper understanding of its faith.

But this sophistication of the ecclesiastical movement was to lead to its downfall. The Church, in fact, sought the pretext that this philosophy replaced Revelation in order to condemn this attempt by paganism to live under the protection of the Church.

In relation to Christianity, Gnosticism seeks to place itself in a position of superiority. Likewise, Gnostics do not attempt to deny the exemplary value of Christ; they see in him either a divine creature, devoid of carnal existence, whom we could call perfect, or simply a man endowed with great spiritual strength and the intuition of wisdom ^[60].

Second-century Gnosticism, which we know thanks to Simon *Magus* and which developed in Syria, seems to be strongly marked by Hebrew and Eastern influences, while Alexandrian Gnosticism stems from Greek philosophy, the daughter of enlightenment, and the sacred science of ancient Egypt. Certain attitudes, however, attest to a common source for both schools of thought; above all, this is the rejection of the Old Testament, the Law of Moses and his scrupulous Decalogue. In this ethic, morality would not prevail over the wisdom that comes from knowledge. As we have suggested, there is a certain continuity between pagan mystics and Christian Gnostics, evidenced by the common use of certain highly characteristic symbols, the main ones being the *cup* and the *book* (volume), which convey revelation. However, as we have emphasised, Christian Gnosticism, and particularly Syrian Gnosticism, remains imbued with the Orientalism ^[61] characteristic of the Hebrew tradition or, more broadly, of Semitic cults, in their manifestations that resort to the cult of the Great Mother or feminine principle. *The Gospel of Eve and Pistis Sophia* in particular (the only Gnostic text that has come down to us in its entirety) are marked by Hebrew influence and multiply secondary entities, ancestors of the many demons of the Kabbalah.

The attitude towards sexuality is, however, opposed to Jewish and Christian ethics, and

imposes the Gnostic conception.

Almost all of them, following the example of Marcion, condemn any sexual relationship that leads to procreation, that is, to the imprisonment of new souls within matter. In fact, such an attitude requires careful consideration. While Gnostics strictly reject the act of copulation as far as initiates are concerned, they admit the marriage of simple lay people who can submit to the principle without allowing themselves to be dominated by matter.

This position is only understandable within a certain worldview. If one considers that, for Gnostics, humanity has lost the *key to knowledge* and has thus sunk into chaos, the goal of continence will obviously be to prevent the perpetuation of the dark kingdom until man has found the essence of his being and the original purity that glorified his luminous ancestors s⁽¹⁶²⁾.

Similarly, in Luciferian Gnosticism, particularly among the Ophites and Peratae, there is a reminiscence of *primordial knowledge*: the serpent in the Bible is no longer considered a symbol of evil, but rather a messenger of the God of light, or even the God of light himself, namely the Logos. While the demiurge had imprisoned Adam and Eve in a miserable world, Lucifer brought them the science of good and evil, that is, the saving or divinising gnosis.

Gnostic thought, imitating the form of the serpent, is not linear but circular; it goes from God to God, through the world born of Him; from spirit to spirit, passing through matter; from life to life, through death. The One produces the All, and the All returns to the One. This is the meaning of the ancient symbol of the serpent biting its tail. This is "the river that flows into itself" of the German mystic Eckhart.

The Gnostic is convinced that man can discover the intimate secret of the unity of the world, provided he commits himself to the backstage of the cosmic theatre and mobilises all the effectiveness of his spiritual powers to tear away the veil of Maya.

For Gnosticism, faith is not enough, and indeed has no intrinsic value.

Through the complexity of the deliberately convoluted myths, we can perceive a continuous line of thought that becomes much clearer in the more elaborate manifestation of Gnosticism; we refer to Basilidian philosophy, and for this reason, after this quick overview of the Gnostic movement as a whole, our examination will focus more specifically *on the study of Alexandrian Gnosticism and Basilides*.

Indeed, we will see that the Basilidian point of view has been taken up by modern German philosophy, and particularly by the Thule Society, whose members included Rosenberg and Dietrich Eckart, Adolf Hitler's main initiator. This justifies the interest in this school.

For Basilides, chaos is the work of the demiurge (a creature that seeks to imitate

God), but God, through his action, animates matter; hence the intimate mixture of the two principles, light and darkness, within the material world. Man, thanks to the spirit that illuminates his soul, is the possessor of light and can attain knowledge, provided he does not yield to the world of darkness, which is also within him and around him through the reign of material degeneration and the return to chaos, in the corruption of blood and the triumph of quantity over the aristocratic principle.

On the scale of creation, man is furthest from chaos and disorganisation; similarly, among men, some races formed by *the chosen ones* are closer than others to the divine spirit. Among these, and at the pinnacle, is the white race, which is the culmination of creative thought; it will be given dominion over matter and the Cosmos, remaining faithful to the principle of purity that it embodies.

For the Gnostics, and in particular Basilides, 'all living evolution consists of differentiation and separation, in a breakdown of originally mixed materials'.

A very modern conception: for Gnostics, the spiritual world is an archetype that has its origin in the material world, moving further and further away towards the infinite and the immaterial, according to the otherwise incomprehensible expression: "As above, so below." Thus, Basilides sees the world as an organised and hierarchical whole, where matter is not radically separated from spirit. At the top reigns the spirit, which is the Logos: divine thought, which is self-aware; below, extends the 'neuma', which is thought that is unconscious of itself, but of a purely spiritual essence; then there is the ether, a part that is different, only in degree, from the soul of the material world; the neuma is represented as the soul of the world that surrounds the terrestrial universe; Christianity gives it the name of the Holy Spirit.

According to Greek philosophy and the terminology of Empedocles, 'birth does not exist for any mortal being, nor does there exist an end that would be death. Everything is simply a mixture and change of elements. Birth is the name that men have invented. When the elements mix and come to light, both in men and in wild beasts and in plants and birds, this is called birth; when the elements separate, it is called unfortunate death.'

In this way, substances begin to organise themselves according to the purely mechanical laws of their respective gravity. The spirit, which, for Basilides, is material and composed of very fine atoms, rises and hastens to return to its origin. The pneuma, which is already a more opaque matter, spreads around the world like an outer envelope. The ether rises and spreads over the pneuma. Next comes the air, which fills the next region. So far, nothing more than a purely physical process. But because each of these elements contains an elemental spirit, scientific cosmology is transformed into a

mystical-religious cosmology. Thus, Gnosticism reconciles, in a vision that is not without grandeur, what modern science has sought to separate (contrary to what its enemies have claimed, presenting it as a doctrine of death and annihilation).

But the evolution of the world is not yet complete. The last part of the Cosmic Spirit must rise towards the universal spirit; only then will harmony be restored and the world will have found its completion thanks to the establishment of a normal hierarchy: spirit, soul, body. It is a matter of mutual interpenetration, just as the body, soul and spirit of man come together in an organic unity. The work of salvation consists in instructing creatures about their true nature, about the whole of creation as it was intended by God, but which has not been able to come to fruition.

Once again, it is knowledge, 'gnosis', that must save man, and not blind faith.

All of man's sin lies in his desire, which leads him to want to transgress his nature. Every aspiration against nature, whether it be pure asceticism or the desire to transcend the limits set for man by Nature and the concordant will of God, every aspiration of this kind throws man back into ever-renewed suffering. Every unattainable desire must therefore be curbed by reason, and above all sexual desires, at least for the minority, since the reproductive instinct represents the central function of man. Basilides, and later St. Isidore, see in love an abnormal, natural but unnecessary desire that distracts man from his nobler destiny; for them, nature and therefore morality consist in satisfying the reproductive instinct without any love. In this, Basilides finds support in Plato. With regard to transmigration, the *Timaeus* cites, among the rational impulses that man must overcome in order to escape the cycle of births, the mixed love of pleasure and pain.

In this sense, the Basilidian point of view is in line with that of the German poet and philosopher Richard Dehmel, as well as with the mystic master Eckhart^[63].

For Basilides, there was a fall in the descent of the germ, followed by an ascending evolution.

This philosophy, in fact, is closely related in many ways to paganism, whose wisdom the Gnostics do not reject. The name of this God is similar to the pagan Mithras; in fact, the name Abraxas, which means god, when the numerical values of each letter of that word are added together, gives the number of days in the year, that is, the time it takes for the Earth to orbit the Sun. Now, the term Mithras has the same numerical value. The Sun is Helios, and Mithras Abraxas is the archon that contains within itself, in a single unit, the entire solar circle. Mithras and Helios are in a father-son relationship. Mithras is the great god; Helios is his logos, thanks to which he develops, creates the world and plays a mediating role between man and God, as attested by the liturgy of Mithras and the speech of

Emperor Julian on Helios the king.

Finally, Basilides' metaphysics is a highly elaborate pantheism, heir to Greek philosophy, which leads to a completely original system.

These principles were later taken up, and Goethe, who was an initiate, used the Gnostic image, developed by Basilides, of the intermediate worlds that separate man from his principle, which is God. It is the 'legion, well known, which spreads like a storm around the vast atmosphere, and which everywhere prepares man for an infinity of dangers. The band of spirits from the North sharpens triple-pointed tongues against you. The one from the East dries up our lungs and feeds on them. If they are sent by the deserts of the South, they pile flame upon flame around your head, and the West spews forth a swarm of them that first freezes you and then devours you, your fields and your crops. Ready to cause harm, they will gladly hear your call, and even obey you, because they like to deceive you; they announce themselves as messengers from heaven, and when they lie, they do so with an angelic voice. (*Faust*). Like Hildegard, Goethe draws from a common source: the Gnostic *Weltanschauung*, in which all entities that exist between God and man — evil angels, spirits of the spheres and stars, winds, etc. — occupy a very important place. God can only intervene in the Cosmos from the outside, sending God's thought, the Logos, which will bring knowledge to men. Man can only find the way if he encloses the whole world within himself: *he is a microcosm within the macrocosm*: he is composed of matter, but he also contains the Logos, the divine spirit that reigns over the higher regions of the Cosmos. From Earth, man rises by his own efforts to the Moon, passing through the hostile realm of demons: the ionospheric layer that sends waves back to Earth. Thus, thanks to science, the modern epic of the cosmonauts incorporates the Gnostic vision of evolution. Armstrong, the leader of the first lunar expedition, is a believer, and his thoughts during his astral journey were directed towards God.

Faced with the danger posed by this resurgence of neo-paganism, which was particularly noticeable in Basilides, the Church reacted and, at the Council of Nicaea in 325, Gnosticism, with its various schools, was condemned en masse. As Leisegang points out, Gnosticism belongs to the Greek spiritual atmosphere. Born of Hellenic philosophy, the Gnostics renounced their origins by cloaking their doctrine in Eastern garb, according to a practice that has been common throughout history. Modern science has reversed this relationship, investigating the main motifs of Gnosticism in Eastern religions. Abbé Barbier, a specialist in the study of secret societies and their influence within the Church, has understood the Gnostic phenomenon well when he writes: "The role of the Gnostic Church is to preach a doctrine *of the superior human race, which has not been corrupted by the Semitic races*, and which conforms with the utmost fidelity to the teaching of Christ the Saviour"^[64].

This judgement on neo-Gnosticism is by no means unrelated to our subject: appearing in the second century AD, Christian Gnosticism was banned at the same time as the Neoplatonic schools, but found its most beautiful expression once again in Catharism in the twelfth and thirteenth centuries. Harassed for a second time, neo-Gnosticism was to be "reborn" at the end of the 19th century under the guise of science, but in reaction against "scientific progress". The link between this renewal and Nazism is undeniable.

But that is not our purpose in this chapter. If Gnosticism has been able to develop and perpetuate itself like an underground river, it is because there were, and still are, no doubt, 'centres', temples where knowledge is preserved and from which orders are transmitted. It is to this historical investigation that we wish to lead the reader.

CHAPTER III: THE CENTRES OF INITIATION

1. Sanctuaries of Antiquity

Since the earliest times, men who wished to acquire knowledge had to undergo the trials of initiation, but these could not take place just anywhere. Temples were needed to teach and 'schools' of Sages to impart this teaching. This is the *raison d'être* of the centres of initiation, privileged places where the essence of knowledge was concentrated in the hands of priest-sages: pontiffs, druids, Brahmins or lamas.

In ancient Egypt—and we know of no older college of initiates—among the numerous shrines there were various initiation centres ^[65], both in Upper and Lower Egypt.

Until the invasion of the Persians led by Cambyses, Thebes, the sacred city, kept the secrets of the high priestly science locked away in its temples.

The sanctuary of Ptah, consecrated to Osiris, god of the Dead, was run by a particularly wise clergy. In this Holy of Holies, the priests had the power to evoke the Sun of the dead, the Sun of Osiris, which guides the deceased to their final resting place and can drag the living into the realm of death. Cambyses, in his ignorance, wanted to be initiated into these mysteries, and when the priests of Thebes, fearing to offend the gods, refused to evoke Osiris for the great king, he had them murdered on the spot. Cambyses then went to Memphis—where Plato had studied wisdom—to the temple of Sais, the only place where the sovereign could also be initiated into the vision of Osiris.

Plunged into a lethargic sleep thanks to a liquor extracted from the flower of nepenthe (a drink that was supposed to facilitate the "journey"), Cambyses, lying in a sarcophagus, did not leave there until he died mad in the Syrian desert, where, overwhelmed by the unbearable vision, he sought refuge. Indeed, one cannot reach the supreme stage of knowledge without lengthy preparation, on pain of falling 'through the looking glass'^[(66)] losing one's mind or one's life. In the test, each neophyte risked his life and soul, for on the base of the statues of Isis was written: 'No mortal has lifted my veil'.

Rare were those who succeeded in the seven trials required for initiation. Moses, whose fabulous destiny is well known, was initiated into the mysteries of Egypt, but according to Gérard de Nerval's version, he succumbed to the final test, which was that of chastity. This is why, having sinned, he was deprived of the honours he so desired. His pride wounded, Moses rose up in open warfare against the Egyptian priests, fought them on the field of science and miracles, and ended up liberating his people.

Orpheus and Pythagoras had to undergo the same tests, but the latter emerged victorious. The priests welcomed him into their sacred college. Having become a great initiate, Pythagoras, after visiting India,

where he gathered the teachings of the Brahmins, and also Gaul, he returned to Greece, where he founded the sanctuaries of Delphi and Eleusis, with the aim of perpetuating esoteric knowledge. Apollonius of Tyana, in the first century, and Manes also travelled throughout the West and the East, visiting all the places where they could learn.

The German neo-Gnostic sects, whose existence we know, took up this idea that Moses and the Hebrews, by revealing the secrets of Egypt, had become adepts of black magic, while the Greeks, followers of the priests of Amun, possessed white magic.

It is well known that Rudolf Hess, who spent his entire youth in Egypt, later became Hitler's right-hand man. This man was part of the esoteric Thule movement, the secret inspiration behind Nazism.

Wisdom was not only the heritage of Egypt, even though this country had contributed great secrets. There were also wise men in Gaul: the Druids, who are unfortunately too well known for the distorted and ridiculous image that history books have left us with.

For Maurice Magre, "without a doubt, the Druids of Gaul must have represented one of the highest peaks of spirituality that men are capable of reaching"^[67]. Pythagoras himself, as we have said, went to the Celts to receive the teachings of the "wise men".

"For, however savage the peoples might be, and even if he had nothing but his cloak and his staff, he who was born under the star of knowledge found, from India to Ireland, places of wisdom and instruction where he was given a password that allowed him to advance a little further"^[68].

"The Druids probably set out from a centre located in Ireland, a centre which, in its origins, must have been nourished in Asia, as demonstrated by the great similarity between the organisation of the Druids and that of the lamas"^[69].

Respecting the Gallic gods, Tautates, Esus, and Terania, the Druids became doctors, judges, and teachers, while imposing themselves through their high spirituality.

These men lived ascetically like Tibetan lamas or Christian cenobites, far from the hustle and bustle of the cities, dwelling deep in the forests that then covered France from the North Sea to the Mediterranean. Forming colleges of instruction, veritable "oases of thought" amid general ignorance, the druids religiously passed on their knowledge. Despising human constructions, their temples were the forests of great oaks, and their colonnades, the trunks of centuries-old trees. They respected life in all its forms, believed in metempsychosis, did not hunt any animals, and built light huts for fear of hurting the soul of the trees. They also knew the language of animals and birds, which we have forgotten, and were in communication with Nature. They also despised gold, a symbol

of envy and greed among men, and they proclaimed it cursed, prohibiting its circulation in Gaul for a long time. When the Tolosates, after their victory in the East, brought back gold from their plundering, they were ordered to throw it into a lake. The church of Saint-Sernin was built on the site of this lake.

The Druids also taught the scant value of earthly life compared to the afterlife, and contempt for death. Sacred suicide was lawful and regulated, which led to thoughts of human sacrifice.

In short, little is known about them, except for a few truths, since their teachings were oral and have been lost forever; but if Pythagoras and Apollonius of Tyana deigned to visit them, this indicates the high reputation they had acquired in ancient times.

The Druids disappeared mysteriously, just as they had come, in the first century AD, gradually driven away by the Roman legions. With their long white robes, they perhaps left traces of their ancient knowledge in the forests ^[70].

2. Agartha and the King of the World

Parallel to the Egyptian tradition and in ancient times, there is another, no less ancient and important, current, where we also find numerous traces of a common source. These are the sanctuaries of Central Asia and Tibet, the roof of the world that some also consider to be the heart and centre of the world. The Tibetan tradition is known today through numerous works that have been available to the public for fifty years. Given this wealth of information, we thought it would be useful to summarise it.

A very small number of Westerners have been initiated in the monasteries of Tibet. They often recount the same legendary story told by the lamas.

One tradition states that after the great cosmic catastrophe in which Atlantis sank, there were some men who escaped and devoted themselves to the task of perpetuating the moral heritage of humanity. They had taken refuge in the heights of the Himalayas. There they hid the astronomical tables, the documents engraved on metal sheets, everything that represented the elements of knowledge. And from there, they spread throughout the barbarian world.

The writer J. Marqués-Rivière, who has consistently denounced Freemasonry as a spiritual imposture, is also known as a specialist in Buddhism. In this regard, he points out that monastery libraries contained documents of extreme importance to the history of humanity. These scrolls, hidden in caves, were later stolen to prevent them from being vandalised by Chinese invaders.

According to other authors, the reconstruction of the entire history of our Earth would have been taken from the famous *Akashic Records*. It would suffice for the initiates to immerse themselves in ecstasy to retrace the journey through time and reconstruct the past of humanity. For our part, we believe that things are somewhat more complicated. If Central Asia, the land of choice for the primitive Aryans, has been able to harbour and preserve part of the tradition and science of our distant ancestors, this is by no means a magical process. Magic, in essence, is only there to sow confusion and allow for all kinds of extrapolations.

The history of Tibet dates back thousands and thousands of years (12,000, according to Colonel Churchward). Before this time, according to this tradition, Tibet was at sea level. According to T. Lobsang Rampa (*The Third Eye*), the land around Lhasa contains fossilised fish and shells that prove this marine invasion. Thus, for unknown reasons, after the disappearance of the Hyperborean continent, swallowed up in a volcanic cataclysm, some members of the supreme initiation took refuge in what is now the Gobi Desert, which was then fertile and prosperous, developing a highly advanced civilisation there. Approximately twenty centuries

later, a new catastrophe, this time triggered by human activity, turned this territory into a vast desert. The survivors of Hyperborea would then have taken refuge in present-day Tibet, which was almost at sea level. Then, wishing to hide from the eyes of the uninitiated, they would have buried themselves in a network of underground passages and caverns in the Himalayan massif. Let us say right away that we are sceptical about the account of these hypothetical events. The legend, however, must have some basis in truth, since Lobsang Rampa reports, in a work already cited, surprising facts that may not be unrelated to our legendary history. After the last phase of his initiation, the young lama was led by the abbot to a deep underground chamber. After recounting his descent into the heart of the earth, Rampa describes these secret depths:

In the centre of the cavern stood a black mansion so brilliant that it seemed to me to be built of ebony. Strange symbols and diagrams, similar to those I had seen on the walls of the underground lake, covered its walls. We entered the house through a tall, wide door. Inside, I saw three black stone coffins decorated with engravings and curious inscriptions. They were not closed. As I looked inside, my breath caught in my throat and I suddenly felt very weak.

"Look, my son," said the oldest of the monks. "They lived like gods in our country in the days when there were no mountains. They roamed our land when the seas washed our shores and when other stars shone in our skies. Look closely, for only the initiated have seen this."

I obeyed; I was both fascinated and terrified. Three naked bodies, covered in gold, lay before my eyes. Two men and a woman. Each of their features was faithfully reproduced in gold. But they were enormous! The woman was over three metres tall, and the tallest of the men was over five metres tall.

According to the author, long before historical and even prehistoric times, the Earth was much closer to the Sun. The days were shorter and warmer. Great civilisations were created. But a rogue planet collided with our globe, altering its orbit. The Earth began to spin in the opposite direction, causing unspeakable catastrophes, raising the seas, sinking the land and causing the elevation of Tibet, which was suddenly projected 4,000 metres above sea level. This account differs significantly from our first version, and we do not even know the identity of the author of the book, who remains unknown. Let us point out, however, that the myth of a marvellous civilisation and a lost continent is a constant feature at the heart of Tibetan tradition.

But let us return more specifically to the subject that concerns us, which relates to the mysterious underground cities that form Agartha or the centre of the

world.

René Guénon, the famous philosopher of esotericism, in his important book *The King of the World* (1927), believes in the existence of a hidden spiritual centre from which the higher orders destined for the great initiates of this world originate. The followers of the Vrill society and the Thule group passed on this belief, which they instilled in Adolf Hitler, Rudolf Hess, if he needed it, and Rosenberg. Precisely in order to re-establish a link with the spiritual centres, Hitler commissioned the "Ahnenerbe", the SS research organisation, to organise an expedition to Tibet, led by the ethnologist *Standartenführer* SS Dr Scheffer, who was entrusted with the mission of discovering the origins of the "Nordic" race, which, according to Nazi theorists, of Indo-Germanic origin. The report of this expedition has not been completely lost. Excerpts from it exist in the microfilmed archives of the State Department in Washington. It would be interesting to find the full text one day.

For his part, J. Marqués-Rivière, a credible author who made numerous trips to India and was initiated into Lamaist Tantrism, recounts in his book *In the Shadow of Tibetan Monasteries* what the higher-ranking lamas revealed to him; according to the Primordial Tradition, the existence of the King of the World is perpetuated:

Thus, over all the Earth, and even beyond, reigns the *lama of lamas*, the one before whom Tashi-Lama himself bows his head, the one we call *Master of the Three Worlds*. His earthly kingdom is hidden, and we, the people of the "land of snows," are his people. His kingdom is for us the promised land, Napamaku, and we carry in our hearts the nostalgia for this region of peace and light. There we will all end up one day, and in the not too distant future, for our oracles are certain. But one day, to save the eternal tradition from possible desecration, we will flee from the invaders of the North and South and hide our writings and our doctrine once again [allusion to the Chinese invasion] (...). Unchanging, this monarch reigns over the hearts and souls of all men. He knows their secret thoughts and helps the defenders of peace and justice. He has not always been in Napamaku. Tradition says that before the glorious dynasty of Lasa, before the wise Pasepa, before Tugkapa, *the omnipotent master reigned in the West on a mountain surrounded by great forests* ^[71], in the country now inhabited by foreigners. Through his spiritual children, he reigned over the four directions of the world. *At that time, the flower existed on the swastika... But the dark cycles persecuted the Master of the West, who came to the East, to our people. Then he removed the flower, and only the swastika remains, symbol of the central power of the jewel of Heaven.*

Let us note that in this very important passage, the swastika is placed at the centre of the myth of Agartha. Indeed, the wheel is a symbol of the world rotating around a fixed point, a symbol that is transcribed by the swastika. But in the latter, the circumference of the circle representing manifestation is not drawn, so that it is the centre itself that is directly designated: the swastika is not a figure of the world, but rather of the action of the principle with respect to the world.

René Guénon has very well explained Nazi thinking with regard to Agartha, although he has not referred to it. But there are many curious coincidences. Thus, for both this author and the Nazis, Hyperborean Thule represents the first and supreme centre of our current cycle or Manvantara.

All other sacred islands are merely images of this one. Thule is still called the White Island. In India, the White Island is considered the seat of the blessed, which clearly identifies it with the land of the living. René Guénon did not invent anything, since the Frenchman Saint-Yves D'Alveydre, in a posthumous work entitled *Mission of India*, published in 1910, describes a mysterious initiatory centre already designated by the name of Agarta. Naturally, the book is full of implausible things. However, the Russian Ossendowski, who is anything but a dreamer, recounts in his work *Beasts, Men and Gods* (published in 1924) the tradition of the King of the World, which is still alive among the Mongolian peoples. According to this legend, the King of the World is to be found in southern Mongolia. Here is what a Buddhist prince tells Ossendowski: "This kingdom is Agartha. It extends through all the underground passages of the world. I have heard a wise Chinese lama tell Bogdo Khan that all the underground caverns of America are inhabited by the ancient people who disappeared underground. Their traces can still be found on the surface of the country. These peoples and these underground spaces recognised the sovereignty of the King of the World. There is nothing wonderful about this. You know that in the two largest oceans of the East and West there were once two continents. They disappeared under the waters, but their inhabitants passed into the underground kingdom " ([72]).

The author reports that numerous lamas confessed to him that they had seen the King of the World, although he himself had never seen him. This is confirmed by Marqués-Rivière, who claims to have seen an envoy from Agartha. The latter declares: "I am, my son, an envoy from the Kingdom of Life; our monastery is the immense Universe of the seven golden gates; our kingdom is in the three worlds of this cycle..." ([73]).

Whether reality or mystical fiction, Agartha remains an enigma to Western man. Whatever truth there may be in it, the myth of spiritual centres corresponds in Europe to the emergence of German occult groups in the 19th century. It is therefore not surprising that National Socialism took up this tradition.

However, the reference to the regions of Central Asia, represented as the source of all wisdom, is not in itself new. The legend has gradually taken shape, but its origins are ancient, as the Swedish enlightened thinker Swedenborg, who lived in the 18th century, attests to this when he states: "It is among the sages of Tibet and Tartary that the lost word must be sought." For her part, Anne Catherine Emmerich, the 19th-century visionary saint, makes Jesus an initiate of Tibet...

The fact remains, however, that after the collapse of the ancient world, the esoteric tradition was broken in the West. Part of the knowledge, saved from disaster, survived through Manichaeism and Gnosticism ^{([74](#))}. The other part was lost with the ruin of the sanctuaries and returned to the East, where, after a few decades, it re-emerged with new force. It is this that provides us with the abundant literature on India and Tibet.

Today, after the end of Catharism, we are forced to lose ourselves in the maze of Templarism, Rosicrucianism and even Freemasonry, in an attempt to rediscover the thread of Ariadne that will lead us to the neo-Gnosticism of the 19th and 20th centuries, a Gnosticism obscured by the development of a misunderstood theosophy, conceived as a pseudo-religion.

3. The Templars and the Rosicrucians

Pierre Chabert, and we agree with him on this point, maintains that there were three main Gnostic periods in human history:

- a) *That of the first three centuries*, catalysed by the emergence of Christianity on prepared foundations.
- b) *That of the Middle Ages*, with European Catharism and Templarism, Islamic Sufism, and perhaps the last glimmers of primitive Manichaeism in Asia Minor and the East.
- c) *Finally, the modern period*, which began with the Rosicrucians and lasted until National Socialism.

The Templars, as is well known today, dreamed of a theocratic Europe subject to an imperial messiah. To achieve this goal, it was necessary for all nations to be subject to a truth that transcended them: here we find again the idea of eternal knowledge.

It is indisputable, and cannot be repeated often enough, that the Crusaders' faith in the superiority of Christianity must have been significantly shaken by their military failures and by their knowledge of the mysticism of the Muslim Sufis, which was far superior to the crude beliefs held by the clergy. After the failures in the conquest of the Holy Land, an agreement with the Saracens was quickly reached (especially among the more intellectual Crusaders, including many Templars who had realised that Muslims were neither barbarians nor satellites of Satan).

In *Les Illuminés*, Gérard de Nerval writes: "It was the Templars, among the Crusaders, who attempted to forge the broadest alliance between Eastern ideas and those of Roman Christianity."

It has been rightly said that Palestine was a mystical pole, an ideal axis between two worlds: East and West. The very name of the Knights Templar had been chosen to evoke not only the Holy Sepulchre of the Christians, but also, with a view to the Jews, the Temple of Solomon, the sacred receptacle of wisdom and knowledge.

The great historian Michelet clearly emphasised this fact when, in the 19th century, he wrote: "The idea of the Temple, higher and more general even than that of the Church, was, in a sense, above all religion. The Church set dates; the Temple did not. Contemporary with all ages, it was like a symbol of religious perpetuity... The Church is the house of Christ; the Temple, that of the Holy Spirit."

Finally, to quote a great specialist in Templar history, John

Charpentier, we will quote this sentence, which perfectly summarises our position by capturing the idea that 'the reconciliation of the past with the present and the future, in the grand concept of divine unity', was the task that the Knights Templar had set themselves.

From this point on, it is therefore not surprising that the religious instruction of the soldiers of the Temple was accompanied by a secret initiation that sought to re-establish ties with the Great Tradition, the subject of our study. It was not until 1818 that an Austrian archaeologist, Hammer-Purgstall, published a work entitled *The Mystery of the Templars Revealed*. In this book, the historian demonstrated that the Order of the Temple had adopted Gnostic doctrine and practised its rites. In support of his thesis, Hammer-Purgstall cited four statues, preserved in the Imperial Museum in Vienna, which are said to have been were found in the houses of the Templars in that city.

Now, these are, in fact, Gnostic idols of a degraded Valentinian character; the most imposing is a pharaonic figure with a beard who, like the other three statues, displays all the characteristics of hermaphroditism. The inscriptions discovered on the figurines allude to fire and the bisexuality of the figures, which is a Gnostic trait. The reader, whom we have had to subject to Gnostic initiation, will understand that these are representations of eons, that is, divine emanations, intermediaries between the Creator and matter, according to Gnostic pneumatology.

Thus, the Templars are linked to this Valentinian gnosis. What has caused many historians of the Temple to express reservations is the fact that they were reduced (like Marqués-Rivière, for example) to assuming that "within the Templars there was a group with secret objectives of power and that they relied on rigorous esotericism". To support these theories, such historians point out that in order to speak of Gnosticism among the Templars, there would have had to be a militant gnosis at the time they lived, which, in our opinion, is not the case.

Now, in 1945, an Egyptian farmer from Luxor discovered, while cultivating his plot of land, an amphora which, when broken, scattered highly revealing scrolls. These documents, written in the Coptic language, date from the third century AD; they are sacred books of the Gnostics, in which we can see the 'Revelations of Hermes-Thoth', together with the 'Secret Gospels of Thomas and Philip'.

This provides proof that the ancient Egyptian religion was incorporated into early Christianity by the Gnostics, just as it had already been incorporated into Hellenism by Pythagoras and Plato. From this point on, there is nothing to prevent the Templars from appearing as neo-Gnostics who want to re-establish a link with the Great Tradition.

Anatole France, mocking the occultists' claims that they were connected to the most remote past through a secret lineage, recognised only

the Bavarian Illuminati in the 18th century as the authentic successors of such a lineage. This was, let us say at once, too hasty; we have already expressed our opinion on the "Illuminaten Orden" and its racist elements that heralded National Socialism. However, we must not forget the fundamental starting point represented by Gnosticism and its characteristic resurgences: the Order of the Temple and Catharism.

In our chapter on Wagner, we will see the complex intertwining of Catharism and Templarism, as well as the sacred union of the two 'heresies', to use a term so dear to the Church. For now, it suffices to raise the problem of this alliance in historical terms.

Indeed, we have briefly mentioned the attempt at an alliance with the Saracens that was offered to the Templars, in crucial terms, around the year 1180. At this time, the Muslims began to achieve military victories that would lead their leader Saladin to enter Jerusalem in 1187. Thus, a political and diplomatic question remained unresolved: 'Either a *modus vivendi* must be reached, or the war must be pursued to the bitter end'. Naturally, the Roman clergy favoured the latter solution, and momentarily achieved their goal.

However, in opposition to this, the King of England, Henry II Plantagenet, and his son Richard the Lionheart dream of sharing the Holy Land with Saladin. (It should be noted that it was Henry II's chaplain, Map, who was to write, in Britain, *Lancelot*, the romance of the Knights of the Round Table, that is, the story of the Holy Grail of the Cathars). Suffice it to say that Map was a Templar, a supporter (like all Templars, for that matter) of the union with Catharism against papal omnipotence. Indeed, to close the Templar-Cathar circle, it suffices to emphasise that Henry II's project found great support in the person of the Count of Toulouse, Raymond V, the 'king' of the Cathars.

For Raymond V, there are good reasons for this choice. Firstly, the King of France has just launched a crusade against his heretical subjects, the Cathars. This 'crusade' was to last many years. However, Raymond V controlled all the ports on the Mediterranean coast, from Marseille to Narbonne; trade with the 'daughter of Toulouse', Tripolitania⁽⁷⁵⁾ a Roman colony at that time, served as a derivative for the markets of the Occitan economy. In addition to these tactical and colonial reasons, there were cultural and sentimental motives: Raymond V's sister had become Saladin's wife, and all the troubadours would embark with their lords, Richard the Lionheart and Raymond, both princes and patrons of the courts of love.

These British and Occitan projects did not displease the Templars, who observed a very benevolent neutrality towards the Midi in the conflict between this region and the King of France and the throne of St. Peter. From then on, their policy would develop steadily in this direction: first and foremost, the election of the troubadour Robert de Sablé to the title of Grand Master of the Templar Order. He would be followed

by numerous Occitans at the head of the Order, until the fall of the Temple as a religious organisation. But in pursuing this policy, the monk-soldiers came into conflict with the King of France and the Pope, which proved fatal to them. It is too easily forgotten that their "headquarters" were in France and that the country of the fleur-de-lis was the eldest and most obedient daughter of the Church. As the political-religious order became extremely powerful, the search for new alliances against the King of France was bound to have a boomerang effect, insofar as the Pope would abandon the Order, which is what happened with Clement V. At this point, the Order collapsed.

Many historians of the Temple do not understand why this intelligent and courageous Pope did not oppose the true denial of justice that was the arrest and condemnation of the Templars by Philip *the Fair*, King of France. The reason they have ignored or kept silent is, in itself, worth all the others. Clement V, of Occitan origin, was what might be called a collaborator *avant la lettre*. Educated by his southern origins, he had instantly perceived the alliance of his compatriots – we refer to the Cathars – with the Order of the Temple. Clement V must have been linked to Philip *the Fair*, who had given him the papal throne and who, by the agreement of Saint-Jean-d'Angély, had reserved for himself, in return, the right to seize the considerable assets of the Templars. Then, at the Council of Vienne in 1311, this astonishing event occurred: while all the participants were expecting light to be shed on this mysterious Order of the Temple, they discussed, among other things, issues concerning the Vatican and the appointment of an archbishop in Beijing. The dissolution of the Order of the Temple the following year was accompanied by no explanation. In the same year (1314) that, faithful to their Gnostic destiny, the Templars went to the stake cursing their executioners, Pope Clement V and King Philip *the Fair* died, a few months apart, victims of a mysterious illness. Some time later, unknown individuals would cut off the right hand of the statue of Clement V that stands in the atrium of Bordeaux Cathedral. (In ancient canon law, mutilation of the hand was the punishment inflicted on parricides). For readers eager for mystery, suffice it to recall that the curse cast by the last Grand Master of the Temple, Jacques de Molay, against the Capetian dynasty was to find its final fulfilment on the day when the head of the unfortunate King Louis XVI rolled onto the sawdust of the scaffold. A spectator, who had rushed towards the guillotine, dipped his fingers in the monarch's blood and, picking up some clots, threw them at the crowd, shouting: "I baptise you, people, in the name of liberty and Jacques de Molay!". As for the curse concerning the popes, the Freemasons took it upon themselves to carry it out, proclaiming themselves, rightly or wrongly, spiritual descendants of the persecuted Order. For our part, we believe that the transition to Freemasonry took place through the Rosicrucians, an esoteric movement that is interesting to study.

4. The Order of the Rosicrucians

Cadet-Gassicourt wrote in *The Tomb of Molay* (1797): 'The day after Molay's execution, Sir Aumon t^[76] and seven Templars, disguised as masons, came to collect the ashes from the pyre... Then, the four lodges (Naples, Edinburgh, Paris and Stockholm) swore an oath to exterminate all kings and the Capetian race, to destroy the power of the Popes, to preach the freedom of peoples and to found a universal religion.' But these were only neo-Templars of Masonic obedience who recognised Pierre de Aumont as the true successor of Jacques de Molay; consequently, we cannot take this subsidiary legend into consideration. Today's Rosicrucians, for their part, consider themselves to be one of the three branches of a historical 'universal brotherhood', which also includes the Templars, on a magical level, and the Cathars.

They claim that authentic Cathars survived in the north of Nuremberg, in Franconia^[77], until the end of the 16th century; these were the Brothers of Bohemia, whose last bishop, Cominius, was in contact with Andrew and Jacob Boehme.

On the other hand, some authors well versed in the subject—among them René Guénon—admitted, on the other hand, that Molay's legitimate successor was Larmenius. The latter would have been followed by Bertrand du Guesclin, Henri de Montmorency, Charles de Valéis, Régent, the Prince of Condé, and finally by Fabrè-Palapatrat, who was to bring the Temple (or an imitation of it) back into the open in 1808, with Napoleon's blessing (even lending the collaboration of the Infantry). For those familiar with the political projects of the Emperor of the French, it seems as if he wanted to play a dirty trick on the Vatican, while at the same time depriving Freemasonry of its prestige as a secret society with monopolistic tendencies. Once again, we cannot find a direct link between the Great Tradition and this late Templar revival.

On the contrary, it seems that the Rosicrucian Order that emerged in the 10th century^{v[78]}—after the Templars had succumbed— was the true successor to the Templar movement, a thesis to which we willingly subscribe. Indeed, Christian Rosenkreuz, the founder of the order, lived in the 15th century, and, according to Cadet-Gassicourt (who contradicts himself here), if the famous Count of Saint-Germain^[79] claimed to be older than he actually appeared, it is simply because Rosicrucian initiates count the years in a very particular way, dating their birth on the day Jacques de Molay perished, that is, 18 March 1314.

Furthermore—and here we find an important milestone in this affiliation—it seems that the successors of the Templars had regrouped around the nascent Rosicrucian Order through alchemy and under its guise. The fact is that Rosicrucians, both ancient and modern, have believed they could annex Nicolas Flamel, the famous alchemist, whose ultimate goal, the

transmutation of metals and the manufacture of gold, was not entirely disinterested. The realisation of the 'great work' and the 'philosopher's egg' could conceal much more prosaic undertakings. In fact, the alchemical tradition, largely inspired by Jewish Kabbalah, appeared, even though it had attracted elevated spirits, as a diversion of spiritual forces towards a material goal, with a view to obtaining wealth and power. Nevertheless, it should be noted that Flamel was familiar with the symbolism of the rose, so dear to the Rosicrucians, and frequently made use of it. The mystical rose was not unknown to the Templars, and its meaning (symbol of all the virtues of knowledge) is known throughout the esoteric tradition.

Long kept secret, the Rosicrucians began to realise their objectives during the Renaissance, which was more tolerant than the Middle Ages towards "witches". In this new age, the Rosicrucians saw the end of a cycle, that of the medieval era, which was to be accompanied by cosmic upheavals. Its members thus wanted to be the heralds and founders of this new world purified by fire, and to re-establish a kind of Earthly Paradise. For the initiates, the acronym INRI had a non-Christian meaning that authenticated this myth: *Ignis Naturae Renovatur Integra* (Nature is completely renewed by fire). This fire, which draws its power from the Sun, has a triple meaning:

- It is the fire that will destroy a world dominated by evil.
- It is the mystical inner fire.
- It is the fire of alchemical experiences.

However, for the Rosicrucians, alchemy was the 'Parergon' (i.e. a secondary work), whereas the work par excellence was the 'ergon', which contributes to knowledge. This idea was translated by the following formula: 'You yourselves are the philosopher's stone, your own heart is the first matter that must be transmuted into pure gold'.

The Rosicrucians have been the subject of much discussion, and some have questioned their existence. According to Héron Lepper: "This famous society, assuming it ever existed, must be considered as the link between the esoteric associations of the Middle Ages and those of modern times." That the existence of the Rosicrucians can be questioned, and that they can be seen as a link in the esoteric tradition, is quite paradoxical, but this should not surprise us, since, to borrow an idea from Eric Murais ^[80], it is rather a sign of their power. Today we have sufficient documents, which are as many proofs, to leave no doubt as to the reality of this secret society.

It was in Germany, which had become the land of choice for occultism (and was to remain so), that the mystical flower of the Rosicrucians blossomed. A Lutheran pastor, Johann Valentin Andreae, revealed its existence for the first time in 1614 in a book entitled *The Chemical Wedding of Christian Rosenkreuz*, in which he unveils some

secrets of the sect. The occult group had already existed for some time, as Agrippa of Nettesheim (1486-1533), the famous physician Paracelsus (1493-1541) and Heinrich Khunrath (died 1690) seem to have been part of it. During this period, the sect underwent spiritual expansion and adopted the definitive symbol of the Rosicrucians: a red rose, fixed in the centre of a red cross, "since it was sprinkled with the mystical and divine blood of Christ".

The communities of magicians created throughout Europe by Nettesheim gave rise in 1570, in Germany, to the Brothers of the Golden Rosycross. But it was Khunrath, the founder of pansophy, who created the mysticism of integral Rosicrucianism, which promises to 'materialise spirits and spiritualise bodies'. The

The mystical "rosae crucis" lost their influence in the 18th century to the "aureae crucis," a secondary branch with more pragmatic tendencies. This Gnostic programme should not make us forget the objectives of the Rosicrucians, which remain unchanged. In July 1785, a bolt of lightning struck Dr Lange. Documents were found in his home proving that, at the Rosicrucian Congress in Wilhelmsbad, he had decided on the death of Louis XVI. The leader of the plot, who was none other than the founder of the Bavarian Illuminati, Professor Weishaupt, had just enough time to hide in the home of one of his disciples and students, the Duke of Saxe-Gotha, who gave him asylum. The Bavarian Court, it should be noted, had the conspirators' archives printed. However, no historian – to our knowledge – has thought to ask the question: why choose Louis XVI? Everything fits together, however, in a logical sequence; the central pivot of the organisation, avoiding the Templar error in this respect, had taken refuge in Bavaria. The creation of Freemasonry, based on the branch of the "rosae crucis aureae" mentioned above, served as a protective screen for the true Rosicrucians, who disappeared behind this organisation, never to reappear in the light of day. Unfortunately for it, the Bavarian Illuminati provide us with irrefutable evidence of this conspiracy, echoes of which were perceived by La Fayette himself. On 24 July 1789, the Marquis wrote: "An invisible hand directs the populace." With the passage of time, one becomes increasingly convinced of the existence of a conspiracy, since a Rosicrucian (or one who claims to be one) is found at the origin of the affair of the necklace that caused the disgrace of Queen Marie Antoinette and, simultaneously, of the clergy through Cardinal de Rohan; we are referring to the Italian Cagliostro.

On the contrary, it seems that the new Freemasonry (especially the French) was unaware of anything. What reinforces our idea is La Fayette's astonished reaction to the first riots; now, he was a notorious Freemason. We can add Bailly, who, before falling, like many others, under the blade of the guillotine, wrote quite lucidly in his Memoirs: "It takes a profound mind and a great deal of money to describe this abominable plan."

Undoubtedly, history will never find the material traces of this

international conspiracy, but it is highly probable that the orders came from Germany (more specifically Bavaria) and Great Britain, which were in agreement with the politics of the time; and, as if by chance, it was these states that welcomed the Templars on their flight (and took no action against the Order), allowing them to carry out what today would be called a reconversion n^[81] .

The quest for knowledge through research into the Great Tradition did not end with the Templars and the Cathars. Did not Francis Bacon, Rosicrucian and foremost philosopher of his time, address the subject of the Holy Land, so dear to Christian Rosenkreuz, in his work *Nova Atlantis*? With the theme of the new Atlantis and the lost continent, which was also the Holy Land, we have a prodigious and significant summary of all the dreams of the Gnostics and Manicheans, of the priests of Amun and the Cathars, from the Pythagoreans to the Templars, dreams that are condensed into a dazzling synthesis. But the search for the Great Tradition has now moved beyond our borders to the outskirts of France: it is in Germany and Austria that we will find its traces from then on. However, before continuing with the subject, it is advisable, for a better understanding of historical phenomena, to highlight the Messiahs of the new times, that is, the prophets.

5. The signs of the times

The prophetic tradition, which was a simple oracle in ancient times (remember the Pythias of Delphi), became cosmic with the Christian revelation of St John's visions on the island of Patmos, which formed an integral part of the Bible, constituting its last book, the Apocalypse. Since the dawn of Christianity, there have been ignorant or learned men who have tried to perceive this symbolism heralding the end of time and have attempted to set a deadline for this collapse of the world.

Depending on whether times were good or bad, auspicious or inauspicious, joyful or sombre, enlightened thinkers, philosophers and sages have heralded the Earthly Paradise or predicted the return to chaos and the destruction of the earthly city, the true kingdom of Satan. In medieval times, these myths were joined by that of the Great Monarch or Imperial Messiah, a sovereign who was to reign over all Christendom and impose final peace, preceding the coming of Christ the King on Earth. In France, but especially in Germany, there were powerful monarchs willing to welcome such predictions, which could only favour attempts at imperial restoration. On the contrary, the Papacy has always frowned upon these prophets of doom, who castigated the excesses of the Church and announced schism as imminent. At best, the prophecies did little to favour the papal throne. Caesaropapism was always considered in Rome as the worst enemy of the Church, champion of theocracy. Frederick *Barbarossa*, Frederick II (Hohenstaufen), Henry VIII of England, and, much closer to us, Napoleon, are there to testify to this. The Church cannot tolerate an authority outside itself attempting to play a role in spiritual leadership, and this is what will lead to the Reformation. The union of the priesthood and the Empire seems, however, necessary in order to realise this new Jerusalem of which the Gospel speaks and which should be the ideal of Christianity.

Whatever remains today of this struggle, which we clearly consider to be over, prophecy has continued to add new pages to its legend over the centuries. Very close to us, Fatima provides us with an example of this. If in France the source dried up with Nostradamus, in Germany the Apocalypse always awakens echoes in the Germanic soul. Did Hitler not present himself as a messiah of the new age, spreading the wealth of his barbaric eloquence and announcing, drawing on the myth of the Holy Roman Empire, a Reich that was to last a thousand years? But what were these prophecies that are the signs of the times? How were they expressed? Who were their interpreters? If we want to go back to the source... profound, we must go back to the early days of the Christian era.

"Truly I say to you, there are some among those standing here who will not taste death before they see the Son of Man coming in his kingdom" (Matthew,

These words of Jesus have a prophetic ring to them, announcing the Age of the Holy Spirit or the Paraclete. The Apocalypse of St John clearly conveys the excitement caused by the expectation of the end of the world after the coming of Christ, exacerbated by the misfortunes of that time. St Paul reacted violently against this tendency, advising moderation. But at the same time, the Apostle to the Greeks organised the expectation of the heavenly city. According to the teaching of the Gospel, he proclaimed: "But our city is in heaven." At the beginning of Christian preaching, the Roman Empire was at its height, and the reign of the Caesars seemed to herald a golden age. With the reign of Nero, the outlook changed, and from then on political upheavals followed one another. In the second century, theologians such as Tertullian appeared who threw themselves ardently into apocalyptic interpretation: for the latter, the end of the world was imminent, and therefore the value of earthly things appeared all the more mediocre. On the contrary, Origen (185 - c. 255) vigorously opposed millenarianism, distinguishing between the two cities: the earthly city and the heavenly city.

Saint Augustine, Bishop of Hippo (354-430), was initially a Manichaean. Converted Christianity, in *The City of God*, attempts to overcome the antagonism between spiritual power and temporal power by subjecting the emperor to the Church. He sets himself up as a champion of priesthood. Augustine abandoned all millenarian perspectives: "The two cities have existed side by side since the beginning of time; one has Cain as its founder, and the other Abel. One is the earthly city with its political powers, its morals, its history and its demands; the other is the heavenly city, which, before the coming of Christ, was symbolised by Jerusalem and is now the community of Christians who share a divine ideal: this city is only here on pilgrimage or in exile, as the Jews were in Babylon; the two cities will continue to exist side by side until the end of time; but afterwards, only the heavenly city will remain to participate in the eternity of the saints" ⁽¹⁸²⁾.

However, the struggle that is taking place is really that of the priesthood and the empire in the millennial framework of prophetic times. The emperor and the Pope will fight for the spiritual leadership of men, and in this combat the former will be defeated, since at the death of Theodosius (395) the Empire is divided, while Christianity remains united.

Thus, it is in the West that attempts at imperial restoration will follow one another, after the great invasions, from Charlemagne to Hitler, via Frederick I (*Barbarossa*) and Napoleon, with identical failure. The Church watches over to prevent any restoration of the imperial Messiah, of the Roman or Germanic order that will destroy its omnipotence.

From this period onwards, war between the two powers is always ready to break out.

After the fall of the ancient world and the failure of Justinian's restoration, the reign of Charlemagne, Emperor of the West, appears, amid the chaos of the peoples (800-814), as a new golden age for supporters of the Empire, and the memory, embellished by legend, of the emperor with the flowery beard will remain alive among the people, along with nostalgia for the Pax Romana. This explains the legend of the sleeping emperor:

"Emperor Otto III (983-1002) had been warned in a dream that he must exhume the body of Emperor Charlemagne. It was known that it lay in Aachen, but it was not possible to determine exactly where. After three days of fasting, the searchers began their task. They discovered Charlemagne's body, as Otto had dreamed, in a vaulted crypt beneath St Mary's Basilica. The body, perfectly preserved, was clad in the great imperial tunic and sat on a rich throne. In this state it was shown to the public and reburied in the same basilica, behind the altar of St John the Baptist.

Charlemagne's exhumation by Otto III fired the imagination. It was said that Charlemagne had been discovered with the sceptre in his hand and the Gospels on his knees, that he was only asleep and would one day awaken to reign over Europe, as the prophets had foretold. After the death of Frederick II (1250), the legend was transferred to his benefit. Then, in the 16th century, it fell once again to Frederick *Barbarossa*, who died in 1190.

Since then, for all Germans, the promised emperor has been sleeping in the depths of a cave in Thuringia. He is seated at a stone table, and, since he is asleep, his beard now encircles the table several times over. Occasionally, he wakes up to ask the shepherd who watches over him: "Are the ravens still flying around the mountain?" and the shepherd replies sadly: "Yes." The emperor then resumes his secular sleep, waiting for the day when he will lead Germany at the head of all other peoples"^[83].

"Then, the Reich that will last a thousand years will encompass all of Europe." As Eric Muraise points out, "the legend of the sleeping emperor will take on new significance when it is based on the poetic transposition of the legend of the Grail, the holy cup, whose revelation will purify and unite a fragmented Christendom. However, the means of transmission will be different. The myth of the Grail originated in Gaul, and from there it spread to Germania and th "^[84].

At the same time, the terror of the year 1000 was approaching, and the prophecies of Rémy and Saint Cesarius announced the final schism of the Church, without giving any date.

Later, the sacred prophecies would support each other to gain new momentum: we can mention, from memory, the monk Glaber, but above all Joachim of Fiore, a figure who deserves our interest (1145-1202). This abbot of the Cistercian monastery

of Corace (Sicily) was a mystical spirit and a soul tormented by the evil he saw penetrating the sanctuary, the Church, which he compared to a bandits' cave. This elevated spirit should be included among the Cathars for his efforts to return to purity. Joachim announced God's judgement, which would strike the Church through the power of the new Chaldeans, i.e. Germany. In addition, the monk announced the Antichrist and predicted to Richard the Lionheart that this Antichrist would occupy the papal throne.

Joachim of Fiore's *Eternal Gospel* was a great success within the anti-Roman movement. According to this work, humanity is divided into three ages: the kingdom of the Father, that of the Son, which ended in 1260, and that of the Holy Spirit, which coincides with the end of time.

This mystical spirit, heralding the imperial era and precursor to the Reformation, found credence in Germany and Italy, as Dante, affiliated with the Templar-inspired sect of the Fideli d'Amore, places the Pope in one of the seven circles of Hell and joins the imperial party of the Ghibellines.

In the gigantic struggle between the emperor and the Pope, two clans, in which we again find Cathars, Waldensians, Ghibellines and Templars mixed together, faced each other over the course of four centuries from 1000 to 1400. Frederick I *Barbarossa* had great difficulties with the Pope, but unlike his predecessors, he did not know how to transpose the struggle to the realm of ideas. Frederick II, emperor from 1220 to 1250, adopted the more subtle path of esotericism. Emperor of Germany, King of the Romans, King of Sicily, King of Jerusalem, Frederick II of Hohenstaufen was a prestigious sovereign. This highly intelligent man, an implacable enemy of the popes, was initiated into Islamic Sufism and spoke several languages, including Arabic and Greek. Through esotericism, the emperor of the Holy Roman Empire also sought the key to hidden things by searching for knowledge through the story of Merlin the *Magician and the Grail*. Also around 1228, Frederick II was initiated into the Templar mysteries in Saint John of Acre; he was chosen by the Templars and the Teutonic Knights, bound by a pact, to be the emperor of the world. The plan failed because the Church knew how to attack its enemies on different fronts and at different times. But the fact remains, and a unique vestige of this era is the octagonal castle of Castel del Monte in Sicily. This building was used for mysterious meetings and was to be the seat of the New Empire. Frederick II personally supervised its construction, which reveals a secret plan of Templar architecture imbued with the sacred symbolism of numbers.

This castle reminds us of a certain Nazi burg where the Chapter of an Order that sought to succeed the Templars and the Teutonic Knights met. The Grand Master was Heinrich Himmler, a great admirer of the Middle Ages and the Holy Roman Empire. In these circles, medieval esotericism and the anti-papal movement were continually invoked. Proof of this can be found in H. S. Chamberlain's book, Hitler's bedside reading, in which the author of *The Genesis of the Nineteenth Century* extols Dante, the heretic, and the "von Rom" movement. Savonarola is also elevated to the pinnacle, he who

was burned at the stake by order of the Pope.

Born in Germany, the movement against the Papacy found its ultimate expression in Luther, who definitively opposed Rome's rule. Thus, despite their failure, these imperial struggles were not in vain, as they heralded and paved the way for the Reformation. That is where it all began. That is the hinge of modern times. The Reformation gave birth, beyond the Rhine, to an intellectual freedom unknown in Catholic countries. From this freedom sprang the romantic genius of the 19th century and the prodigious figures of these new prophets, Wagner and Nietzsche.

PART TWO: THE NEW TIMES

The second part of our study on the origins of Hitlerian thought begins with the two great initiators of the Third Reich, Nietzsche and Wagner. It is significant that Wagner and Nietzsche were the only two names from the Bismarck era that crossed German borders and reached us. In reality, chronologically, one came after the other, with the date 1870 serving as a common point of reference, but the spirit of the end of the century was already taking shape, and Friedrich Nietzsche's 'God is dead!' was accompanied by its substitute, the man-god, the superman that the Nazis strove to create.

*If Wagner's *Twilight of the Gods* echoes Nietzsche's *Twilight of the Idols*, this is not a coincidence, but rather the manifestation of a biological current, destructive given its subterranean nature. Contrary to some Wagnerians, who are probably well-intentioned, we believe that there was more to the Tetralogy than aesthetic admiration or musical perfection. We believe that the poetic message of the master of Bayreuth contained a true Germanic *Weltanschauung*, rooted in the Gnostic tradition, seasoned to the taste of the day with a racist and deeply nationalist Manichaeism. We are not unaware that listening to Richard Wagner's music had a truly cathartic effect on Adolf Hitler⁽⁸⁵⁾ and led to a realisation, decisive for the rest of humanity, of his political vocation: twenty million men died because of the will of one man... This simple reminder of the planetary misdeeds to which the Third Reich gave itself over prevents us from continuing our research any further, without trying to find out why the pomp and circumstance of Nuremberg was so strangely reminiscent of Bayreuth. Our curiosity has been rewarded, for Wagnerian mythology is already imbued with biology and leads to racism, since the symbol of the Grail contains the idea of pure blood, of regenerative blood for the Germanic race, and for it alone.*

As far as Nietzsche is concerned, many points seem to have been overlooked, but the basis of his philosophy is known to us. However, it is after his encounter with Wagner and the end of their friendship that Friedrich Nietzsche seems to have fundamentally turned away from Christianity, which is worth emphasising, as the clues have been deliberately erased. Nevertheless, religious liberation and the creation of the superman justify in themselves a focus on the German philosopher's thinking, since, we must not forget, Hitler's myth of the superman comes directly from Friedrich Nietzsche. This superman is the strong man, the man freed from all bourgeois conventions, the cynical man, the man who replaces his creator, the man-god.

Adolf Hitler declared to Hermann Rauschning, President of the Danzig Senate: "National Socialism is more than a religion; it is the will to create the superman."

CHAPTER IV: NIETZSCHE AND THE SUPERMAN

1. Nietzsche and Wagner

If National Socialism found fertile ground in Germany for a vast propaganda campaign, this was not by chance, but because German Romanticism had accustomed Germans to living and thinking within a magical universe that ignored logic and reason.

How can some people isolate Wagnerism from the nationalist and racist movement of the 19th century? Wagner is clearly at the centre of such a movement of thought: he brings the romantic period of Bismarck's young Germany to a close and foreshadows the pessimism of Nietzsche, seduced by Schopenhauer. In him we find the socialism of Bakunin and the racism of Gobineau, which would culminate in his son-in-law, S. Chamberlain. Unlike in the case of Hitler, it seems certain that Gobineau's ideas, which appeared in 1853 in the famous *Essay on the Inequality of the Human Races*, strongly influenced Richard Wagner. The latter, both anti-Semitic and deeply nationalistic, sought to halt the decline of the West and regenerate it through methods that can be found again half a century later in the leader of the Third Reich, Adolf Hitler. Let us emphasise that Hitler was to suffer the philosophical influence of Richard Wagner's son-in-law, H. S. Chamberlain, whom the Führer met repeatedly in 1923. Author of *The Genesis of the Nineteenth Century*, a panegyric to the Aryan race, in which he shows Europe saved from the chaos of Roman decadence by the Germanic invasions, H. S. Chamberlain was the main teacher of Alfred Rosenberg's thought, whose *Myth of the Twentieth Century* was to be its philosophical consequence and a kind of culmination.

Wagnerian opera aspired to express, through Germanic means, i.e., romantic means, human tragedy and to impose this vision on the masses. Wagnerian opera was already propaganda, since through its musical atmosphere it showed Germans the primacy of feeling over reflection and imposed on the Germanic masses a religious community whose symbol was the Grail, the archetype of the cup of pure blood.

"In Wagner, Germany rediscovered its secret inclination: brutality wonderfully mixed with innocence, and also this pretext that its nature needed and that Hitler would provide it with in order to falsify the reason for all its actions: reasons called noble to justify murky acts, world domination disguised as world liberation; a mystical language that was sometimes incomprehensible and sometimes excited the senses; a pathetic sophistication that was tragically pompous; and, embroidering it all, a multitude of effects, banners, brass bands, spears and swords." (E. Ludwig, *Moral Reform of Germany*).

Long exiled and misunderstood, Richard Wagner had finally become the idol of Germany. In the noisy apotheosis of Bayreuth, this youth adored its own image. Nietzsche, on the other hand, remained ignored and lonely, becoming a destroyer and burning what he had once adored: his idol Richard Wagner. In 1868, in Leipzig, at the home of the composer's sister, Friedrich Nietzsche met the author of *Parsifal*. The young Friedrich (who was not yet twenty-five) was opposed by the master of German music, who was over fifty-five. Friedrich, who dreamed of being the philosopher and legislator of this reform that he vehemently demanded, quickly fell under the influence of the man he called "the saviour of Germanic culture". In 1872, he dedicated his first work to Wagner: *The Birth of Tragedy through the Spirit of Music*, in which, as the dedication to Maestro Richard Wagner states, "patriotic emotion" is combined with "aesthetic enjoyment".

But Nietzsche's evolution led the author of *The Antichrist* to separate himself from Wagner when he felt that art had lost its magical power of regeneration. Indeed, for Friedrich Nietzsche, salvation must be sought elsewhere, and can only come from the excess of evil. The lesson will not have been lost on everyone, and it can be said that the defeat of 1918 was, for Germany, a true confirmation of Nietzschean thought.

In 1920, Germany listened to and understood this philosopher with his bushy moustache, this iconoclast who pulverised Spinoza and Saint Paul, Judeophile Christianity and international humanism. The guerrilla fighters, the true vanguard of the Nazi troops, thought of Nietzsche when they fought on the borders of the Reich against the Polish and Ukrainian Slavs. In this case, it is a vivid image of the furious fighter that Nietzsche was, reigning over a world of ruins and plunging the Germanic man into the vision of eternal return and the twilight of the gods.

For these warriors, ancestors of our 'praetorians', it is not only the twilight of the gods, but also the twilight of Germanic man. For them, it is impossible to return to the past, and the present embarrasses them: there is therefore no other solution than to burn their bridges and take refuge in a vision of the future, since the pre-eminence of Europe has been destroyed, as have the science and reason on which so many hopes had been pinned. Thus, quite naturally, the 'reprobates', as Von Salomón called them, devoted themselves to meditating on their military disaster of 1918 and discovering the power of magical regeneration preached by Friedrich Nietzsche. For them, as for the Nazis, who would join them en masse, evil is linked to the human condition and is all the more abject when it tries to deny itself. Nietzsche, too, finds more purity in recognised evil, in cruelty and violence. In *Beyond Good and Evil*, one must see, if one wants to understand them, the genesis of the National Socialist concentration camps. 'Beyond evil' does not mean the joyful abandonment to appetites

and instincts that may arise, but a new rigour, a new asceticism. The miracle that Nietzsche awaited as the end of his purely Germanic dialectic is the sudden metamorphosis of the evil into a saint. Likewise, in Nietzsche, and in this he opposes Schopenhauer, the will to power prevents this from happening: it is a new devouring aspiration that drives new conquests, new victims, an eternal return to evil.

Thus, the preparatory phase of nihilism was well underway with Nietzsche; all that remained was to slide into the open void, thus preparing the cosmogony of substitution: the National Socialist cosmogony, Hitler's *Weltanschauung* of romantic pretension. But before History and its judges, Friedrich Nietzsche and Richard Wagner are the fathers of such thinking, which aspires to re-establish ties with the great Germanic tradition: the man of decadence, the last man of whom Nietzsche cruelly traces his image, is clearly Richard Wagner's Tristan at the moment when Friedrich Nietzsche's cry resounds over a questioning Europe: "God is dead!".

2. The god-man; religious liberation

In Nietzsche, we only see religious liberation and the will to power. It was necessary to wait for the arrival of Hitlerism to discover in this movement the principle of the creation of a Germanic god-man; literally, Adolf Hitler. Undoubtedly, few readers will have realised the esoteric, or, if you prefer, occult meaning of Nietzsche's work and the affiliation into which this work fits.

It seems, however, that traces of this connection are perceptible in Friedrich Nietzsche's key work, *The Antichrist*. This last work by the German philosopher is significant for more than one reason, since the author demonstrated the need to draw the attention of his potential readers to it by means of a prologue, a veritable warning about the hidden meaning of *The Antichrist*.

"This book concerns the rarest of people... those who understand my Zarathustra."

And, after warning the reader, *The Antichrist* begins with a sentence full of implications: "Let us see each other as we are. We are Hyperboreans." With this definition established, our readers will have no difficulty in recognising, through what we have written about the Hyperborean tradition, Nietzschean initiation; in reality, these works return to the place they should never have left, that of a school of thought with very clear objectives: the return to the original giants through the creation of the superman.

This preliminary statement is followed, in *The Antichrist*, by a passage that we reproduce here *in full* because of its premonitory density: 'Neither on land nor on water will you find the path that leads to the Hyperboreans: Pindar already knew this about us. Beyond the North of ice, of death —our life, our happiness

. We discovered happiness, we knew the way, we found the origin of entire millennia of labyrinth. Who else found it? Could it be modern man? 'I don't know where to go, where to come; I am the one who does not know where to go, where to come,' moans this modern man... We are sick of this modernism, of rotten peace, of ruinous compromise, of all the equivocal virtues of the modern 'yes' and 'no'... It is better to live in the ice than among these modern virtues and other winds of the Suri. We are quite courageous, we care as little about our own affairs as we do about those of others: but for a long time we have not known where to go, or come, with our courage. We became shadows, we were called fatalists... What I am raising here is not the problem of what will be the continuation of Humanity in the succession of beings: but what kind of man should *be produced*, should *be desired*, a man who is of superior quality, more worthy of life, more secure of the future.

This desire to return to the realm of giants explains Nietzsche's hatred of Christianity, which he presents as a religion of

subhumans. This Nietzschean conception of de-Christianisation is found again, feature by feature, in Nazism, whose motive, in the eyes of its leaders, is to reverse the process of degradation of the Germanic man produced by Judeo-Christian civilisation mixed with rationalism. National Socialism also sought to renew natural forces against values it deemed artificial:

Christianity has waged a war to the death against this type of superior man, condemning all his innate instincts and distilling them to extract the evil from them... Christianity has sided with everything that is weak, lowly and disinherited.

Nietzsche's method is identical to that of the Nazis in terms of the technique of de-Christianisation employed: the authenticity and value of the Old Testament and the Epistles of St Paul are rejected as negative values inspired by Judeocracy. Thus, in the words of the author of *Ecce Homo*, we read:

"The Gospels are invaluable as a document on the gangrene already rampant within the early Christian community. What Paul, with the logical cynicism of the rabbi, later brought to its conclusion was, however, nothing more than the process of decomposition... The Gospels are a separate matter. The Bible, in general, bears no comparison. One is among Jews: first point of view, if one does not want to lose the thread completely. Taken to the point of genius, this transposition of oneself into the sacred, this counterfeit currency of word and gesture as *art*, is not the casual work of some isolated talent, of some exceptional nature. It has required a race. In Christianity, as the art of sacred lies, it is all Judaism, it is a learning, a Jewish technique, secular, arch-craft, which here reaches its ultimate perfection. And in conclusion: "Christianity is nothing more than a Jew of a more liberal confession."

But how can total de-Christianisation be achieved? How can we rediscover the natural man, the man of the origins? Through war, Nietzsche specifies, as it removes the veneer of civilisation and thus allows us to rediscover the true face of humanity. This primitive man is not the benevolent savage of J. J. Rousseau; he is a predator.

"I have seen the new man; he is cruel, he has frightened me," Hitler said to Hermann Rauschning. War is then seen as a means, because it is good in itself, because it frees man from his thoughts and thus brings him closer to God.

This idea is found again, in identical terms, in Hitler's thinking: an Order of leaders should have succeeded the Nazi party, and in this Order

reach its culmination "the free man, the man who is the measure and centre of the world, the creative man, the man-god"^[86].

3. The creation of the superman

Nietzsche believes that the superman must be created through biological selection. This superman is conceived on the basis of a subtle but disillusioned intelligence, and must destroy our civilisation, corrupted by materialism. This new biological variety must therefore be protected from any blemish, whether it comes from Jews or morons; this is the first point that should be emphasised. Furthermore, it is not a question of elevating the entire Germanic race to this level, but only some of its carefully chosen representatives. Nietzsche was the first to develop this idea:

The essence of a good and true aristocracy is that it does not consider itself merely a function, whether of royalty or of the community, but its very meaning and justification; to this end, it must willingly sacrifice a multitude of individuals who must, in their own interest, be humiliated and reduced to the status of mutilated beings, slaves, instruments. Indeed, its fundamental belief must be that society does not exist for itself, but is the substructure and framework that allows a minority to rise to a higher state, either by virtue of a higher mission, or simply in its own interest, humiliated and reduced to the state of mutilated beings, slaves, instruments. Indeed, their fundamental belief must be that society does not exist for itself, but is the substructure and framework that allows a minority to rise to a higher state, either by virtue of a higher mission, or simply in their own interest. (*Beyond Good and Evil*).

What makes us smile is that some have tried, in vain, to oppose Nietzsche's superman to the Nazi superman. To do so, they have relied on the aristocratic character of Nietzsche's god-man. It seems as if these exegetes have misread the author of *The Antichrist* when they attribute noble projects to him:

"Wotan put a hard heart in my chest," says an old Scandinavian saga; this is to make a fierce Viking speak as he should. Such a man prides himself on leaving no room for pity; this is why the hero of the saga adds this warning: "He who does not have a hard heart from his youth will never have one."

Nietzsche's allusions to the Hyperboreans provide proof of this Germanic desire to return to the myth of their origin: the polar and cold Thule. Should we assume that, contrary to Richard Wagner, there is no reference to the Cathars of Occitania in the pages of the author of *Thus Spoke Zarathustra*? Let us dispel this illusion and see who, according to him, was the standard-bearer of our civilisation in the Middle Ages

civilisation in the Middle Ages:

"It is easy to deduce why passionate love, our European speciality, clearly has an aristocratic origin; it is known to be an invention of the Provençal knight-poets, those magnificent and ingenious men of the Gay Saber to whom Europe owes so much, and perhaps its very existence." (*Beyond Good and Evil*).

Moreover, it was the Occitan Cathars who provided Friedrich Nietzsche with the title of one of his works, *The Gay Science*, in homage to the Languedoc *gay science*. It seems surprising, with the passage of time, to note the wide audience for the Cathar phenomenon in literary circles beyond the Rhine. Even Marx and Engels—despite being diametrically opposed to Nietzschean thought—had evoked the crusade against the Albigensians:

In the Middle Ages, a province in southern France, the Provençal nation, had not only achieved magnificent development, but was also at the forefront of European development. It was the first of all modern nations to have a literary language. Its poetic art served as an unrivalled model for all Romance peoples, including Germans and English... The nation of southern France had thus acquired not only great merits, but infinite ones with regard to the family of European peoples." (Karl Marx and Friedrich Engels, *The New Rhenish Gazette*).

However, it is curious to see Karl Marx appearing alongside Nietzsche in this tribute to the Occitans.

In his work *Hitler's Germany* ^[87], Claude David states, and he is not alone: "It is unlikely that this passionate denier (Nietzsche) would have approved of Hitler's Germany any more than he did Bismarck's, which he detested. And, moreover, the Hitlerites have rarely invoked him."

The reader has already formed an idea of the numerous acts that the Hitlerians have taken against the philosopher. It is only fair now, in order to destroy a dubious legend, that we examine Hitler's judgement, since, contrary to what is written, the Führer seemed to know this philosopher very well!

"In the great hall of the Linz library, you can see the busts of Kant, Schopenhauer and Nietzsche, our greatest thinkers. The English, the French and the Americans are incapable of lining up philosophers of this stature... Nietzsche has marvellously surpassed the pessimism of Schopenhauer and Nietzsche" ^[88].

In short, for Adolf Hitler, who had taken up Nietzsche's message on his own, there was no great German philosopher above Nietzsche who had better synthesised the aspirations and sources of the Germanic conception. These Germanic aspirations and sources are what we find in Wagner's *Ring Cycle*; they will help us better understand how a myth so carefully maintained for centuries could brutally explode at a time when Europeans considered themselves civilised.

CHAPTER V: WAGNER, TROUBADOUR

1. The master of Bayreuth and the great Wagnerian themes

Richard Wagner was born in Leipzig, in the Kingdom of Saxony, in 1813. His mother was a woman without equal. After remarrying following the death of her first husband, she settled in Dresden with her children. As he himself confesses, Richard Wagner had a very free childhood: "I grew up," he says, "without any authority, with no teachers other than life, art and myself. (...) In our world, where the obsession with education has been taken to excess, this gift only comes to us by chance. I lost my father in my early childhood. Confident of being well received, the Nom a⁽⁸⁹⁾ slipped into my cradle and bestowed upon me this gift that has never left me." If, indeed, this future prodigy was granted a gift, it was in fact that of music.

An unruly, wilful, turbulent and imaginative boy, the young Ricardo only worked when something fascinated him. He enthusiastically learned Greek, Latin, mythology and ancient history.

During his adolescence, revolutionary ideas inflamed his generous spirit; the young man was suffocating in the bourgeois atmosphere of a Germany steeped in its history. Goethe was eighty years old, and artistic decadence and mediocrity were everywhere. In music, comic opera and grand Italian opera were all the rage, even eclipsing the brilliant Beethoven.

But Wagner was marked by tragic genius. Reading the works of Aeschylus and Sophocles was a revelation for him, as was reading Shakespeare's tragedies.

Experiencing everything with extraordinary sensitivity, moved and passionate about events that resonated deeply within him, Wagner had to translate this excess of enthusiasm and lyricism through its most grandiose expression, music. Aspiring with all his might to an ideal world, this wild energy already drove him to write dramas at the age of fifteen. He saw man, freed from the shackles of language, finally expressing himself in a universal language.

"One afternoon," he confesses, "I heard a Beethoven symphony being performed; that night, I had a high fever, fell ill, and, after my recovery, became a musician."

Following in the footsteps of the great German composers, Richard Wagner, inspired by Shakespeare's dramatic works and moved by Beethoven's powerful music, took up the evocative baton with a steady hand. Initiated into the great revelation, Wagner had just discovered the world of primordial energies in an instant. He now possessed the key to poetry and music. Despite his family's advice, the young Richard then made the decision to become a musician: "When I felt I had made sufficient progress in my studies," he says, "I announced my resolution to become a musician. I had to fight hard battles, as my family did not want to see me

A penchant for music rather than a fleeting passion. I was sixteen at the time, and reading Hoffmann drove me to the most exaggerated mysticism. During the day, in my dreams, I had hallucinations in which the tonic, the third and the dominant appeared to me in person and revealed their important significance. Fortunately, I found a competent musician to teach me. I caused the poor man a lot of trouble. He had to explain to me that where I saw magical forms and powers, there were only intervals and chords.

When he finally discovered Weber, a completely original genius who transferred the flower of popular song to opera, and *Der Freischütz*, which encapsulates all the primitive poetry of the forest, the musician's initiation was complete.

At the age of twenty-three, Richard Wagner obtained the position of conductor at the theatre in Riga, Courland. It was on the shores of the Baltic Sea, so steeped in Nordic and Scandinavian legends, that he began, under the influence of the masters of Italian music he performed, his first great opera: *Rienzi*.

An impassioned tribune who dreamed of restoring the austere Roman Republic in the midst of a Rome corrupted by the Papacy, "an energetic character full of great imagination, a big heart imbued with love for his country, confronted with a vulgar and brutal environment, who had only one enthusiastic sister, as patriotic as he was, to share his faith, projected for a moment to the summit of power by the popular tide, then struck down at the height of his triumph by the pontifical furies, betrayed by a selfish nobility, overthrown by the very populace that had acclaimed him, and collapsing on the threshold of his burned-down house as the last tribune of Rome; this theme was made, Edouard Schuré points out, to tempt a youthful imagination inflamed by the July Revolution and the insurrection in Poland.

Rienzi was a work of youth, but one with profound resonance. The great Wagnerian themes are already taking shape: the inspired being whom the forces of evil seek to drown, the spirit of struggle and sacrifice, the cult of the hero and the historical vision of the world, which would reach its fullness in the works of maturity.

Faced with a petty environment that did not understand the greatness of his aspirations, Wagner decided to try his luck in Paris, the glittering centre of glory that dazzled the whole of Europe. He resigned as conductor in Riga and embarked on a sailing ship bound for London. The storm rocked the ship for several days. Finally, the ship reached the shore and found refuge in a fjord in Norway. This adventure gave rise to the musical idea for *The Flying Dutchman*. During the voyage, the sailors had told Wagner the legend of the Flying Dutchman.

Finally (1839), Wagner arrived in Paris at the age of twenty-six. After many disappointments, he left the capital again, embittered and disillusioned. No one had accepted his opera *Rienzi*. But the great musician, who had known poverty for some time, drew from this bohemian life an incomparable human experience.

He found his true friends, though they were few in number. His genius was strengthened by misfortune, and where many others would have succumbed, he found new energy. In six weeks, he composed *The Flying Dutchman*.

The legend of the Dutchman's ship, condemned to sail the seas eternally, is well known. It is interesting to note the simplicity and concentration of the action, which explodes in the three or four decisive scenes of the work. Here we are already dealing with the great Wagner. The music responds to the drama with its rhythmic and melodic fluidity.

In early 1842, it was accepted at the Dresden theatre. The work was an immediate success. With *The Flying Dutchman*, Wagner had established himself as an original spirit, breaking as if by magic the chains of our civilisation that hold us prisoner in a web of conventions.

Communicating with the soul of the people through a distant and mysterious sympathy, Wagner felt like the initiate of a great invisible community. "It was then," he says, "that I found my liberation as an artist; it was then that, after a long struggle between the hope that arose from within and the despair that came from without, I was seized by the most solid faith in the future of art."

Wagner was to discover this revelation in the legend and mystical poetry of all ages, from the Norse sagas to the legendary cycles of the Grail.

The author of *Tannhäuser* and *Parsifal* drew on this immemorial mystical source, renewing the links with the ancient tradition.

A popular book about the legend of Tannhäuser was the basis for his opera. In it, he found the tradition about the contest of the minstrels at Wartburg Castle and the legend of *Lohengrin*.

Under the hospitable landgraves of the 13th century, Thuringia was the meeting place of the most illustrious poet-singers, the Minnesingers. In the midst of green forests stands the sacred mountain of Venusberg, inhabited, according to popular legend, by a dangerous goddess. In another time, she was a benevolent deity who brought joy and abundance, but Christianity persecuted and cursed her, forcing her to take refuge in the bowels of the Earth. Her name was then confused with that of Venus, goddess of sensual pleasures. She attracted knights with her charms and kept them prisoner in her magical palace. Tannhäuser, the knight-poet,

"wanted to see such a great wonder" and was Venus's husband for seven years, after which he repented and made a public retraction. Wagner made wonderful use of this legend. He drew on this naive theme to extol the courtly and pure love invoked by the troubadours and to condemn the love of the senses, which is confused with the things of this world. In this way, he sketches the mythical fresco that brings Wagner closer to medieval poetry, imbued with the Cathar ideal.

With *Lohengrin*, the legend itself begins, one that dates back to the original source of legends: the cycle of adventures of the Holy Grail. The composition of *Tannhäuser* had had a liberating, cathartic effect on Wagner, taking him far beyond mundane thoughts.

From then on, the important thing for him was to share his message with others:

"As soon as I felt immersed in this blissful solitude," Wagner writes, "a new and imperious desire awakened in me: the desire that draws us from the heights to the depths, that, in the luminous burst of the most chaste and purest sky, makes us seek the familiar shadow of human love."

This is the kingdom that Lohengrin, the knight of the Holy Grail, will try to conquer. We will not recount the legend of the Grail here, as we have done so previously.

Suffice it to recall the main lines of Wagner's *Lohengrin*: The prelude, through the static harmonies of the Holy Grail, elevates us to a heavenly region.

The initiate of Montsalva t^[90] immerses himself in prayer. An army of angels holds the cup of the Holy Grail in the midst of the knights. The sacred vessel has been entrusted to the custody of a pure one.

The drama takes place in the 10th century, near Angers. The German emperor, Henry *the Fowler*^[91], has gathered the local lords to judge Elsa, daughter of the late Duke of Brabant, accused of killing her brother to gain the crown. The accusation seems to triumph when suddenly a knight surrounded by a luminous halo. His silver armour shines magnificently. His boat glides over the waves, pulled by a white swan^[92], symbol of esoteric knowledge and purity. Lohengrin intervenes on behalf of the young Elsa. He challenges the treacherous knight Frederick, who covets the throne and had made infamous accusations against the young woman, to a duel. Frederick and his wife Ortrudis, the mastermind behind the conspiracy, flee far away to plot their revenge. After numerous adventures, which would take too long to recount here, Lohengrin kills Frederick before the eyes of Elsa, who has expressed her desire to know the young knight's identity. However, this is a mystery that Lohengrin will only reveal at the end of the drama. "In a distant, inaccessible country," he says, "stands a castle called Montsalvat. There shines a luminous temple; there is nothing more wonderful on earth." Thus transported, the resplendent stranger reveals the mystery of the Holy Grail, brought by angels to pure men, which gives its initiates faith, courage and strength.

"So then," he cries with fierce pride, "listen all to my answer! I am the messenger of the Holy Grail; my father Perceval wears the crown; I, Lohengrin, am his knight!"

Once the revelation has been made, Lohengrin must depart. The king, the nobles and the beautiful Elsa, now repentant, try in vain to keep him. His destiny must be fulfilled. The Holy Grail calls its messenger once more, and the swan reappears on the river, pulling its fragile skiff. Seeing Lohengrin leave, Elsa collapses and gives up her soul.

Such is this drama of ideal love, cloaked in the splendour of chivalric myth, whose depth we have glimpsed. Is not Lohengrin's destiny that of the hero, the prophet, the genius in this world, so great for science, but so small for faith? Restless psyche, Elsa, the human soul, senses her ideal in an unconscious dream. One day he arrives, and she asks him:

"Who are you? Where do you come from? Here I am, what more do you need?" replies the other

. "Show me who you are." Then he disappears and returns to solitude.

The marvellous adventures of the Grail, begun with Lohengrin, will be culminated by Wagner in the apotheosis of *Parsifal*, and, given that his universal spirit was not easily deterred by superficial opposition, nothing will prevent him from deepening and amplifying, through the genius of music, the legendary Germanic epic, from which more than one myth draws on the same sources as the sacred esotericism of the Grail and the adventures of the Knights of the Round Table. The creative power of this colossus of music does not stop there, since, through *Tristan and Isolde*, a work of maturity, the master of Bayreuth has offered us, perhaps, his most beautiful musical creation.

Let us evoke, one after another, these works that transport us, beyond all expression, to the heights of spirituality and genius.

With *Parsifal*, Wagner prolongs and amplifies Christian esotericism by returning to the most ancient myths. By allowing us to witness the mysteries of the Grail, the composer introduces us to the sanctuary through the key of pure gold that opens all doors and is the key to infinite knowledge. Let us summarise Wagner's conception of secrecy.

Parsifal is a teenager of noble birth, whom his mother, fearing danger, has kept ignorant of the ways of chivalry. But Parsifal's warrior instincts remain strong. After many adventures, the young man, who ardently desires to become a true knight, arrives in the region of the Holy Grail. The death of a swan, struck by one of his arrows, opens the cycle of revelation; amid wonders, Parsifal reaches the centre of the assembly of knights. But King Amfortas, guardian of the Grail, has sinned, and so the sacred cup must leave his hands to avoid any stain. For the last time, the king raises the bleeding cup, and Parsifal feels as if an ineffable music and perfume, made of suffering and tenderness, is spreading through the air.

Parsifal is unaware of the significance of the Holy Grail. He does not know that the emerald cup is the one in which Jesus celebrated the Last Supper and where Joseph of Arimathea collected the blood of Christ. The Order of the Knights of the Holy Grail was founded by the noble Titurel for the purpose of guarding the marvellous treasure. His son Anfortas succeeded him, but evil stalked him in the form of the magician Klingsor, creator of the Castle of Perdition, an evil mirage raised against the fortress of God. Klingsor causes Anfortas to succumb by sending him a woman of irresistible beauty. Seizing the spear that was to kill him, Klingsor wounded Anfortas in his side. After this

event, the king is struck down by an incurable illness.

But Parsifal is destined to replace Anfortas in his spiritual reign.

The sorceress summoned by Klingsor is called Kundry. She will try to seduce Parsifal... Just as he is about to succumb to her beauty, the young man, with a supreme effort, calms himself and turns away from Kundry's advances. He feels a kind of burning in his heart, which is that of Anfortas, the sinful king, for voluptuousness is the mother of pain.

Mad with rage at his failure, Klingsor appears amid his deadly spells and throws the sacred spear, the same one that wounded Christ's side, at the reckless man who dares to challenge him. But the weapon, recognising a pure soul, stops in mid-air. At that moment, the sorceress and the castle, which are only diabolical illusions, sink amid a great roar.

In the last act, Kundry, repentant, is taken in by a hermit. The recluse, Titurel's former squire, is called Guernimanz. He sees a knight dressed in black armour coming towards him. It is Parsifal. Recognised, the hero is then crowned king of the Holy Grail, after donning the white tunic of the spotless knights. Kundry bathes the knight's feet in tears. A deep peace descends. Then, the spell of Good Friday resounds.

Parsifal, brandishing his spear, climbs up to the sanctuary. He touches the king's wound with the tip of his spear and Amfortas is instantly healed. Grasping the emerald cup, Parsifal raises it above the crowd. A red light emanates from it, enveloping the knights in its glory and flooding them with a baptism of fire. To the strains of a mystical choir, a dove arrives and hovers above the Holy Grail. Such is the end of this symbolic tableau of Redemption.

Parsifal is the *fiat lux* of art elevated to the level of universal religion. The esoteric meaning of this creation has not been exhausted. We can see this by studying the philosophical significance of the work, which we do not wish to begin here.

The Master-Singers of Nuremberg

With *The Mastersingers*, Wagner tackles the satirical genre. In this work, the composer contrasts the scholastic pedantry of the bourgeois choirs with the pure inspiration of the Minnesingers or troubadours of the 12th century, those knight-poets imbued with Cathar ideals and whose spirit lives on in a poet of noble birth, full of youth and enthusiasm. This creation is set in the old Nuremberg of the 16th century. The knight-poet is called Walther von Stolzing, a young lord from Franconia. Only old Hans Sachs, a traditional poet and wise man, has discovered the spark of genius in Walther. After suffering the mockery of artists who are now past their prime, the knight-singer will finally triumph and, praised by the crowd that rallies in his favour, will obtain the crown that consecrates political genius.

Tristan and Isolde

"*Tristan and Isolde!* These two names," writes Schuré, "forever intertwined, recall a world that is now half-forgotten, but once alive. For centuries, they passed from mouth to mouth, from Gallic harpists to Anglo-Norman troubadours, from them to French troubadours, and then to all the countries of Europe. Just as the legend of the Holy Grail represented religious chivalry, the mystical conquest of divine love, this work signifies worldly chivalry, that is, human nobility placed at the service of earthly love, of passionate love, sovereign of hearts."

Wagner, rejecting the incidental aspects of the romance, places himself at the centre of the myth. While everything separates them—different and rival kingdoms, distant countries, family hatreds—both young people are united by a fatal destiny symbolised by the love potion prepared in a golden cup. From then on, Tristan and Isolde are bound together forever, and destiny will inexorably drag them to their deaths.

Tristan and Isolde is a remarkable work for the fullness of its expression, basing its unique strength on poetry and music, with unparalleled artistry. Tristan's music expresses the soul in its eternal becoming.

The Tetralogy: Das Rheingold, Die Walküre, Siegfried, Götterdämmerung.

The Ring Cycle is Wagner's most colossal work. Attracted by the Nordic legend and the central character of Siegfried, who represents heroic youth, the composer, after completing *Lohengrin*, had the idea of encompassing the essential parts of the old Germanic myth in one grandiose work. The text, which comprised *The Ring of the Nibelung*, a three-day and one-night stage festival, appeared as a prologue in 1863. But it was the construction of the *Festspielhaus* in Bayreuth, specially designed for Wagnerian performances, under the patronage of King Ludwig II of Bavaria, that enabled the maestro to realise his dream.

Reviving the ancient heroic legend of the Germanic peoples, Wagner composed this vast cycle in four successive works: *Das Rheingold*, *Die Walküre*, *Siegfried* and *Götterdämmerung*.

The mystical elements of this epic are drawn from Scandinavian sagas. It is only thanks to these that we know the legend of the Germanic peoples. Both peoples shared the same gods, who were linked to the great family of Aryan gods. Edouard Schuré explains the history of this people as follows: "On their long journey through the forests of Scythia and the seas of the North, they lost this ray of light that came to them from the sky of remote Asia, and from which they once shone in India, Persia and Greece, the bright dawn of Humanity. Gloomy, shapeless,

barbaric, these gods have returned to us from Iceland thanks to the *Edda*, a chaotic cosmogony, the dark limbo of a mythology in formation."

In the midst of this drama, Sigfrido, an outstanding character in the Germanic epic, concentrates in himself "the solar splendour of the Aryan gods". Before this brilliant figure of Humanity, the gods themselves pale and return to the twilight of the gloomy night. We have already evoked the mythical background of the *Edda*, its main deities, distant reflections of the Olympian family: Odin or Jupiter; Fricka or Juno, Thor or Vulcan, Freya or Venus.

Odin, this northern Zeus, god of combat, symbol of virile courage, reigns as lord and master over this divine world, with his nine daughters riding in the storm, the Valkyries, who collect the souls of warriors fallen on the battlefield. The gods are perpetually at war with the races of giants and dwarves, who constitute the poles of Humanity. Here again we find an idea exploited by Nordic theorists, who consider the pantheism of Germanic mythology as a call to the cosmic forces of the race. We know the end of this homeland of the gods, which perished in the conflagration of the world in revolution and led by man. It was then that Friedrich Nietzsche's "God is dead!" resounded.

In a bold approach, Wagner renews the heroic tradition of the Germanic peoples—grouped around the character of Siegfried, the fearless, golden-haired hero, slayer of the dragon Fafner—in the myth of the Scandinavian gods led by Odin (Wotan). Against this backdrop, Siegfried and the eternal feminine, represented by Brünnhilde, stand out as extraordinary characters. In the theogony staged in this show, we witness two parallel dramas: the heroes born of the divine logos dragging the gods themselves into their catastrophe.

"This is the first time that this mythology, which Christianity sought to suppress and which modern science has been the only force to bring out of obscurity has been attempted to be represented on a modern stage"^[93].

The Rhine Gold, a prelude to the three days that are *The Valkyrie*, *Siegfried and Twilight of the Gods*, is dominated by the struggle of the divine entities against their dwarf and giant enemies, united by the tragic vassalage of the gold placed under the custody of the daughters of the Rhine. In this struggle for the magic ring, the source of evil power, the gods emerge embellished with the luminous glory of victors.

Die Walküre shows men freed from their original fear facing the dark powers led by the foul dwarf Alberich. The gods descend among men to help them and teach them wisdom. Brünnhilde, the young and haughty Valkyrie, daughter of Wotan, is the central character in this drama.

Siegfried, a Germanic hero, begins the second day. Endowed with all virtues, the young man knows no fear and, opposing the forces of evil, kills the

dragon Fafner, seizing the famous magic ring. With Brunnhilde, the hero discovers love, but the superiority of the gods has come to an end. By succumbing to earthly passion, the Valkyrie has destroyed the defences of Valhalla's fortress; she has unleashed the runes: 'Twilight of the gods, rise from the abyss; night of nothingness, cloud the world!'

In *Twilight of the Gods*, Siegfried and Brunhilde have become husband and wife. Siegfried is instructed by the Valkyries on the meaning of the sacred runes. The naive hero then falls victim to a diabolical character, Hagen, who separates him from Brunnhilde by luring him into a trap. Siegfried is struck down by the traitor, while the bonfire lit by Brunnhilde reaches Valhalla itself, which collapses in flames.

In this epic poem, the gods attempt to survive by giving birth to the human race. What Wotan does not realise is that the man he has freed will bring about the end of divine omnipotence. Thus, the twilight of the gods is fulfilled.

Each of Richard Wagner's operas is a deeply meaningful work. *Lohengrin* and *Parsifal* evoke the myth of the Grail and pure blood; in *Tristan and Isolde*, passionate love is paired with divine love. *The master singers* exalt the medieval troubadours and, beyond that, the Cathar epic. Finally, the *Tetralogy* offers us the spectacle of a cosmogony in formation. It is not surprising that such a work, capable of combining the power of artistic inspiration with the greatest spiritual aspirations, seduced the mad visionary and prophet that was Adolf Hitler as a sequel to Nietzsche's revelation. In light of the philosophical interpretation of the work, we will see what influence the master of Bayreuth had on a still adolescent Hitler, who would exalt himself to the point of considering himself a demigod consecrated to the highest destinies.

2. Philosophical significance of the work

Wagner, as Schuré has said, entered into legend as a creator. If the composer resurrected the souls of this medieval past, it was with a view to rising to a higher sphere, in a bold leap into the future.

The people listening to the music do not yet perceive the story underlying the poetry; they dream, with a clairvoyant dream, however, their own image, and stammer, without knowing it, eternal truths.

When listening to *Tristan*, one thinks of the inspired artist who can create nothing but the unique, and one can imagine that Richard Wagner drew on the magical essence of the troubadours to sing to Isolde, just as Dante sang to Beatrice and Petrarch to Laura...

Indeed, Wagner sings all the medieval legends, ending with the exaltation of the Grail in *Parsifal*, in which the perfect knight is admitted into this community of the brave where the spirit descends. But how could Richard Wagner and Friedrich Nietzsche transpose their ideal of the future and perfection into this medieval French setting?

How could Perceval—who is assimilated to Parzifal in Germania—be transposed to Germany except through the Gay Saber (Nietzsche's *gay saber*) of the troubadours? It can probably be said, without risk of error, that this was done by the troubadours themselves, who were well versed in the German language after a more or less long stay on the other side of the Rhine, but above all by the disciples trained by them, who were given the name Minnesinger in this region, which means singers of love and corresponds to the term troubadours.

It should be noted that the romance of Perceval, the perfect knight of the Holy Grail, was inspired by an Occitanian at the highest level of the Cathar episcopate, Walther of Aquitaine. This romance, made famous by the poem of the troubadour Guyot de Provins (or de Provence, as the case may be), was translated by a German Templar, Wolfram von Eschenbach. It can be perfectly assimilated (in light of what we know today) to Wolfram, one belonging to the Cathar Church and the other to the Order of the Temple, both speaking the same language, that of the Grail or pure blood. One fact confirms this Cathar-Templar affiliation: both poets resided in the castle of Landgrave Hermann of Thuringia, Wartburg Castle, which belonged to the hospitable landgraves of the 13th century and was precisely the meeting place for all troubadours and minstrels. The building was located in the middle of leafy Thuringia, not far from the enchanted mountain of Venusberg (similar to the Cathars' Mount Tabor, Montségur).

Wolfram von Eschenbach knew the French quite correctly to understand its meaning; for this reason, he was captivated by Perceval's poem, and as the text abruptly ended with the adventures of the marvellous castle,

Wolfram picked it up, continued it, and finished it, to make it the apotheosis of Templarism combined with Occitan Catharism.

For readers eager to follow the Manichaeism-Catharism-Templar-Rosicrucian lineage that we describe throughout our work, suffice it to provide one last historical detail that will allow them to establish the link with National Socialism: in the monastery of Loudun, founded in 1334 under the liberal leadership of Pierre de Foix, whose name proclaims this Cathar Midi, several Carmelite brothers left their names engraved in decadent Gothic script on a staircase, which for this reason was called the "graffiti" staircase. Now, among the names of these brothers, we find that of Brother Guyot, and this Brother Guyot t⁽¹⁹⁴⁾ added to his name, to distinguish him from the other 'graffiti', *the heraldic rose overlaid with the swastika*. Brother Guyot was in fact a Rosicrucian Templar, a member of the Albigensian Church, whom we find again in the legend of the Grail under the name of the knight Kyot, Duke of Catalonia, just like this brother Guyot who was the author of the famous Cathar Bible (which lavishes praise on the Order of the Temple, while denigrating all other religious orders). We can conclude that the legend of Parsifal is a pure work of Templar Catharism, just as Dante's *Divine Comedy* enshrines this union.

Let us note that the romance *Lancelot* (the 'Anceless' was the servant of God), Translated from English by Daniel Arnaud, it is related to the romances of the Holy Grail. Here we also find another member of the Temple: Gauthier Map (the famous chaplain of Henry II), who wrote it in Saxon. The Arthurian legend has very ancient origins; Arthur, King of Britain, is likened to an ancient Aryan conqueror from mythological times, with the main elements of the myth coming from the East. For the researcher, the analogies are striking; indeed, the annual movement of the Sun through the signs of the Zodiac and the renewal of life in the sign of Aquarius suggest the idea of the quest for the Grail undertaken by the knights of the Round Table: the twelve signs of the Zodiac are the worshippers of the sun who venture on the same quest as the Sun itself.

Returning to the subject of Catharism and Albigensianism, let us remember that during the second half of the 12th century, Cathar doctrine made a veritable triumphal march through the civilised world. Chivalric life was at its height, and Occitan knights were as much at home in the Holy Land as in Tripolitania, which was a Roman province. The moral decline of the Church contributed considerably to this anti-papal movement in Occitania. When a missionary of Albigensianism preached, the people flocked to hear him and listened to him with fervour; but if a Roman priest took the floor, he was asked ironically how he dared to spread the word of God. This explains why St. Bernard of Clairvaux said of the Cathars: "There have certainly been no sermons more Christian than theirs, and their customs were pure." At that time, Occitania was so

united with Catharism that one could properly speak of "Occitania, Cathar land" par excellence (to borrow the title of a recent French television programme).

In the great struggle between the living forces of the West and the ecclesiastical tyranny of the time, the Albigensians, Templars, and Ghibellines faced the same enemy.

Wagner's work could truly be for us the vision of the troubadour... of the last troubadour who rose above unconscious misunderstanding. Thus, three religious elements dominate *Tristan*.

1. The ancient Druidic element present in King Marc, son of Meinchawn.
2. The orthodox belief inclined towards Albigensianism, personified by the blonde Essylt (Isolde), who accepts the Druidic element with doubts and repugnance.
3. Tristan, that is, Albigensian proselytism.

As for the first element, let us remember that the country of Oc was, together with Armorica (which explains the legend of Lancelot), the chosen land of the Druids, where the mixture of Celts and Aquitanians (Iberians) had produced a race of pure and disinterested men, in whom blue eyes were allied with dark hair. Thus, the legends of King Arthur merged with those of our troubadours, and in Kyot the troubadour's *Parsifal*, we find our Templars at Montségur before the pure and warrior virgin, Esclarmonde de Foix. Germany, for its part, was visited (as we have said) many times, in most cases under the pretext of pilgrimage. There is no shortage of evidence in this regard, and it can be found listed in Schmidt's *History of the Cathars and Albigensians*. The reigns of Frederick *Barbarossa* and Frederick II facilitated relations, which consequently became more frequent. The songs of the Minnesingers, which do nothing more than reproduce the ideas or translate the Provençal compositions, allow us to recognise in these poems of the North the Cathar and, more specifically, Manichean initiations. What finer example of this Manichaeism than that of those perfect ones who renounced all the satisfactions of family life and devoted themselves to a wandering life full of privations, the life of the troubadours? These were the masters or fathers, as the apostles called Jesus Christ. From all this, we can only conclude that the Albigensians, in order to preserve the purity of their Manichaean faith amid the wave of bonfires that would engulf them, created the 'Gay Saber'.

Toulouse was the great centre where people learned to read and recount Cathar legends so that troubadours from all countries could spread them on their travels, and above all in the courts of love, to bring news of the vicissitudes of the Inquisition. We must not forget that the Holy Grail (as François Rolt-Wheeler explains) is the symbol of the highest emotion in Christianity. The quest for the

Holy Grail is the symbol of Christian aspiration at the height of its desire. The cross was the symbol of obedience, and the Holy Grail the symbol of Christian freedom: tradition affirms that the first vision of the Holy Grail was granted to the Apostles by Christ himself, in the course of his initiatory teaching, during the period between his resurrection and his ascension. Thus, elements from the early days of Christianity (and even, we can safely say, pre-Christianity), namely Gnostics, are mixed with the legend of the bard Merlin, the secrets of high Druidism and the first knights of King Arthur in the cycle of adventures of the Holy Grail. Everything is closely related; the troubadours were the voice of this sentiment in the thinking of all of Europe, and especially in France and Germany.

Reading these legends, the action of the images unfolds at the same time and Wagner's musical esotericism, which condenses the themes, is better understood: the divine is accessible, one might say, to the initiate; the profane, to the material state or spirit; and the lyrical, to musical thought.

Wagner's spiritual life was immense. Three master ideas can be found in this great composer:

- The vassalage of gold, immortally expressed in the sublime bars of *Das Rheingold*.
- The degradation of Western peoples: an ancient theme, as we have seen, caused by Eastern influence and the vices of the ecclesiastical religion (as opposed to the pure, who are the Cathars and the Knights Templar).
- Finally, the regeneration of man through vegetarian hygiene (which Hitler practised throughout his life) and through art (considered the only intermediary between man and God).

Wagner, like the Occitan troubadours, conceived an essentially esoteric work. We can cite Wolfram's *Romance of the Star*, immortalised among all others, without forgetting, however, the Manichaeism of this same Wolfram who sang (after the Persians) of the stone that fell from Heaven. The origin of this stone is probably the same as that given to it in the East; it is attributed to the fall following the rebellion of Lucifer (literally 'angel of light'). When the rebellious angel was cast into the abyss, an emerald fell from his crown and fell to earth. The emerald, according to the symbolism of precious stones, is a prophetic stone. According to legend, from this gem carved in the shape of a cup with 144 faces (the square of 12 is the number corresponding to fulfilment or completeness) the Grail was born, since it is always the same object that is in question.

This allows us to understand that the more civilised a country is, the more its memories of the ancient world fade, as do its original myths. Wagner wanted to revive this former life. To do so, he did not hesitate to set his scenes in an

enchanted forest; he wanted to make his audience think and force them to reconnect with the past; nothing has been created in vain, and Wagner's work here confronts eternity. For this composer, to want to ignore the legend is to ignore all the essential knowledge of humanity.

Unfortunately for the researcher, the Cathar and Templar legend does not reveal all its sources to us, and although we have been able to draw on all the knowledge on the subject, it is no less true that the poetic works of the troubadours were systematically destroyed or confiscated to enrich the Vatican's secret library. Today, the poetic works of the troubadours are no longer read because they are too tedious, especially since the events they describe seem to repeat themselves. Thus, the monotony of the Albigensian legend is burdensome to the researcher who does not possess the key to the true history of the world.

For Wagner, who idealised the triumph of the spirit and salvation for all mankind, there is no struggle between good and evil, but rather a veritable chasm that will be bridged by divine domination; here we find ourselves faced with naked Manichaeism, transcended by a higher world. It can be said that, for Wagner, as for the Cathars, religious inspiration was reduced to art, the true bridge between the human and the divine.

But one might wonder what was the purpose of this updating (in the 19th century) of Templarism and Catharism at the time of Wagner's creation. Through this Cathar and Templar legend, the objective is always present: the institution of an imperial messiah (whom the Templars believed they had found in the person of Frederick II of Hohenstaufen, before he was annulled by the Church, which had instantly realised his plans). The truth is that the confusion between Catharism, Templarism and the imperial or Ghibelline party took place after the Council of Vienne in 1311.

This fusion of occult forces took place in Occitan Midi, the ancient land of the Druids, who undoubtedly left traces of their past, if only through the spiritual influence they exerted. Indeed, these wise men did not come to teach a religion, but a philosophy of the world, a *Weltanschauung*, as the Germans would say. When they arrived in Gaul, the Druids brought with them the swastika to oppose the nascent materialism they detested. It is therefore not surprising that the Pyrenean region, much frequented by the Celts, is the place where the largest number of ancient swastikas are found.

Without going into the study of the swastika for the moment, we can point out that this emblem disappears completely during certain periods of our history, only to reappear with ever-increasing force.

Thus, it was unknown in ancient Rome, while flourishing in north-western Europe. When the Roman Empire collapsed, the swastika spread victoriously throughout the ancient world, at the same time as the Celtic cross (or circle crossed with a cross).

Similarly, when the Templars allied themselves with the Cathars within the Order of the Holy Grail, it was agreed between them that, instead of the insignia of the Order of the Temple, which was a cross (frowned upon by both parties), they would henceforth adopt the symbols of the dove, the Celtic cross and the swastika ^[95] .

In short, it seems that although the symbols disappeared momentarily, they continue to live on in the subconscious of the peoples who promoted them. This is the case with the swastika, an emblem that was to reappear with violence, first in the Thule Society and then in National Socialism. Thus, Richard Wagner can be considered to have served as a catalyst in the rebirth of this 'sacred' symbol, the swastika. Indeed, the work of the Bayreuth maestro gave it the impetus that allowed it to be reborn with its former power.

The only exegete who has seen this clearly in Wagner's work—we refer to Guido List—considers the swastika to be the symbol of an eternal future, as well as the sacrosanct sign of the Aryan belief.

Let us not be eternally sceptical; the swastika should not confuse us in this regard: the hidden underpinnings of history are stronger than our reason; at certain times, they are only revealed to initiates or to those who seek them. Let us merely deplore the chasm that separates the Middle Ages from the 18th century, which was the worst of all chasms.

3. Hitler's interpretation of the work

It all began in Linz, one afternoon in November 1906, after the opera. Adolf Hitler and his friend Kubizek were leaving after seeing Richard Wagner's *Rienzi*. We must remember the elements of the drama to understand what happened.

The story takes place in Rome in 1347. The Roman people are oppressed by the proud and unscrupulous nobility. Colas Rienzi, a friend of Petrarch, appears and proposes to establish an Italian republic and institute the Government of the Holy Spirit in Rome. He shouts:

I proclaim freedom to Rome!

This means that he has just overthrown the existing power through a daring coup and proclaimed a dictatorship.

Adriano, a nobleman from the Colonna family who has accompanied him in his revolution, is now concerned about his plans:

*Rienzi, what are your plans? I see
you as omnipotent. Tell me:
how will you use your power?*

And Rienzi replies:

I will make Rome free and great!

He rejects the crown, but accepts being called tribune^[96].

Meanwhile, a conspiracy is hatched, led by Adriano's father. But Adriano, who loves Rienzi's sister Irene, reveals the plot to the tribune. Rienzi forgives him, but the conspirators do not give up on overthrowing him; Rienzi must be assassinated.

*The populace? Bah!
Take Rienzi away, and it will be as it was before.*

Rienzi, abandoned, locked in his burning house, cries out to the people before he dies:

*The last of the Romans curses you!
Damn this city!
Let it be destroyed!
May Rome rot and wither away!*

That is what its degenerate people want!

Leaving the performance, Adolf Hitler and his friend Kubizek walked through the quiet streets of Linz. Hitler was silent. Continuing their walk, they reached the outskirts of the city:

"Adolf continued climbing, as if drawn by an irresistible force. When we reached the summit, the fog had already dissipated. Above our heads, the stars shone in all their magnificence in a completely clear sky.

Adolf then turned to me and clasped my hands tightly in his. It was a gesture I had never seen him make before. I realised how excited he was. His eyes sparkled with excitement. The words did not come easily from his mouth, as usual, but were broken; his tone was hoarse. His voice betrayed his inner turmoil.

Then a torrent of words poured from his lips. I had never heard him speak like that before, nor would I ever hear him speak like that again. Standing under the stars, we felt as if we were the only beings on Earth.

I remember him painting a delirious picture of his future and the future of the German people.

Until then, I had believed that my friend wanted to devote himself to painting or architecture. Now I realise that this was not the case. He spoke to me of higher ambitions, which I did not understand well enough, especially since, in my opinion, no one could be greater than an artist. He spoke to me of a mission that the people would one day entrust to him to free them from slavery and elevate them to freedom ([97]).

At three in the morning, the two young men descended once again towards the city.

"We parted ways in front of my parents' house, and I was stunned to see that Hitler was not heading towards his flat, but was returning towards the mountain.

'Where are you going?' I asked him, astonished.

'I want to be alone,' he replied briefly.

I watched him for a long time as he walked away, wrapped in his dark coat, alone in the night."([98]) .

One day, says Jacques Ploncard d'Assac([99]) , much later, Hitler himself would tell Mrs Wagner about this night at *Rienzi* and end his story with: "That was when it all began."

In this way, Wagner, through the power of his musical magic and the force of his oratorical evocation, provoked an intense emotion in the soul of the young Hitler that

He would never abandon him. The master of Bayreuth had just awakened in the teenager the mysterious and destructive forces that stirred his being, and this sudden revelation was to change the face of the world.

Like Rienzi, Hitler considered himself a prophet and tribune of the people, preaching a new conception of the world and of man:

"The force that set in motion the great historical avalanches," he would later write in *Mein Kampf*, "in the political or religious sphere, was, since time immemorial, only the magical power of the word. (...) Only a storm of burning passion can change the destiny of peoples, but only those who carry it within themselves can provoke passion."

Can we not perceive in these words the accents of the great prophets and enlightened ones, of the Zoroasters and Manes, who wanted to reform peoples by establishing a new religion? For Hitler, spiritual reform must come through political renewal, with the latter concealing the former, but this could not be said.

In Wagner, there was the initiate, the demiurge, who attracted Hitler because of his *Weltanschauung*, which was linked to theories of the harmony of the worlds. In 1906, Kubizek already perceived in his comrade an attraction to the world of Germanic legends that had inspired the *Tetralogy*.

"He thought constantly about this world and felt he was made for it. He considered himself a hero of Germanic antiquity. A life full of daring exploits would lead him to the paradise of Valhalla to become one of the demigods he worshipped. This romantic aspect of Adolf Hitler is important, as throughout his life he had a faith, almost a religion, in the Germanic world."

The dark and distant times took on an intense life for him. Fantasies became reality.

"Wagner, had he lived, could have turned Adolf Hitler's life into an opera, and one can almost hear the harmonies he would have used for it"^[100].

Hitler was thoroughly familiar with Wagner's work and often whistled some of the motifs softly. He would not have missed the Bayreuth Festival for anything in the world, which he followed passionately every year. Imbued with Wagnerian myths, Hitler pondered all these symbols, beginning with the Grail, whose cathartic significance could not escape him, nor could the Manichean background of Wagner's operas, which was in line with his own view of things.

Thus, *Tristan and Isolde*, the pinnacle of courtly love sung by troubadours, is for Hitler Wagner's greatest work, according to his own expression.

In his *Table Talk*, he declares: 'The art of opera owes its present status to Wagner. The great singers who have made a name for themselves have become famous as interpreters of Wagner... At the beginning of the century, there were the so-called Wagnerians. The others were not given a name. What satisfaction each of Wagner's works has given me...! The ten days of the Bayreuth Festival were always one of the blessed times of my existence. And I rejoice at the thought that one day I will be able to resume this pilgrimage.'

To clearly understand the mystical and sacred character that Hitler attributed to Wagner's creation, one must realise that, in the eyes of the Führer, the Bayreuth spectacle was imbued with an esoteric philosophical significance, inaccessible to ordinary mortals.

The tradition of the Olympic Games was maintained for nearly a thousand years. This stems, I believe, from a *mystery* analogous to that found at the origin of Bayreuth. Human beings express the need to step outside themselves, to communicate an idea that transcends them. The Party Congress responds to the same need: and *for this reason, for centuries, men from all over the world will come to strengthen themselves, once a year, in the wonderful atmosphere of Nuremberg.*

Let us listen again to Adolf Hitler in his confidences, which reveal some of his secret thoughts:

"When I listen to Wagner, I feel as if I am hearing the rhythms of a previous world. I imagine that one day science will find secret connections linked to the order of the world in the waves emitted by Das Rheingold."

"The observation of the world captured by the senses precedes the knowledge provided by exact science and philosophy. Sensory knowledge has value to the extent that it conforms to the truth."

Wagner's influence was decisive in the formation of Hitler's vision, and it is no coincidence that the Führer made Nuremberg, the city of the Master Singers, the favourite venue for Nazi ceremonies. Jacques Bainville himself has pointed out "this Wagnerian and Nietzschean spell"⁽¹⁰¹⁾ of Hitler's congresses, this staging of "cathedrals of light". In Hitler's public speeches, one can find traces of the myths so dear to the master of Bayreuth. Thus, the "tragic vassalage of gold", this "cursed metal", is denounced in unequivocal terms as characteristic of "Jewish materialism". "If in this war the signs are arranged in such a way that gold fights against labour, capital against the peoples, and reactionary attitudes against the progress of humanity, then

It will be work, the people and progress that will achieve victory"^[102].

The abandonment of the gold standard in 1933 had already made this desire for a break with the past clear: "We have devalued gold; it lies in our vaults and is now worthless." (Adolf Hitler).

Throughout his political career, Hitler never ceased to show great concern for Wagner's family, particularly the composer's grandson, Siegfried Wagner, and his wife Winiefried. However, it is in Hermann Rauschning's book, *Hitler Has Told Me*, now almost impossible to find, that we find the most valuable insights into Hitler's interpretation of Wagner. Rauschning reveals that "Hitler refused to admit that there had been any precursors to him. He made no exception for Richard Wagner."

Furthermore, according to the Führer, no one knew what Wagner really meant. "Hitler thought not only of his musical genius, but of the entire Wagnerian doctrine of Germanic culture, a doctrine that was revolutionary down to its smallest details." According to Rauschning, it was under the direct influence of Wagner, master of the neo-Catholicism of the troubadours, that Hitler became a vegetarian, since, he claims, "Wagner had attributed a large part of the failure of our culture to a meat-based diet." Hitler abstained from meat, alcohol and filthy tobacco, not only for hygienic reasons, but also out of reasoned conviction. "*Unfortunately, the world is not ready for a general purification.*"

Wagner—this new troubadour—had had a revelation; he had been the herald of the tragic destiny of the German people. He was not only a musician and poet. Above all, he was *the greatest prophet* the German people had ever had. Hitler had, either by chance or predestination, struck gold with Wagner's doctrines. With an almost morbid exaltation, he had found that everything he read in the work of this great spirit corresponded to intuitive ideas that lay dormant, so to speak, in the depths of his consciousness.

But it was in the myth of the Grail, the centre of convergence of Wagnerian neo-Catharism, that Hitler would discover the most important symbol around which to realise his own worldview.

"Should one allow the masses to indulge their tendencies, or is it necessary to stop them? *Should a minority of true initiates be created? An order? A brotherhood of Templars for the custody of the Holy Grail, the august receptacle where pure blood is preserved?*"^[104].

And Hitler continued: "It is necessary, on the other hand, to understand *Parsifal* in a very different sense from the common interpretation, for example that offered by the poor devil Wolzogen. Behind the external tabulation, the sacristy cliché, the

pseudo-Christian phantasmagoria of Good Friday, something profound and great shines through. It is not the religion of piety that is glorified there, according to Schopenhauer's neo-Christian gospel; it is the cult of noble and precious blood, of the pure and resplendent jewel around which the Brotherhood of the Brave and the Wise gathered. King Anfortas suffers from an incurable evil: the corruption of blood. Parsifal, the ignorant but pure hero, must choose between the voluptuousness of Klingsor's garden, symbolising *the excesses of corrupt civilisation, and the austere service of the knights who watch over pure blood, the mystical source of all life. This is our drama. This plague of blood affects us all*; we are all tainted by the contamination of the races. What is the path to healing, to atonement, for us? The eternal life provided by the Grail is reserved only for men of pure blood, for noble men. I know Wagner's thoughts inside out. At various stages of my life, *I always return to him*. Only a new aristocracy can give us the benefit of a new culture.

Here we penetrate the core of Hitler's thinking and its most well-known aspects. Indeed, the Führer confesses to Rauschning:

"Of course, I know as well as all your intellectuals, your wells of science, that there is no such thing as race in the scientific sense of the term... Well, I, who am a politician, nevertheless need a notion that allows me to dissolve the established order in the world *and oppose history with the destruction of history*.

Do you understand what I mean? *I must free the world from its historical past*. Nations are the visible materials of our history. I must manage these nations, mould them into a higher order, if I want to put an end to the chaos of a historical past that has become absurd. To accomplish this mission, the notion of race is perfectly usable. It overturns old ideas and opens up the possibilities of new combinations. Starting from the principle of the nation, France led its great revolution beyond its borders. With the notion of race, the National Socialism will lead to its revolution *until the establishment of a new world order* »^[105].

Hitler thought and wrote like a prophet. He believed himself to be a seer, an inspired figure, a troubadour of modern times, and he also believed himself to be the prophet of the future, since, like Wagner, he knew the secret of the legend.

CHAPTER VI: THE SECRET ORIGINS OF NAZISM

1. Esoteric societies: German Freemasonry and Theosophy

In Adolf Hitler's statements published by Hermann Rauschning under the title *Hitler Told Me*, which were highly successful in the years immediately preceding the war, we can once again discover the important role that German Freemasonry played as a model in the esoteric organisation of the Nazi party.

When Rauschning expressed his surprise that his Führer could have used anything from Freemasonry, he was told: "What is dangerous about these people is the secrecy of their sect, and that is precisely what I have adopted. They form a kind of ecclesiastical aristocracy. They recognise each other by special signs. They have developed an esoteric doctrine that is not formulated in logical terms, but in symbols that are gradually revealed to initiates. Don't you see that our party must be constituted exactly like that sect?"^[106] .

We have already mentioned, in previous chapters, the case of this very particular form of Freemasonry that was the lodges of the Bavarian Illuminati; certainly, they should not be confused with true Freemasonry, which, for the sake of simplicity, we will describe as humanitarian. It is the latter that Hitler refers to, and he did not spare them his hatred.

Thus, in 1942, Marshal Goering signed the order to fight "against the Jews, Freemasons and other ideological powers", adversaries of the Third Reich. Moreover, this order was followed, it should be noted, by the creation of special staffs (*Einsatzstabe*), whose mission was to confiscate and transfer Masonic property. This large-scale pillaging enabled Professor Rosenberg's services to organise the numerous Masonic exhibitions that Europe has seen. It should be noted that the Rotary Club was unable to escape this 'razzia', as were the numerous archives and libraries with whose help Nazi writers hoped to 'reinvent' the history of political ideas in Europe.

As early as 1798, Frederick William II of Prussia had issued an edict banning secret societies, with the exception of the old Prussian lodges. The reader will not be surprised to learn that Hitler would later act in the same way; indeed, the ban we have just mentioned did not apply to these Prussian lodges, whose ideals, since the beginning of the 20th century, were quite similar to Nazi thinking.

The rift between these racist lodges and other Masonic brotherhoods was such that a member of these lodges could not join humanitarian Masonic orders. Thus, the Prussian Johannine Order, whose spiritual ideal was the establishment of an ultra-nationalist and racist state, did not admit Jews among its members.

This very Germanic character of German Freemasonry will surprise those who conceive of this international philosophical movement as a monolithic bloc. It should be emphasised that diversity has always existed within this movement, right from its origins.

always existed within this movement, right from its origins. What makes the study of Freemasonry in Germany so fascinating is that it differs considerably from the democratic and religious ideas of the Masonic movement in general. Not content with being anti-democratic, the Johannine order, for example, preached a dogmatic, i.e. Gnostic, form of Christianity.

This quest for a dogmatic Christianity, whose evolution has been outlined in broad strokes in this work, seemed close to fulfilment with the rise to power of the lords of Third Germany. This confirmation is provided by a work by Paul Ernst, published in Munich in 1935, entitled *Eine Credo*, a work to which we refer, as it is significant in more ways than one for this racist gnosis:

"Christian doctrine includes the dogma of the Holy Spirit. Throughout history and among all Christian peoples, this idea of a third empire, one that must succeed that of the Son, has reappeared: the empire of the Holy Spirit. Even today, in the nostalgia for the German god, the term Third Reich is vaguely understood," and Ernst concludes: "Is it possible for humanity to find a purely spiritual religion, one that has no need of a body, expression or form, one that is not nothing but feeling?" ^[107].

Thus, contrary to pseudo-historical explanations, which considered the Third Reich to be the continuation of the Reich of Bismarck and William II, Adolf Hitler's Germany clearly appeared (in the eyes of its founders and initiates) as the third epoch of humankind. This analysis, which has escaped all writers of the Nazi Reich, is found again in the statements of its own Führer:

"There were the ancient times. There is our movement. Between the two, the Middle Ages of Humanity, the Middle Ages, which have lasted until now and which we are going to bring to a close " ^[108].

We will return to this racist gnosis, which we have begun to outline, in our next chapters, and more particularly in the one entitled "Catharism and Hitlerism", where we will try to answer this question with complete objectivity.

Continuing our study of esoteric groups in Germany, we realise that the struggle between the two forms of Freemasonry was accompanied in that country by a struggle between white magic and black magic. This black magic was none other than theosophy ^{a[109]} a powerful and well-organised branch that had been partly linked to the Thule group, where we found Haushofer, Hess and Adolf Hitler. Theosophy added to this neo-pagan magic, which we have described, a whole oriental trappings: through this, it hoped to present itself as a Luciferian synthesis (that is,

luminous) between East and West e^[110] .

The doctrines of theosophy seek the key to their teachings in the Sanskrit *Vedas*, rather than in the Hebrew books s^[111]... It was an American, Mrs. Blavatsky (related on her mother's side to the best families of the Russian aristocracy), who founded the first Theosophical Society in New York on 17 November 1875.

Theologically speaking, theosophy is pantheistic. God is everything, and everything is God. If Colonel Olcott, one of the first theosophists, is to be believed, the leaders of theosophy were endowed with supernormal powers (a mediumistic character that would reappear in Adolf Hitler). All these phenomena are highlighted in theosophical works and consist, above all, of communications made at a distance by initiates.

Some authors (such as René Alleau, in *Hitler and Secret Societies*) have believed they saw the origin of Hitler's "mediumship" in an initiation of the Führer by his faithful disciple Rudolf Hess. For René Alleau, it was in Landsberg, during his detention after the failed Munich putsch, that Rudolf Hess (a German of Egyptian origin, it should be remembered) encouraged Hitler to practise occult methods. For us, Hitler was already familiar with such practices due to his previous mystical training and his affiliation with the Thule group, and he must have been aware of the Gnostic declaration of 1908 by the theosophists, which is almost identical to Paul Ernst's Nazi creed.

"There is one of our dogmas on which I wish to insist. It is the dogma of female salvation. The work of the Father has been accomplished, and that of the Son, too. *That of the Spirit remains*, which is the only one that can determine the definitive salvation of terrestrial humanity and prepare, in this way, for the reconstitution of the spirit. Now, the Spirit, the Paraclete, as the Cathars called it, corresponds to what is feminine in the divinity, and our teachings specify that this is the only face of God truly accessible to our reason. What exactly will be

the exact nature of this new and coming Messiah? " ^[112] .

This new imperial messiah was to be the lord of the Third Reich, adept at the black magic into which Adolf Hitler had been initiated at a very early age. It matters little whether this was the goal of the theosophical groups of the time, or whether their mission was perverted by the emergence of National Socialism: the main lesson to be learned from this type of thing is that the practice of occultism and magic are eminently dangerous and should not be available to everyone. On this point, it can be said that the first victim of Nazism was Rudolf Steiner, who was, we might say, in line with the thinking of those very special Theosophical disciples who were members of the Thule Group.

Here, too, we do not wish to know whether Rudolf Steiner represented the true essence of theosophy. However, we believe that, as with Freemasonry, there were two opposing currents within theosophy in Germany at the beginning of the 20th century: a racist and domineering current (which opposed the Hebrew Kabbalah) and a humanitarian current, led by the anthroposophist Steiner. This current, which still persists in Europe at the time of writing, asserts that there is a white form and a black form of magical research.

Steiner's disciples subscribe to the white form of this magic. They claim that neo-pagan societies originate from the underground world of evil, from the malevolent pole, whose leaders one may wonder about. It seems that René Guénon, in 1921, in his famous work *Theosophism, History of a Pseudo-Religion*, thought along the same lines, as he wrote: "But might there not be, behind all these movements, something else, something terrifying, which their leaders may not be aware of and of which they are therefore merely the instruments?"

This struggle between the black magic of Nazi neo-pagan theosophy and the white magic of Rudolf Steiner (or anthroposophy) is recounted to us by an initiate in the seminal work of that privileged witness, Rauschnig:

One day when the Führer was in a benevolent mood, a woman in his entourage, who was not lacking in presence of mind, ventured to give him some advice: "My Führer," she said, "do not choose black magic. You still have the choice between white magic and black magic. But once you have decided on black magic, it will never leave your destiny. Do not choose the evil path of quick and easy success. The path that leads to the empire of pure spirits is still open to you. Do not let yourself be led astray from this good path by creatures bound to the mud, who take advantage of your creative power."

And Rauschnig, who has understood nothing (which reinforces his testimony), continues:

"This intelligent woman expressed, in her own way, the apprehensions that concerned everyone who was in contact with Hitler: everyone realised that the Führer was giving himself over to evil influences over which he had no control." We might add, "And with good reason!"

The war between Steiner's white magic and Hitler's black magic unfolded long before the Nazis seized power: this is, in fact, proof of the danger that anthroposophy represented for its adversaries. It should be noted that this struggle went completely unnoticed by Europeans at the time: this should serve as a warning to weak minds and

positivist historians who, even today, refuse to admit the existence of occult forces fighting in the shadows. Let each person make their own judgement based on the case of contemporary theosophy. What surprises an observer of this ideological phenomenon is that the first Nazi SA formations violently dispersed the conferences of Steinerian theosophists; death threats (which seem to have been carried out against the diehards after the Hitlerites came to power), and raids on the premises of Steiner's disciples multiplied, culminating in 1924 with the burning of the sect's headquarters (we refer to the Goetheanum, built in Switzerland by Steiner). The latter, with his troops scattered, his archives charred, and finding no support in the face of the hatred shown towards him, was to succumb to his grief in 1925.

However, the struggle between these two magical forces was not to end there; it seems, in fact, that the disciples of the "White Rose", a resistance organisation whose network was dismantled by the Gestapo in the midst of the war, had been an offshoot of this movement. (The "Rose", let us remember, was the symbol of knowledge: this is why it was chosen by the Rosicrucian Gnostics). It was a very particular resistance network, whose young members were beheaded in Moabitt prison. This group, executed along with the organisers of the failed assassination attempt on Hitler on 20 July 1944, included the young son of Hitler's chief initiator, Karl Haushofer⁽¹¹³⁾ ...

Before perishing under the executioner's axe, Albrecht Haushofer left behind a poem whose beauty and depth could serve as a final point in this struggle:

*For my father, fate had spoken.
Once again, it was up to him
on rejecting the devil in his prison. My
father broke the seal,
did not feel the breath of the evil one
and released the demon into the world.*

2. Racist groups

Among the secret societies that swarmed in Germany after the end of the First World War, and whose variety we have just highlighted, some are typically representative of what would become Nazi Gnosticism. Among these, the Vril Society and the Thule Group, also known as *the Thulegesellschaft*, are the ones that really seem to have given rise to the Hitlerian movement.

At the origins of the Vril Society I^[114], or Luminous Lodge, is the French writer Louis Jacolliot (1837-1890). Jacolliot drew his inspiration from esoteric thinkers, including Swedenborg, the Swedish illuminist; Jacob Boehme, the 15th-century alchemist and one of the founders of the Rosicrucian sect; and Saint-Martin, the Pope of 19th-century French Enlightenment. Jacolliot spent much of his life in Asia, specifically in India, where he served for many years as a diplomat. Among this writer's works, we can mention some significant titles: *Krishna and Christ*, *Indo-Asian Traditions*, *Kings, Priests and Castes*.

Jacolliot sees the principle of all transcendent human action in Vril, a formidable reserve of energy of which man uses only a tiny fraction. Curiously, Vril exists in India as an esoteric sect, and until a few years ago had some two million followers scattered throughout the state of Mysore. The sects worship the Sun, and every morning they greet the dawn. Their temples bear inscriptions with swastika motifs in the corners.

The Vril Society I^[115], founded in Germany at the beginning of the century, had close ties with theosophical circles in that country and, outside Germany, with the British "Golden Dawn", founded by S. L. Mathers.

Among the Berlin members of the Vril society, the name of Karl Haushofer stands out. Born in 1869, this figure would be much talked about until his death in 1946. He made numerous trips to the East, mainly to Japan, where he studied Buddhism, and to India. In 1918, Karl Haushofer settled in Munich, a refuge for all racist secret societies, and was one of the first to join the German Workers' Party, founded that same year by the locksmith Anton Drexler (a party that became the NSDAP under the leadership of Adolf Hitler).

However, the role of Karl Haushofer, founder of geopolitics, was not as important as has been suggested.

It is in the Thule Society that we must seek the true inspiration for Nazism.

The *Thulegesellschaft*, to repeat its German name, was created in August 1918 on the initiative of Baron Von Sebottendorf, a strange character who deserves our attention. The Thule group itself was nothing more than an offshoot of a secret society much more important entitled Order of the Germanen

(*Germanenorden*) founded in 1912, of which Sebottendorf was one of the leaders, since in January 1918 he had been entrusted with the leadership of the Bavarian province of the Order.

Born in Saxony in 1875, Sebottendorf had made numerous trips to the Middle East before the war of 1914. During the Balkan War of 1912–1913, he headed the Turkish Red Crescent organisation and was elevated to the leadership of the Order of the Rosary (*Rosenkranz*). Whatever the case, this individual's influence was considerable, since, after the defeat of 1918, he could threaten the Munich police chief with impunity, warning that he would unleash pogroms that would bring down the government if a member of the Thule Society was harmed. Within this breeding ground for racist and occult sects, the DAP (German Workers' Party) emerged, founded by Anton Drexler and directly inspired by our famous baron, a movement that was to find its definitive expression in the

The NSDAP and its great inspiration, Adolf Hitler.

The *Thulegesellschaft* supported a network of groups inspired by the same racist and anti-Semitic doctrine with occult roots, groups such as the Hammer Union, which counted among its influential members Gottfried Feder, one of the future leaders of the NS party. The meetings took place in Munich, the hub of secret and anti-Weimar movements. This circle of initiates also included Hans Frank, the Nazi lawyer and future governor-general of Poland, a sinister figure who at that time gravitated towards a society for heraldry and genealogical research led by Dr W. Daumenlang, who had rediscovered the *Hakenkreuz*, or swastika, in the form of a sun wheel on the Hohenzollern coat of arms. As for the *Völkischer Beobachter*, the press organ that later, under the impetus of Alfred Rosenberg, became the official newspaper of the Nazi party, it had just been acquired by Sebottendorf on behalf of the *Thulegesellschaft*. Dietrich Eckart, who was Hitler's mentor for a long time, facilitated the purchase of the newspaper by providing a very large sum of money, the origin of which remains a mystery.

In his work, now extremely rare, *Bevor Hitler kam (Before Hitler Came)*, published in Germany in 1933, the leader of the *Thulegesellschaft* recalls the esoteric source of his doctrine, which ties in with our point of view by demonstrating that the founders of the National Socialist Party did not disdain drawing part of their Gnostic inspiration from Islam, a religion in full swing, accessible to esotericism from Egypt.

Thus, Sebottendorf did not hesitate to write:

"Islam is not a petrified religion. On the contrary, its vitality is greater than that of Christianity." Where might its strength come from? From its hidden source, "from a living water that in the early days of the Church fertilised everything and gave rise to the most wonderful blossoms in the Middle Ages". This immersion in the sources of the great religions, Zoroastrianism,

Manichaeism, Buddhism, and Islam, by trying to place oneself in the very special perspective of the new lords of Germany. In their eyes, it was necessary to find by all means "the thread of lost knowledge," and to achieve this, it was necessary to use traditional esoteric currents, which are the only ones that allow us to reconstruct, page after page, the "Great Book of Aryan Mythology."

'It is necessary,' Sebottendorf points out, 'to demonstrate that Eastern Freemasonry still faithfully preserves in our time the ancient teachings of wisdom, forgotten by modern Freemasonry, whose constitution in 1717 represented a departure from the right path'.

According to his own vision, Sebottendorf believed he was called to fulfil a mission: "By revealing the source of these mysteries, I cannot be accused of any profanity or sacrilege," he writes. "This is the path that the Dervish orders usually take in order to acquire special powers through particular techniques. Most of them are men who aspire to the supreme initiation, that from which those who have been trained and prepared for their missions as spiritual leaders of Islam come... This supreme initiation is the practical basis of Freemasonry and *constituted the work of the alchemists and Rosicrucians*. But to respond to the accusation of possible betrayal on my part, I must declare that *this text has been written at the request of the leaders of the Order*. The reason for this is as follows: a vast organisation of unbelief, of monstrous dimensions, wants to subjugate the civilised world. Religious institutions are so deeply undermined that they cannot even rebuild themselves or offer unified resistance. If no spiritual leaders appear in the West, chaos may drag everyone into the abyss. In such danger, the Muslim brothers remembered that tradition affirms that there was a time when the supreme science was known in Europe... The anguish of the moment made all objections to the publication (of this work) disappear.⁽¹¹⁶⁾ .

In this initiation, Sebottendorf claims as his teacher the leader of the [Union \(117\)](#) , Theodor Fritsch (1825 - 1933), author of *the Manual of the Jewish Question*, which enjoyed some success in its day. Fritsch's book evoked the great myths of the past that have become familiar to the reader, fearsome giants of "Christian mystification".

Fritsch had a notable influence on the theories of the Order of the Germanic People, founded in 1912, which brought together certain lodges of Prussian (racist) Freemasonry, as well as openly anti-Semitic associations. "In May 1914, in Thale," Sebottendorf recounts, "the militants of the *Germanenorden* formed a secret alliance, *the first anti-Semitic lodge*, intended to combat, as a conscious society, the secret Jewish alliance."

The Order of the Germanic People was also called the "Alliance for the Duty of Original German Art and Knowledge," which says a lot about its secret objectives. The Thule group became a particularly active branch of the native society, as the main Nazi intellectuals were to emerge from it,

appropriating numerous rites, mainly the "Sieg Heil" salute, according to Sebottendorf's own testimony. What suggests that he was telling the truth is the banning of his book by the Nazi government in 1934. It said too much.

According to Ray Petitfrère (*The Mystique of the Swastika*), these were the rules of the *Germanenorden* led by the German baron:

"1.º The Order only accepted as members Germans who could prove the purity of their blood up to the third generation. Women (as in the Bavarian Illuminati) were only admitted to the degree of friendship and were not allowed to have marital relations except with a pure-blooded German.

2.Special importance was to be given to racist propaganda. The experiences that had been carried out in the plant and animal kingdoms had to be applied to humans, and it had to be demonstrated that the fundamental cause of all misery was the mixing of races."

On the eve of the 1914 war, a hundred lodges had already been formed throughout Germany, bringing together several thousand members. Naturally, the entire organisation was secret.

In December 1917, at the instigation of Von Sebottendorf, it was decided to publish the *General News of the Order*, intended only for initiates, and the *Runes*, accessible to those holding the degree of friendship.

On this occasion, Von Sebottendorf assumed the important position of head of Bavaria, and Sebottendorf himself wrote these revealing lines: "This choice was important, as Bavaria thus became the cradle of the National Socialist movement."

The Order's publications featured the swastika prominently, accompanied by the symbol of the god Wotan. As for the name 'Thule', which succeeded the 'Order of the Germans' to the point of completely absorbing it, it is very evocative, and there is no need to dwell on the myth of the Hyperborean continent. This name was bound to appeal to Sebottendorf, who was always on the lookout for magical symbols. Moreover, the man was well versed in astrology (he drew up numerous horoscopes for prominent figures). On his initiative, from 1918 onwards, the lodges met every Saturday, which is the day of *Saturn*, the planet linked to the destiny of Adolf Hitler (born under the sign of Aries), who transcribed the astrological sign in his signature.

It should be added that the official symbol of the *Thulegesellschaft*, which decorated the lodges, represented a swastika crossed by two spears.

The defeat of 1918 favoured esoteric racist groups, which took advantage of the despair of many Germans. Thus, on 9 November 1918, two days before the armistice, Sebottendorf gave the following speech

, which is very significant:

"I intend to commit the *Thulegesellschaft* to this fight," he said, "for as long as I hold the Iron Hammer... I swear it on this swastika, on this sign that is sacred to us, so that you may hear it. O triumphant Sun! I will remain faithful to you. Have confidence in me, as I have in you... Our God is the father of combat, and his rune is that of the eagle... which is the symbol of the Aryans. Likewise, to indicate the eagle's capacity for spontaneous combustion, it will be represented in red... This is our symbol, the red eagle, which reminds us that we must pass through death in order to be reborn."

Note the adherence to the symbolism of the eagle, which will be taken up by the Nazis, along with the swastika, as well as the neo-Gnostic belief in the incarnation of souls, amid this esoteric delirium intended to impress listeners.

In his book *Bevor Hitler kam*, Sebottendorf published a complete list of all Nazi Party members who belonged to the Thule Society. Among the leaders of the Hitler movement, the following names stand out, in alphabetical order:

Aman (Max): He would become the director of the NS party's publications.

Drexler (Anton): Founder and chairman of labour German German, which would become the National Socialist German Workers' Party.

Eckart (Dietrich): Editor-in-chief of *the Völkischer Beobachter* and advisor to Hitler. Died in 1923.

Feder (Gottfried): Professor of political economy, co-founder of the Nazi Party, member of the Reichstag in 1924, Minister of Trade in 1933.

Fiehler (Karl): Participated with Hitler in the "putsch" of 9 November 1923; *SS Obergruppenführer* and *Reichsleiter* of the Nazi Party.

Frank (Hans): Doctor of Law, lawyer and legal advisor to the NSDAP, later Governor-General of occupied Poland (1940).

Harrer (Karl): First president of the NS Association of German Workers. Died in 1926.

Hess (Rudolf): Born on 26 April 1894 in Alexandria (Egypt). He attended Swiss universities, where he studied foreign languages until 1914. He enlisted voluntarily for the duration of the war and ended his campaign as an aviation officer. One of the first supporters of the Nazi party, he participated in the Munich Putsch and shared Hitler's imprisonment in Landsberg Prison. Minister of State in 1933, he was designated as the Führer's heir apparent from 1937 (until his flight to England in 1941).

Hitler (Adolf): No introduction is necessary. We might add that Hitler was part of the group as a visiting brother.

Rosenberg (Alfred): Born on 12 January 1893. Collaborator of D. Eckart and editor-in-chief of *the Völkischer Beobachter* in 1924. *Reichsleiter* of the Nazi Party, official ideologue, minister and head of the Foreign Services of the NSDAP. Author, among other works, of the famous *The Myth of the Twentieth Century*.

Sebottendorf (Rudolf von) (real name Glauer): Adopted in 1911 by Baron Von Sebottendorf, whose name he took after his death. Expelled from Germany as undesirable (he had been a Turkish subject since 1911), he returned to Turkey in 1924. From 1929 to 1931, he travelled through Mexico and America. He died, drowned, in 1945.

All these names shed light on the background of the Thule Society and the true origins of Nazism. It is up to us to draw our own conclusions. We will now see how the National Socialist Party came into being after the promising beginnings of an esoteric group.

3. Birth of the National Socialist Party

When he was demobilised after four years of war spent in the mud of the trenches, Hitler felt Germany's defeat was an injustice and a betrayal, which he immediately blamed on the socialists and the Jews. Determined, in his own words, "to enter politics", from September 1919 onwards he devoted himself to the search for a new political movement capable of reconciling nationalism and the social aspirations of the working classes. During a meeting held in a Munich beer hall, Hitler discovered the small party founded by Anton Drexler. The *Thulegesellschaft* had already intervened in this political nucleus that constituted the German Workers' Party, introducing one of its agents, Karl Harrer, an influential member of the esoteric group, in March 1919. This journalist had then merged the political circle of workers he led with the new party.

When Hitler entered the meeting room at the Sterneckerbräu, Gottfried Feder (a prominent member of the *Thule Society*) was speaking. Feder, who was to become the NSDAP's chief economist, immediately noticed Hitler, not only because of his unusual character, but above all because his face was familiar to him. Some time earlier, Feder had given political courses for the army, which Hitler had regularly attended before being demobilised. In fact, the young Adolf Hitler had already had his supporters for some time, but his virulent intervention during the meeting against the speech of a Bavarian autonomist drew attention to him. Anton Drexler invited Hitler to participate in his committee's sessions from then on. Hitler accepted the invitation and a few days later joined the DAP as member no. 7 (a sacred number). But it was Dietrich Eckart, a well-known writer and journalist, already a member of Drexler's party and a member of the *Thulegesellschaft*, who really 'launched' Hitler by providing him with the funds necessary to sustain an initial propaganda campaign. Eckart took Hitler under his wing and made him his political protégé, introducing him to Captain Röhm, a political officer in the Reichswehr who had numerous supporters in the army's leadership circles, mainly through his superior, General von Epp. Röhm thus provided Hitler with the benevolent tolerance of the military and the Bavarian government, which was extremely valuable in such political beginnings. The whole operation was very well planned. Only two figures are missing to complete the picture.

The company's original "puzzle": Rudolf Hess and Alfred Rosenberg contributed their "secret" knowledge to the nascent movement. From 1920 to 1925, these two figures had an enormous influence on Hitler, to whom they preached the gospel of the Thule Society. Hess and Rosenberg were introduced to Hitler by Dietrich Eckart, who thus appears to have been the linchpin of Hitler's

Hitler's first adventure.

In the course of this book, we will discuss in more detail the character of Alfred Rosenberg, a man somewhat lost in the fantasy of his ideas. Let us now say a few words about Rudolf Hess. Born in Egypt in 1896, Hess received a solid school and university education in Switzerland before enlisting in the army in 1914 and ending the war as an aviation officer. An ardent nationalist and attracted by the pleasure of the unusual, Hess joined the Thule Society. It was he who introduced Hitler to the famous politician Karl Haushofer, a former general and professor at the University of Munich (we have already discussed his strange activity within the Vril Society). If we add to this list Max Amann, Hitler's former sergeant major at the front (and also a member of the *Thule Society*), who would become the party's editor and businessman, we have the main protagonists in the origins of Hitler's first adventure. All these people, as we have seen, belonged to secret societies, the Thule Group or the Vril Society. It is therefore not surprising to find them at every turn involved in the rituals of the new religion of the swastika.

With a political base, significant financial support and a secret apparatus (which Hitler could guide) at its disposal from that moment on, the National Socialist Party was to become the war machine of these new Gnostics, a machine with a formidable detonator at its head, Adolf Hitler, the only man who possessed the qualities necessary to awaken Germany from its lethargic slumber and make it the docile instrument of their magical projects. On his deathbed in 1923, Dietrich Eckart advised his close friends:

"Follow Hitler. He will dance, but it is I who have written the music. We have given him the means to communicate with them... Do not mourn my death: I will have influenced history more than any other German."

CHAPTER VII: HITLERIAN COSMOGONY

1. Misinterpretations

We have already mentioned the difficulties of analysis encountered by specialists in contemporary history when discussing Nazism. Thus, everyone can see the great intellectual void that exists in the lectures and works of specialists on Nazism.

Indeed, historians of ideas limit themselves to studying events and make no mention of the Third Reich's 'spiral' policy or the geopolitics so dear to Karl Haushofer. In doing so, they align themselves with exegetes who only realise a fraction of the truth about this important phenomenon, both because of the string of crimes that accompanied it and because of the consequences we are still paying for today: we are referring to the division of the world at Yalta and decolonisation.

For these historians, who stick to the historical facts, the warning from the Chancellor of the Third Reich is a harsh rebuke: 'Those who have seen National Socialism as merely a political movement have seen nothing'.

The same can be said of the error of assimilation (which has become commonplace throughout the world) that consists of considering Nazism and Fascism as a single phenomenon. In this regard, it is worth recalling the intimate thoughts that the Führer of Greater Germany confided to his loyal followers, and only to them:

"Just as the Italian people can never be converted into a warrior nation, so fascism has never understood what is at stake in the colossal struggle that is to come. We can certainly ally ourselves temporarily with Italy, but in the end only we, the National Socialists, have penetrated the secret of the that are coming " [\[118\]](#) .

Louis Pauwels and Jacques Bergier deserve credit for being the first in France to argue that Nazism could only be understood through the lens of magic, which characterised the training of its leaders. However, their work *The Return of the Sorcerers* and their method of fantastic realism may have contributed to preventing a clear understanding of the Hitler phenomenon. This work has been followed by many others, less honest in spirit and form, which are content to pursue publishing success, muddying the waters a little more each day when it would be worthwhile to clarify them.

But how can we arrive at a clear and lucid approach to the phenomenon, if not by trying to see what the defeated enemy was, instead of simplistically asserting that good defeated evil? This childish concept of history is dangerous in the context of examining anti-fascism: it seems to have been entirely invented to excuse the fact that it was impossible to predict what the post-war world would be like. By following this classic trend, we have naturally come to elevate the contempt

of the human person to the level of an institution. Biafra and Vietnam are its most odious consequences.

The fact that a civilisation so profoundly different from our own could have emerged, developed and threatened to drag the world down with it should not make us forget our historical background, lest we see this mysticism reborn within a few decades. For it was really a new religion, a new mysticism, analogous to the birth of Christianity, whose goal was to establish a universal brotherhood of lords and masters over the entire Earth.

A follower of this new religion, Alphonse de Châteaubriant, described the intellectual progress of this mysticism in the souls of German youth:

'I observed near me the young fragment of Germany, the piece of German landscape formed by his blond head and blue eyes...

'So, what do you do...? What is your main occupation?

'I study the conception of the world,' he replied sweetly. 'We refuse to think and to be, we refuse to sit idly by in the face of the determinism of the supposed laws of matter. What we want is something internal, it is an internal construction... But we want it! We will not allow ourselves to be prevented from building before God and men what must be built!'

And Alphonse de Châteaubriant specified:

"He spoke as if I were a Templar of France, one of the last Templars of France, a kind of last survivor of the massacres and bonfires of the city, who had come to hear and gather the serious thoughts of any rough knight of the Teutonic Order and th " ^[119].

The master of Ussat, Cadal, a great writer on Catharism, whom Otto Rahn was to meet several times and to whom he was to pay respectful homage in the preface to his *Crusade Against the Grail*, pointed out that Germany in 1920 was in the midst of a neo-Gnostic effervescence with anthroposophy, various forms of Rosicrucianism, etc. Gadai also indicated that the Germanic peoples assured the Cathar upper echelons a fervent clientele; finally, he pointed out that Goethe (an undisputed initiate) and German Romanticism had been the cradle of this neo-Catharism.

All the signs of the birth of a new prophet, or the arrival of a Germanic imperial messiah, an Antichrist in the Nietzschean sense of the term, seemed to come to fruition in 1920. It seems as if no one had noticed this converging range of indices and testimonies: in reality, we are witnessing a true psychological preparation of the German people. This psychological preparation is identical to

that which shook the Middle Ages and pointed in the direction of the human spirit, the phases of which can be traced by the historian. Thus, the Pope was the emperor's bitter enemy in the spiritual and temporal realms, just as the formalistic and rigorous Church was the enemy of the Cathar preachers and troubadours who sought to save souls outside the sphere of Rome.

Hitler had also been persuaded that he was the envoy of Providence, that is, of God, to teach men and set the world on fire if necessary. In *Hitler's Horoscope*, Kerneiz stated that, in Hitler's astrological chart, the Moon is at 6° 37' of Capricorn, a position that corresponds in the Hindu zodiac to the asterism Sravana. The latter has a very specific meaning; its influence creates the leaders of philosophical and political schools, the founders of religious sects. It is probably to this astral peculiarity, Kerneiz continues, that Nazism, or rather Hitlerism, owes its mystical character.

Thus, the messiah of the Aryans declared:

"We see in our people the fulfilment of this passage from the Bible which states that the hot and the cold will be accepted and the lukewarm rejected... The Almighty himself allows the destruction of the lukewarm and thus desires our victory."

Some authors, such as Pierre Chabert, have recalled that the world had peered into an unprecedented abyss with the emergence of this 'satanic gnosis' that was Nazism. Pierre Durban, in a very interesting work entitled *Actualidad del catarismo (The Relevance of Catharism Today)*, writes:

"Today's society is rife with spiritual crises, undoubtedly the inevitable antithesis of a fundamental materialistic impulse of modern times. It is also necessary to emphasise the planetary nature of this materialistic wave: as pronounced in the West as in the East of the 'Iron Curtain'. As a German pastor rightly proclaims: 'On one side this doctrine is preached, on the other it is practised'.

"The embryo of these ideological struggles can be found once again in the medieval struggles, of which the Cathar crisis was only one element among others. Seven centuries seemed to have buried this drama in the darkest depths of a forgotten past. Only a few scholars or a handful of faithful still revived these old ashes with emotion, and now this terrible epic resurfaces with a new presence and sharpness"^[120].

In truth, and in conclusion, one is tempted to believe, in light of all that has gone before, that behind Hitler's personality there were some 'unknown superiors', to use a deliberately ambiguous expression. It seems almost certain that these superiors were extremely powerful for some time. But, as often happens, the creation was to surpass its creators; this

Faustian event seemed to have actually occurred with Nazism. The Führer, clearly endowed with extraordinary mental strength, escaped from the hands of his initiators and, like the "golem" of the Middle Ages (capable of turning against its own creator), supplanted them in the political-mythical leadership of their movement.

We are here at the very basis of Hitler's genesis. It is not that we are trying to excuse Nazism, as the reader will easily understand, but the horrific events that followed give history another dimension, placing it at the level of a struggle between two spiritual conceptions.

Rauschning, who was frightened as a deeply aristocratic humanist and who did not possess any of the keys to the Führer's thinking, has allowed us to grasp this magical vision of Hitler.

'Creation is not finished. Man is reaching a stage of metamorphosis. The old human species has already entered the stage of decline and survival. Humanity climbs one step every 700 years, and the outcome of the struggle, over a much longer period than this, is the advent of the Son of God. All creative force will be concentrated in a new species. As they diverge, both varieties will evolve rapidly. One will disappear and the other will reach its zenith. The latter will infinitely surpass modern man: Do you now understand the profound meaning of our National Socialist movement?'"^[121] .

The Nazi declaration of war on humanism is contained entirely in this sentence by Adolf Hitler:

"The Tablets of the Law of Sinai have lost all value."

Indeed, we can only agree with the statement that "it would be easier to civilise a Bantu witch doctor than to reconcile Hitler, Hörbiger or Haushofer with our humanism. But German technology, German science and German organisation, which are comparable, if not superior, to ours, obscure this point of view. The formidable novelty of Nazi Germany is that science and technology are added to magical thinking"^([122]) .

2. Materialism and spiritualism

Because Hitlerian racism surrounds itself with scientific procedures related to biology, it would be a mistake to believe that the National Socialist conception of the superman is based on a materialism analogous, for example, to that of the Marxists. Through a movement of the spirit that, given the world as it is, seems completely foreign to us, Hitlerian gnosis seeks to act on man in order to transform the universe, just as, through mystical-religious procedures, it seeks to act on the universe in order to transform man. In this perspective, matter acts on the spirit, and the spirit on matter, in such a way as to bring about a transmutation of all values, the only thing capable of leading the superman to the Omega Point, which is that of perfection. Such is the meaning of the words (in this interpretation): 'I am the alpha and the omega'⁽¹²³⁾ and of the myth of the serpent biting its own tail in Gnosticism. At the heart of such a doctrine, reserved for a small number of initiates, lies a mad pride that seeks to make man his own God, trampling on traditional morality and despising almost all of humanity, destined to return (as in Manichaeism and Catharism) to the chaos (hylé) of the origins.

In this philosophy of race, Hitlerism found unexpected support in a great French writer who is rarely cited as a precursor of Nazism: we refer to Renan, who wrote phrases that Hitler would not have rejected as his own. The author of *The Life of Jesus* reveals here one of his lesser-known aspects, that of a convinced racist and esotericist:

"A broad application of the discoveries of physiology and the principle of selection could lead to the *creation of a superior race*, which would base its right to rule not only on its science, but also *on the very superiority of its blood*, its brain and its nerves. They would be *a kind of gods* or 'devas', beings with a value ten times greater than ours, who could be viable in artificial environments. Nature only makes something viable under general conditions, but science will be able to extend the limits of viability.

One can conceive of a time when the production of a 'deva' would be calculated in terms of a certain capital, represented by expensive equipment, slow actions, laborious selections, complicated education and the painful preservation of such an unnatural being. *A factory of Aces, an Asgaard*⁽¹²⁴⁾ *could be reconstituted in the centre of Asia.*

One imagines, then (no doubt outside our planet), the possibility of the existence of beings in relation to whom man would be almost as insignificant as animals are in relation to man.

"Just as humanity was born from animality, so divinity would emerge from

humanity. There would be beings who would use man as man uses animals... *But, I repeat, intellectual superiority implies religious superiority; we must imagine these future masters as embodiments of good and truth; we would have to subordinate ourselves to them.*"

And Renan continues: "In this way, *one can conceive of a time when everything that once reigned in the realm of prejudice and vain opinion would reign in the realm of reality and truth: gods, paradise, hell, spiritual power, monarchy, nobility, legitimacy, racial superiority, supernatural powers, could be reborn through the work of man and reason. It seems that if such a solution occurs, at whatever level, on planet Earth, it will take place through Germany.*"

In this, Renan proved himself a good prophet, adding: "But it is not this country (France) that will ever achieve the great harmony, or, if you will, the great servitude of conscience of which we speak. *On the contrary, the government of the world by reason, if it is to take place, seems more appropriate to the genius of Germany, which shows little concern for equality and even for the dignity of individuals, and has as its primary objective the increase of the intellectual powers of the species*"⁽¹²⁵⁾.

Another philosopher, René Guénon, a contemporary, helps us understand this particular spirituality that existed at the origin of Nazism. Guénon, as a neo-Gnostic, sees in the world the continuous opposition between the *qualitative* principle and the *quantitative* principle. By affirming this dualistic principle in racist dogma, Nazi intellectuals merely transposed the struggle between the two principles affirmed by Manes and the Cathars, giving it a particularly shocking revolutionary content. The basic idea remains the same. This is why atomist theories that go further in the sense of reduction to the quantitative were abhorred by Hitlerian s⁽¹²⁶⁾, who reproached them for introducing into the notion of matter a discontinuity that brings it much closer to the nature of number than to that of extension. These are the theories of René Guénon, for whom number, never being perceived directly in its pure state in the corporeal world, must be considered as constitutive of the fundamental mode proper to the realm of quantity. In this perspective, the association that seems to have been emphasised most often is that which relates the word

"matter" (matter or quantity) with "mater", which means that substance is a passive or symbolically feminine principle, while essence is an active or masculine principle.

This explains why in all religious traditions chaos is identified with darkness; it is the potentiality that allows the world to realise itself as substance; however, this substantial aspect is described as the *dark pole* of existence, while essence is its *luminous pole*, because it is its influence that effectively illuminates this chaos in order to bring forth the Cosmos from it. Thus, the sun's rays, which reveal and make things visible, simultaneously realise

the space they traverse and constitute an image of the divine logos through which we perceive sensible reality.

The Sun is, in effect, the centre of our Universe, since the stars do not allow us to realise the planetary world in which we live.

From a historical point of view, the downward march of manifestation, and consequently of the cycle, which is its expression, as it moves from the positive (or essential) pole of existence towards its negative (or substantial) pole, reveals that all things must acquire an increasingly less qualitative and increasingly more quantitative aspect; and for this reason, the *last period of the cycle, which is the one we are living in*, must be affirmed as the reign of quantity.

For the Nazis, who go further than Guénon in the relationship between the individual and the species, the latter is on the side of form and essence, with race constituting the super-essence or quintessence, and individuals on the side of matter or substance. The species is, in fact, totally independent of the law of number and mass quantity.

And here is the culmination of this theory: the uniformity resulting from the absence of qualitative distinction does not lead to unification, but quite the contrary, since it implies an increasingly marked accentuation of the separateness of things and beings. This is what happens in democracy. Quantity, then, can do nothing but separate, producing everything that comes from matter only antagonism between the fragmentary units that oppose true unity.

This opposition between quantity and quality, matter and spirit, light and darkness, is found in all dualistic philosophies, from Mazdeism to Catharism. It is opposed to Christianity and Judaism. On the contrary, this dualistic conception can also be found in the Muslim esotericism practised by Persian Sufis. It is therefore not surprising to discover in the most notorious Nazi writers, beginning with Alfred Rosenberg, an undisguised admiration for all religious attempts that deny monism and seek to re-establish links with a certain tradition eager to teach man once again the language of the gods.

In 1935, German writer Paul Emst wrote in his work *Eine Credo*:

"A German from the Middle Ages and a Persian mystic experience the same thing: one as a Christian and within the framework of scholastic theology, the other as a Muslim and in the forms of Shiite philosophy. The essential thing is not philosophy, nor Christianity, nor Islam, but religious experience, the feeling that these forms have taken on. The process can be represented as follows:

"Thanks to the work of several generations of poets, philosophers, artists, and scholars, the soul of ancient man was elevated, and in what had once been a religion, he now saw nothing but the barbarian's anguish in the face of the unknown. A new feeling had taken hold of these men: *they felt that they could become children of*

God. They searched among existing forms for gods, cults, myths: *the idea came to their minds, for example, of embedding this new feeling in the cult of Mithras, or in the cosmogonic myths of the Gnostics.*

*He who experiences time as eternity, he who lives
eternity as time,
is freed from all suffering.*

"If, therefore, at the present time our people feel affected by a new religious feeling, which in many individuals can only be expressed in some form of the Christian religion, it is understandable that men take this feeling for nostalgia.

We find again that element which existed among the best of Greece, at the time when Sophocles wrote *Oedipus at Colonus*: religion in its living state, religion that has not yet found form. Here is the common element between religion, art and love: they are alive as long as they are only desires, and from the moment they are satisfied, their decline begins...

"Would it be possible for humanity to find a purely spiritual religion, one that no longer needed a body, expression or form, one that was nothing more than feeling?"

And the Nazi author, referring to the ideological struggle in which Germany is engaged, concludes: "In this war, an old world is collapsing. *Will a new world, this world that we can barely imagine, also have a religion, a religion that we do not yet know and that contradicts everything we know: the Third Reich?*"

Paul Emst, who pits the Third Reich against its enemies, believes that the conflict is unfolding, not in a material phase, but between the Catholic Church and the new gnosis:

*"If we wanted to judge this war with our reason, we would despair.
Ultimately, it is nothing more than the continuation of the struggle that
peoples wage during the times they call peace; only now this struggle is
being waged with other means and with a different measure of time."*

For these new times to be fulfilled, putting an end to the current cycle, a battle must be fought in which the Germanic Siegfried must emerge victorious.

The Nazi leaders were not unaware, however, of how attached the people were to the Christian religion, nor could they ignore the loyalty of minorities to the belief in the objective value of science. For this reason, they endeavoured to attack the enemy from the flank, replacing the logical and reasoned universe with a world born of the imagination, a cosmogony that, by resurrecting pagan myths

ancestral myths, would defeat the humanist ideal of Christianity. With this idea constantly in mind, we will study Hitler's delirious and fantastical cosmogony about man and the universe.

3. Man and the Universe

The secret doctrine of Nazism concerning the sensible world and its organisation reflects, as we will never tire of repeating, the dualistic conception of the two worlds. That is why the theories of the Austrian scholar Hörbiger were so favourably received by the Nazis. This explains an event that went unnoticed at the time, but which is nevertheless extremely revealing. One summer day in 1925, German and Austrian scholars found the following text in their mailboxes:

"Now you must choose: be with us or against us. At the same time that Hitler will clean up politics, Hans Hörbiger will sweep away false sciences. The doctrine of eternal ice will be the sign of the regeneration of the German people. Be careful! Join us before it is too late!"

Hörbiger, the author of this threatening letter, was at the height of his influence at the time. Developing an explanation of the cosmos that contradicted official astronomy, the Austrian scholar believed that "objective science is a pernicious invention, a totem of decadence." Only the enlightened, the inspired prophet, could claim to have access to true knowledge.

With considerable financial resources at his disposal, Hörbiger created his own movement in the form of an association dedicated to spreading his doctrine through the press, posters, leaflets... and word of mouth. His followers were often recruited from among the Nazi stormtroopers. Dozens of works were published under the aegis of the Hörbiger movement, which also gave lectures and distributed a newspaper, *The Key to World Events*. This curious society found tens of thousands of followers in Germany and Austria, and succeeded in bringing its ideas to fruition with Hitler's rise to power in 1933. Hitler was completely fascinated by the theories of the old prophet of eternal ice, to the point of repeatedly asking him for advice, when he generally listened to no one else.

What was Hörbiger's doctrine, which was adhered to by several scholars, including the physicist Lenard, as well as Oberth and Stark, world-renowned for their research on spectroscopy?

Hörbiger's theory "draws its strength from a comprehensive view of history and the evolution of the cosmos." It explains the formation of the solar system, the birth of the Earth, life and spirit. It describes the entire past of the universe and announces its future transformations. It answers three essential questions: What are we? Where do we come from? Where are we going? And it answers all this in an exalted manner r⁽¹²⁷⁾.

The main, almost mythical idea of the Hörbigerian system is the eternal struggle in the Cosmos between *ice and fire*, the force of repulsion and the force of attraction. This

dualistic principle governs the whole of Creation, and therefore, first and foremost, the solar system and our planet.

Hörbiger, who was inspired by the profound myths existing in the subconscious of humanity, is a supporter of the theory of cycles adopted by Plato. The Earth, life, and humanity have not undergone continuous evolution, but rather an ascent interrupted by falls that bring Creation back to its previous level. After the civilisation of the giants, the Earth would have suffered unspeakable catastrophes that would have engulfed entire continents (Atlantis, Hyperborea), leading to the degeneration of the superior man. In order to find the god-man again, another mutation must take place, which will give new life to our Universe under the sign of another cycle. Here we find once again the basis of all Hitler's speculations about man and the world. One need only listen to Adolf Hitler's own statements to be convinced of this:

"Legends," Hitler states in his *Table Talk*, "cannot be extracted from nothing; they cannot be purely gratuitous constructions. Nothing prevents us from supposing, and I even think it interesting to do so, that mythology is a reflection of things that existed and of which humanity has retained a vague memory. *In all human traditions, both oral and written, there are references to an immense cosmic catastrophe.* What the Bible recounts in this regard is not exclusive to the Jews, but was surely taken by them from the Babylonians and Assyrians.

In Norse legends, there is talk of a struggle between giants and gods.

"In my opinion, this can only be explained by the hypothesis of *a catastrophe that completely destroyed a humanity that already possessed a superior civilisation*"^[128].

Hence the following explanation: "I am quite willing to accept Hörbiger's cosmic theories. Indeed, it cannot be ruled out that ten thousand years before our era, there was an interference between the Earth and the Moon that determined the current orbit of our satellite. It is also possible that the Earth attracted the Moon's atmosphere, which would have completely transformed the conditions of life on our planet. It can be assumed that, before this accident, humans could live at any altitude (for the simple reason that they did not suffer from atmospheric pressure). It is also conceivable that, once the Earth had opened up, water would have poured into the gap thus formed, followed by explosions and then veritable floods from which human couples could only have escaped by taking refuge in very high regions. It seems to me that such questions can be answered on the day when man intuitively establishes the relationship between all these facts, thus showing exact science the way forward. Otherwise, we will never lift the veil that has been

between our present world and the one that preceded us.

If we study the origins of our religions, we discover that they had a more human character than they later acquired. I believe that religions have their origin in those pale images of another world, of which human memory has preserved a distant recollection. The human spirit has distorted these images with notions elaborated by the intellect, and this is how the Churches have built the ideological structure that still sustains their power today"^[129].

Later on, the Führer does not hide his admiration for the Austrian scholar and his theory about eternal ice:

In Ptolemy's time, it was a great advance to assert that the Earth was a sphere and that the stars revolved around it. Since then, progress in this direction has continued. Copernicus, first of all. Copernicus was, in turn, greatly surpassed, and this will always be the case. In our time, Hörbiger has taken a new step forward... Current science claims that the Moon is a projection in space of a piece of the Earth, and that the Earth is an emanation of the Sun ^[130]. The real question is whether the Earth emerged from the Sun, or whether it tends to move closer to it. For me, there is no doubt that the satellite planets are attracted to a fixed point, the Sun. As a vacuum does not exist, it is possible that the speed of rotation and translation of the planets is slowing down. Thus, it cannot be ruled out, for example, that Mars will one day become a satellite of the Earth. In this context, Hörbiger considers one detail. He asserts that the element we call water is, in reality, nothing more than melted ice (rather than simple frozen water). What is found in the universe is ice, not water. This theory was revolutionary, and everyone has spoken out against Hörbiger"^[131].

And in 1942, resolutely siding with the wise revolutionary, the Führer, dreaming of grandiose projects that would never come to fruition, declared: "I will have an observatory built on the other bank of the Danube, in which the three great cosmological concepts of history will be represented: those of Ptolemy, Copernicus and Hörbiger " ^[132].

This profession of faith in Hörbiger should come as no surprise from the mouth of the master of Germany, trained in the school of secret societies. It now remains to explain the consequences of this cosmology, since Hitler did not deduce them in front of his guests.

At the end of time, the cycles will end with a cosmic catastrophe; the Moon, which orbits our planet, will approach the Earth. It will exert an ever-increasing attraction on our globe, raising the oceans and causing gigantic tides. Living beings will take refuge in the mountains again and

will gradually find relief from their weight. They will become bigger and stronger. The sun's rays will be more intense and mutations will occur, creating new breeds of animals and new humans, similar to the most ancient ones: giants. Finally, the Lima will come even closer, explode due to its speed, and transform into a ring of stones, gas, and ice, which will spin faster and faster around the Earth. Eventually, this ring will fall on the Earth, and this will be the Apocalypse.

But the Earth will survive this catastrophe, and after new cycles of life, it will find itself without a satellite. One day, however, Mars, smaller than our planet, will pass within the Earth's field of attraction; however, too large to be captured by it, it will not become a satellite like the Moon. It will graze the Earth, dragging its atmosphere with it, which will be lost in space. The boiling oceans will sweep away the Earth's crust, which will explode. The globe, now a dead star, will be transformed into an enormous ball of ice that will eventually plunge into the Sun. In this way, the world will be ready for a new burst of life.

This vision of the end of the world was not invented in all its details by Hörbiger and the Nazi scholars. They merely gathered together ideas previously expressed by Manichaeism, which was inspired by very ancient myths. Hörbiger's conception, transposed to the modern world, is identical: it is dualism. "The true and the false," writes Manes, "return to their roots; light is returned to the great light; darkness is returned to absolute darkness. The two principles are reconstituted. Both have recovered (what they had from each other)." Likewise, in Manichean and Cathar eschatology, the Apocalypse must take place through the burning of the world (burning, rather than glaciation, but the myth is similar). The last parcels of light will be grouped together in a gigantic form that will rise towards the sky, while matter will form an enormous ball (bolos) similar to the original chaos. Thus, at the end of time, fire and ice, the two antagonistic principles, will once again be separated from each other, as they were in their origin.

In the same tradition, Hörbiger's ideas are linked to those of the Gnostics and Neoplatonists of Alexandria. Plotinus' *Enneads* were republished in Germany and the occupied countries. "During the war, the *Enneads* were read," Pauwels and Bergier (*The Return of the Sorcerers*) tell us, "in small pro-German mystical intellectual groups, just as the Hindus, Nietzsche and the Tibetans were read." Under each line of Plotinus, one could certainly place a phrase from Hörbiger, especially when the Greek philosopher evokes the natural and supernatural relationships of man with the Cosmos, and of all parts of the Universe with each other:

"This Universe is a single animal that contains all animals within it. Without being

in contact, things act and necessarily have an action at a distance... The world is a single animal, and for this reason it is absolutely necessary that it be in sympathy with itself; in its life there is no chance, but harmony and a single order."

This concept of the world inspired Hitler and Nazism in their method of progression towards the final goal, which is the mutation of man and his chimerical transformation into a god.

4. The method of progression

The dawn of the 20th century was heralded when Bergson prophesied: "The Universe is a machine for making gods." Teilhard de Chardin echoed this by admitting the hypothesis of a "deviation that gives birth to some form of superhuman being": the famous theory of biological mutants had just been born.

We are well aware that this was not going to displease the Nazi leaders, as this theory played right into their hands: they saw in it a further affirmation of their desire to create the superman. Let us see how this desire—which Nietzsche had sensed in his own way—is formulated in Hitler's statements:

"The new man lives among us. He is here!" Hitler shouted triumphantly. Is that enough for you? I will tell you a secret: I have seen the new man. He is fearless and cruel. I have been afraid of him."

These ecstatic statements, recounted by Rauschning, are complemented by others that are much more explicit:

'Just as at the dawn of a new geological era, amid a gigantic roar, the entire universe sinks and new mountains rise, while unfathomable abysses open up and new plains and seas set their boundaries, so too will the current structure of Europe be modified by an immense cataclysm... The only chance Germany has of withstanding this pressure is to take the initiative and lead the inevitable upheaval from which the new historical era'^[133].

Reading these lines, one imagines seeing Atlantis sink into the waters and our current world emerge. Make no mistake, Hitler was aware of the future upheavals of our old civilisations. Today, when organ transplants have become commonplace and electronic brains are beginning to revolutionise the process of data acquisition, the Age of God-Man is dawning before our eyes. According to all possibilities, and as paradoxical as it may seem, these men of the future will be aware of their relationship with the Universe, and in this they will be more like the man of the Middle Ages than the man of 1930, or even 1960. This is the age of the Renaissance and, to a lesser extent, of the progress of the religions that had made us forget this essential relationship, which we are about to rediscover, since the expressions 'air pollution' and 'species protection' are the precursors of an unprecedented catastrophe.

From this point on, and this is something that can be easily understood, there is a

great temptation to open that door to the unknown and embark on a dangerous venture. This is apparently what Nazism did, to the misfortune of humanity.

Denis Saurat has beautifully summed up this plunge into the unknown when he writes:

"Nothing is certain, and everything becomes possible again..."

In such cases, the human imagination, which had been partially subjugated by a couple of centuries of science based on reasoning, regains its strength and utilises some of the data from the new science. However, the human imagination appears to be a constant. It is more inclined to re-evaluate ancient traditions, to which man has been attached since he became self-aware, than to create new images.

"It so happens that one of the oldest legends of our civilisation, the story of Atlantis told by Plato, has changed in appearance in our day and has once again become credible"^[134].

Thus, from Plato to the Nazi sage Hörbiger, via the theosophist Mrs Blavatsky, it is clear that all men wish to become gods again. In a word, it is a return to the myth of Atlantis, supported by 20th-century science and technology.

The transition, so cheerfully made, from the origin of time (or supposed origins) remained the most difficult for the Nazi leaders to achieve:

How to predict the future? Therein lies the brilliant idea of the lords of the Third Reich. We are referring to the introduction of a magical device and, more specifically, astrology in the service of National Socialism.

Indeed, it has been said ad nauseam that 'to govern is to foresee', but how can we foresee, use and regulate natural developments, given that miracles no longer occur in temples, oracles no longer speak, and scepticism is born, undermining dogmas? This leads to the ruin of a civilisation based on them. For the Nazis, the example of what they contemptuously called "Judeo-Christian civilisation" was demonstrative in this sense. Now, for Hitler and his disciples, among whom was Rudolf Hess (who was passionate about Egyptian astrology), astrology and its rebirth conditioned, as a 'sacred art', that of the white man; for them, in fact, astrology provided a third dimension, as well as confirmation of the justice of their cause.

We will not dwell on the case of the black magician Hannussen, whose story is well known. What we want to talk to the reader about is the visible part of this magical iceberg. Indeed, everyone knows that Hannussen, during one of his public divination sessions, announced the Reichstag fire and the consecration of Adolf Hitler as Führer of Third Germany. In doing so, he had just

signed his own death warrant, as this pseudo-revelation implicitly denounced the real arsonists. After the Nuremberg trials, there is no longer any doubt that it was Goering's SA who broke into the building; the alleged arsonist, Van der Lubbe, was closely linked to a Berlin SA and was to serve as a scapegoat with a view to outlawing the German Communist Party.

The case of the official magician of Nazism, Rudolf von Sebottendorf, is much more revealing about the penetration of magic into the leading circles of Nazism. He was considered one of the leading astrologers of his time, and some of his disciples' works on parapsychology are still appreciated today.

Considered one of the creators of the famous and inevitable Thule Society, Von Sebottendorf (1875-1945) did not rest until he achieved the advent of a racist order under the auspices of a deified leader. René Alleau, in his work *Hitler and the Secret Societies*, quotes the conclusion of Sebottendorf's work, published in Leipzig in the year of the failed "putsch" by the early Nazis:

"And now, go ahead, little book, the time is right! I began this preamble on 3 February 1924, at 12.30 p.m., at 46° north latitude and 90° east longitude. Many are those to whom you will bring redemption through true knowledge"^[135].

Nor is it surprising that all historical sources mention the horoscopes carefully kept up to date by the regime's official astrologers. Thus, Schwerin von Krosigk had drawn up horoscopes announcing war in 1939, victories until 1941, and then a series of disasters until April 1945, when there would be a spectacular reversal of the course of the war in Germany's favour. Trevor-Roper, in his work *The Last Days of Hitler* ⁽¹³⁶⁾ recounts the telephone conversation that Goebbels had with his supreme leader on 13 April.

"Congratulations, my Führer! Roosevelt is dead. It is written in the stars that the second half of April marks a favourable turn for us. Today is Friday, 13 April. This is the turn that was announced!"

And Schwerin von Krosigk—whom we continue to quote—recounts that Hitler responded with something reassuring, since Goebbels hung up the phone, "as if in ecstasy"^[137].

Thus, this inclination of Nazi leaders towards the occult and astrology must be seen in Hitler's cosmogony as a third dimension called upon to provide the keys to the future, and not to replace it. This, it seems to us, is the mistake made by many interpreters of the Nazi phenomenon: not wanting to consider the occult and astrology of this period as anything more than a derivative or a folly of

unbalanced. In this regard, it is worth refuting those who see Nazism as nothing more than a political system, and Hitler's occultism and astrology as nothing more than proof of the satanic nature of his practices. In this case, what they are doing is defining the cause by the object, rather than the object by the cause. Most contemporary authors describe the crucial and esoteric facts of Nazism in a confusing manner, leading to a mysticism of the swastika, a veritable rubbish dump with historical pretensions.

It is therefore advisable to bring together the elements at our disposal and take stock based on our three dimensions: racist gnosis as a political and religious ideal; the mutation of the superman, symbolised by the swastika, in the scientific field; and, finally, magical occultism and astrology as elements of divination and a link to the past.

As these dimensions are already in the reader's mind, we can open the door and enter the labyrinth that has caused so many researchers to falter.

5. The ultimate goal

"Well, yes, we are barbarians, and we want to be barbarians. It is an honorary title. We are the ones who will renew the world. The current world is nearing its end. Our only task is to disrupt it" (Adolf Hitler).

This statement is linked to a rather famous text: we are referring to the Apocalypse according to St John. This is so true that a rather curious work has caught our attention: it is *The Two Witnesses of the Apocalypse*, by Albert Maillet.

In this work, which draws a parallel between Hitler and Mussolini, we read:

"By waging a physical war against pharisaism, Hitler and Mussolini increased its power rather than destroying it. Pharisaism can only be destroyed by the power of the spirit." Or as St John says: "When they have finished their testimony, the beast that comes up from the abyss will make war on them, conquer them and kill them."

And further on:

"And because of them, the inhabitants of the earth will rejoice and be glad, sending gifts to one another, because these two prophets tormented the inhabitants of the earth."

Norman Cohn demonstrated that Nazism was inspired, in part, by the apocalyptic tradition, writing:

"Millennial and unlimited promises, expressed with unlimited and prophetic conviction to some uprooted and desperate men, in the context of a society whose traditional norms and ties are in the process of disintegration: this, it seems, is the origin of that underground fanaticism that constituted a perpetual threat to medieval society. This is also the origin of the gigantic fanatical movements fanatical type that have shaken the entire world in our time"^[138].

The ultimate goal of the National Socialist movement seems to us in this case to be very similar to that of the prophets of these millenarian movements (in the sense of "millennium": announcing the flood) who, according to Norman Cohn, "considered themselves invested with the mission of leading history to its predetermined fulfilment".

From this point on, the "puzzle" falls into place by itself, since these prophets, who were most often heralded against a backdrop of catastrophe, preached the advent of the kingdom of the Holy Spirit from the perspective of a religious mission set by God. For this very reason, and freed from these three

philosophical, scientific and magical dimensions, the Third Reich appears to us as the application of this millenarian and prophetic principle that was born in the Middle Ages around the year 1000. Nazism then manifests itself as the precursor to the terrors of the year 2000.

CHAPTER VIII: THE MYTH, REALISED

1. Symbols and Emblems

As in all gnosis, that is, in all esotericism, each symbol of National Socialism has both an outward meaning and a hidden meaning. Thus, Hitler's colours, black, white and red, officially represent those of imperial Germany; Hitler explained this in *Mein Kampf*. But there is an infinitely older esoteric meaning: we must go back to Manes and his doctrine to find a valid explanation. In the Manichean cult, the colours of the liturgical vestments were precisely black, white and red. Such coincidences cannot simply be the result of *chance*. In history, this word has no meaning. Such facts represent the continuity of a diffuse esoteric element that history has not yet addressed.

It is not our purpose to examine in detail the secret meaning of Nazi colours, especially since they are not part of our subject.

The swastika is an emblem with much greater significance and historically much deeper resonance. The origin of the swastika is lost in the mists of time, so that it can be considered the most ancient symbol used by humanity. The oldest meaning given to it is that of a solar symbol. This sign can be found everywhere across the planet, in India, Mexico, Palestine and Europe. It was probably introduced to our continent by the Druids, great initiates who possessed knowledge from the East. Its place on altars and in shrines shows that it was an object of worship. But it is above all in the south of France, and particularly in the Pyrene region (^[139]), that the greatest number of swastikas have been found. The swastika, according to Maurice Magre, "signified the power of time, and when it became a purely Buddhist symbol, it symbolised the wheel of life to which man is chained and from which he can only free himself through purification" (^[140]). The symbol is also found in Germany and Sweden, that is, throughout Europe. In the Basque Country, the swastika, which also appears on the coat of arms of the city of Bayonne in the form of a "croix à virgules", its oldest representation, has always been considered a sign of good luck. All religions and all forms of magic are based on symbolism. On one point at least, all authors agree: the swastika is the cross of movement; this movement is confirmed by some Hitlerite banners, where the symbol, instead of being static, effectively indicates the movement of the sun wheel.

For some, and the hypothesis is not implausible, the swastika is the original instrument

used by the Brahmins of India to produce sacred fire. For others, it is a symbol that represents light, joy and life in

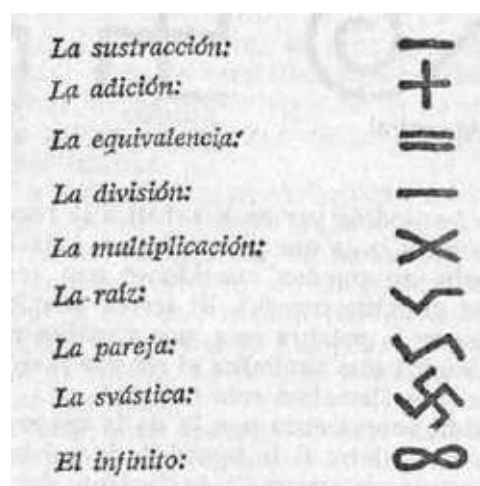
case, the swastika would have its origin in a mystical sign, the cross $\mathbf{z}^{([141])}$

metaphysical philosophical table that explains the genesis of matter.

But one may also wonder whether the initiate who brought it with him in this form

Returning to the philosopher's square, used in ancient times in the East, we find the

The signs that make up this square are universally known:



The swastika symbolises *transmutation*, that is, the deformations that man can inflict on the molecule by displacing its atoms. In contrast, the ninth sign symbolises *dissociation*, which consists of freeing *atoms* from their molecular prison, from where they emerge to resume the path interrupted at the moment of the constitution of matter.

René Guénon, philosopher of esotericism, writes about this sign, known in China: "There is a symbol that is closely connected to Yin-Yang: this symbol is the double spiral... This double spiral presents the image of the alternating rhythm of evolution and involution, of birth and death; in a word, it represents manifestation in its dual aspect... It can be immediately noted that this is closely related to the two directions of rotation of the swastika, which ultimately represent the same revolution of the world around its axis, but seen respectively from one or the other of the two poles; and these two directions of rotation clearly express the dual action of the cosmic force in question, a dual action which, in essence, is the same as the duality of Yin and Yang in all its aspects"([142]).



Likewise, the swastika has been seen as the cosmic wheel of the Hermetic tradition, to which we have already referred. Within a ternary rhythm, three terms can be considered: *deus, homo, rota* (god, man, wheel). The third term, *natura*, has been replaced by the word *rota*, which means wheel; this is the cosmic wheel that symbolises the manifested world and which the Rosicrucians called *rota mundi*.

This conception is linked to that of Scottish operative Masonry, which sees in the letter G the initial of the word God, whose position is polar and which is the equivalent of the Greek *r*, which justifies the origin of the geometric term. "The union of the four Rs, placed at right angles to each other, forms the swastika, a symbol, as is the letter G, of the North Star, which is, in turn, the symbol and, for the operative Mason, the effective seat of the Central or hidden Sun of the Universe, lah " ([143]).

It is interesting to note that, in this case, the emblem we are studying is expressed as the central principle that acts upon the world. The notion of the cube is crucial here, because the wheel is, everywhere, the representation of the world rotating around a fixed point, a symbol that must be compared with the swastika; but in the latter, the circumference representing manifestation



is not drawn,



so that it is the very centre of the Universe that is represented. Thus, the swastika is not an image of the world, but a representation of the action of the principle in relation to the world.

Finally, the swastika, as a ritual object, was always the main instrument of the Brahmanic religion, in which it symbolised movement and light. This is the most likely meaning for a sign that is located at the entrance to all temples and at all crossroads.

Whatever the truth may be in these various interpretations, so numerous that an entire work could be devoted to them, the fact is that Hitler, in choosing the swastika as his emblem, did not invent this sign. Likewise, he could not have been unaware of the momentous significance of the use of this symbol, to such an extent that the swastika cannot be used for just any purpose.

A central symbol of Nazism, the swastika was accompanied by other significant emblems, such as the eagle and runes, of which the acronym SS is a transcription, thus inscribing itself in a cosmic vision of the sacred that we cannot ignore.

The eagle was chosen for its solar symbolism. Nazi intellectuals believed that the first Aryan peoples (the Aryan tribe of Central Asia), who had taken refuge in the mountains, had made the bird of the peaks the king of the mountains, that is, *the one who can look the Sun in the face*. We have found the eagle in the Thule group, accompanying the swastika. As far as the Germanic imperial eagle is concerned, it has a hieratic meaning, which is that of coats of arms.

Runes have another history. The art of runes, for it is really a sacred art or science, was practised by the ancient Germanic peoples long before medieval times. There were victorious runes, which provided courage, wisdom and all kinds of triumphs (which shows that it was not just a form of writing). Warriors engraved them on the sheaths of their swords, as the SS would later do on their daggers, thus re-establishing links with an ancient Germanic tradition.

Maritime runes were carved on the bows and masts of ships; likewise, protective runes were inscribed in places that served as courts and on the chairs of magistrates. Runic writing has a double meaning: as a graphic representation, it is a vehicle for thought and language; as a drawing, it has a sacred meaning, reproducing signs and emblems that only

chiefs could interpret correctly. Runes were used in all important acts of life to exert a beneficial influence and protect men from spells and curses. The Catholic clergy never ceased to fight, in the course of evangelisation in the 7th and 8th centuries, against the use of runes, which were considered to be of satanic inspiration. However, the art of runes, fleeing Germany, steeped in Christian influence, found a suitable home in Scandinavia, where it persisted vigorously until the 16th century. From then on, it began to decline, followed by its almost complete disappearance in the 18th century. By giving the minority of Nazi troops the double SS rune sign, it is clear that Hitler wanted to emphasise his adherence to Nordic esotericism.

The magic of symbols, whose explanation is reserved for the initiated, is one of the prominent signs of esotericism. Nazism, which is a magical movement, has not escaped it. Undoubtedly, we are unaware of a considerable number of symbols that belonged to the highest echelons of the SS and have never been revealed to the uninitiated. The division of Hitler's Germany into three classes explains this gap. This division into three degrees, characteristic of all gnosis, requires some clarification.

2. The three degrees of initiation

Since initiation consists mainly in the transmission of a spiritual influence, it is easy to understand that all initiation operates according to a ternary rhythm intended to illuminate the three worlds: spiritual, psychic and corporeal. This triple distinction, which Gnosticism introduced into the West and which was taken up by the Cathars, can be found again in Hitlerism, further proof of the concordances between these two Manichean movements.

Indeed, the Gnostic ternary rhythm of the Cathars establishes a triple distinction between the pneumatic (spirit), the psychic (soul) and the hylical (bodies). This triple distinction corresponded to the following organic classification: the initiates, the adepts and the masses.

In Hitlerism, the pneumatics and initiates corresponded to the Führer and the minorities (Nazi and SS leaders), the psychics or adepts were represented by the party, and the hylics were none other than the masses, or, if you prefer, the people.

These three degrees of initiation that we have just described: the Führer, the party and the German people, are implicitly contained in the motto of the Third Reich: *Ein Reich, Ein Volk, Ein Führer*. Only the word *Volk*, which in English is translated as 'people', requires a more nuanced explanation on our part.

In fact, there is nothing in common between the French people, conceived as the body of citizens as a political entity, and the German *Volk*, which is, in reality, mystical and biological^[144]. In *Mein Kampf*, Hitler, moreover, has been quite explicit:

"The *Volk* is something substantially different from the sum of individuals. It is a natural fact that has its own value and life."

This allows us to better understand the Führer's undertaking with regard to his people. Indeed, the link between Hitler and the German masses was constituted by this mystical-biological mediator that is the *Volk*. It is the latter that brings about the union between the two poles of initiation. To put it simply, we could say that the masses can be considered the organic representation of *the Volk*, while the leader speaks on its behalf^([145]) and represents the high priest of *the Volk*, whose party (closed caste) is the Church, the community of followers.

The birth of this new religion, symbolised by the *Volk* (the mythical background of the deification of blood and race), could have no other dogmas than those of its historical development. Consequently, the religion of the Third Reich was opposed to Christianity, for which the division of Valhalla cannot exist. The head of the Nazi Labour Front, Dr Ley, was clear on this issue when he declared:

"Our faith, that is the only thing that can save us, is National Socialism,

National Socialism, and this religious faith does not tolerate any other faith alongside it."

Let us also point out the misinterpretation made by numerous analysts of the Third Reich: because Catholicism in Germany was not only a religion but also a political party (we refer to the "Centrum"), these analysts have been unwilling to see the antagonism between Nazism and Christianity as anything more than a conflict with political overtones in the period preceding the seizure of power by the brown shirts. This is not only overly simplistic, but also fails to acknowledge the evidence, namely that this struggle was between one religion and another.

In essence, the Nazis' technique did not change: from the point of view of the German leaders, the Concordat could have no other objective than to lull their adversary into a false sense of security in order to annihilate them more easily later on.

Once again, we see that this is a Manichean and purely Gnostic point of view, dressed up to suit the tastes of the day, and of which the deification of *the Volk* is one of the dominant features s^[146].

Of course, the Germanic masses found in this pagan-sounding nationalism a sufficient and, at first, liberal philosophy, since it allowed the old religions to survive. This gave free rein to all of Hitler's dissimulation, as it was easy to raise the spectre of Marxist atheism to reassure Christians about their fate. Meanwhile, just as the Roman Empire welcomed all gods with equal status, so Nazism, acting in this way, wanted to show that it no longer believed in any.

That is why the religion of race and blood, that is, the National Socialist *Weltanschauung*, is one of the worst dangers Christianity has ever had to combat. Let us emphasise that the Vatican remained silent on this struggle, to the point that some believed they could accuse Pius XII of complicity. This attitude can be compared to that of the Church regarding the elimination of the Cathars: in this sense, the conspiracy of silence is quite revealing.

Similarly, in this spiritual struggle, Hitler introduced the term "positive Christianity" into the 1920 Nazi party programme in order to better attract numerous Christians to the new religion of *the Volk*, of which he was the high priest. It can be said that the invention of this positive Christianity was a brilliant political coup, analogous to that of the national churches by the Marxists.

This Nazi positive Christianity never had any other objective than to deceive the credulity of a considerable number of people whom Hitlerism wanted to use for its own ends. For this nationalist and Gnostic Christianity, there were, in fact, positive elements that should be retained and negative elements that the Nazis rejected, namely the Old Testament and the Epistles of St. Paul, more specifically.

However, it must be acknowledged that there were Catholics, as well as German Protestants, who were naive enough to invoke positive Christianity, very often in order to protest against religious persecution. The publication of the SS *Das Schwar*

German Protestants, people who were naive enough to invoke positive Christianity, very often in order to protest against religious persecution. The SS publication *Das Schwarze Korps* (*The Black Corps*) called them to order:

"Being Christianity positive positive a term
introduced by National Socialism, only it is
qualified to interpret it.

Thus, since contact between the Führer and his people can be easily established through the *Volk*, a question may arise regarding the role of these three degrees of initiation.

The reader will have grasped for himself all the interest contained in this threefold classification, and will not be surprised if we point out that these three degrees of initiation corresponded to three different teachings, but perfectly adapted to the objective pursued.

For the masses, this teaching consisted of the introduction of vulgar racism based on anti-Semitism. This simplified and, we might say, visceral doctrine existed only in its virtual state as a lived truth, the development of which was proportionate to the consciousness of the individual.

More visible is the elaborate racism taught to the party and its leaders. If the masses, the hylics, cannot emerge from the darkness of ignorance, this is not the case with the psychics: the latter being the "transmission belt" to the initiates, it was natural that they should be dispensed with knowledge. A study of the Nazi party, the NSDAP, shows that it was not a single party like the others. The NSDAP was the framework and the engine that created the state, to use Hitler's own expression. The role of the Nazi party was not only to govern the state, but also to intervene in all its workings. This dual role of the NSDAP explains its strength, which never weakened, even in the worst moments of crisis, while the Fascist party broke into a thousand pieces following the arrest of Il Duce. In our opinion, some authors attributed an excessively important role to Martin Bormann, and there is often talk of his talent as an organiser without knowing exactly what his role was, which is, to say the least, contradictory. Here again, the union between the initiates and the followers (as between the Führer and the masses) takes place through the *Volk*: one could say that the state was to the party what the party was to the Führer. This interpretation is an important aspect for anyone trying to understand how the Third Reich was able to mobilise so many resources in record time during its difficult moments. The entire Hitlerian state apparatus was bent to the will of a hierarchy of party officials, who were responsible for political decision-making. From this point on, the Nazi party appeared not only as a transmission belt similar to Marxist parties, but also as an application of progressive initiation.

Once again, we find the application of an ecclesiastical principle that seeks to separate orders of spiritual (or dogmatic) origin from purely material tasks ^{s[147]} .

This explains why the mistake of confusing the NSDAP with any other political party proved so costly for its opponents at the time, particularly the Social Democrats and the traditional right. It seems that the only ones who sensed the danger were the Marxists and the Catholic "Centrum", who had realised the risk posed by the penetration of this new gnosis at all levels of the state apparatus. In Hitler's thinking, political power was nothing more than an instrument for the realisation of the *Weltanschauung*.

The expression 'cathedrals of light' admirably reproduces the National Socialist atmosphere of this period, for it was really a question of bringing an entire people together for the celebration of the ritual in Nuremberg or elsewhere. We have recalled why the Bayreuth festivities shaped those of Nuremberg, which has led many people to see the Third Reich as nothing more than an episode of German romanticism. These "thinkers", with a simplistic synthetic spirit, opposed the rationalist and universalist French Revolution with poetic and nationalist German Romanticism. Such a synthesis, elaborated as a tranquilliser, reduced Hitler's Germany to a racist and nationalist explosion, analogous to that which France had experienced during the Dreyfus affair. This was, in a word, to fail to see the root of the problem, namely the establishment of a racist gnosis with a universal vocation based on three degrees of initiation. The last degree of initiation, reserved solely for the initiated, namely the SS leaders, Hitler, Rosenberg and Hess, was related to the gnosis and esotericism from which Nazism drew its strength and support.

In this sense, one may wonder whether the famous spiritual exercises on which the Nazi leaders seemed to have based their initiation were not merely an attempt to obtain this mysterious force known as Vril.

For our part, we will accept this hypothesis as true, since it is clear that even today, neo-Nazi research is oriented in this direction. Indeed, our attention is drawn to a rather curious organisation, the Grand Lodge of Vril.

Led by Jean-Claude Monet, a notorious neo-Nazi (founder of a National Socialist and Nordic proletarian party, the PPNS, whose symbol is the swastika), this organisation, based in Paris (9, rue du Hanovre), uses certain elements of what appears to be an initiatory teaching. Taking up the tradition of Agartha, which we discussed at length at the beginning of this work, the GLV, in its KBL manifesto, preaches a fraternal union between East and West, amicably linking the Germanic god Odin with Mao's Chinese. In any case, what is important is the political-mystical programme of action proposed to the followers of this curious sect.

"To unite in the same struggle (against the dark forces) the most numerous race, the yellow race, and the most capable race, the blond Nordics."

We will spare the reader the esoteric delusions of this sect, but we will draw their attention to the close ties that have existed from the beginning between the National Socialist movement and the Tibetan Hindus.

However, what may seem surprising is that, if the prophets and founders of this movement considered themselves initiated by these Eastern traditions, they should not have been unaware of their destiny. For, from the divine point of view, Western and Eastern initiation teaches the sacrificial nature of these very prophets and founders of religion...

Thus, from its inception, the National Socialist movement was doomed, by its own mysticism, to total and irremediable annihilation; the only mistake made by its leaders was that of failing to draw the necessary conclusions and dragging part of the planet into their madness. Had they delved a little deeper into the Indo-Tibetan tradition, they would have realised the boomerang effect that was destined for them: Eastern tradition reveals that the primordial avatar of the current cycle, which is none other than fire, must return at the end of the cycle to burn the world and reduce it to ashes.

3. The Orders

The creation of Hitlerian orders stems from the concept of "Führerism", that is, the formation of Führers at all levels of the National Socialist hierarchy.

Already in *Mein Kampf*, we read:

'A strict hierarchy must reign at all levels of power, extending to the smallest cogs in the state, according to the principle that has always been the basis of the army's greatness: whoever exercises command has absolute authority over those below him; in turn, he is solely responsible to his superiors'.

The schools for the Führer rank responded to this concept; there were three *Ordensburgs* or Order burghs in total: *Crossinsee* (in East Prussia), *Vogelsang* (in the Rhineland) and *Sonthofen* (in Bavaria). These Germanic burghs or villages, which resembled both fortified castles and medieval monasteries, were reminiscent of the Krak des Chevaliers (fortified complex), so imposing was their architecture. The setting had been carefully chosen, and these three buildings stood in the middle of a landscape of moors and forests. *The Ordensburgs* were run by the NSDAP, i.e. the Nazi party, and not by the famous SS; however, the latter sent teachers and students there to perfect their political and spiritual training.

It is interesting to note that each of these three boroughs specialised in a very particular activity, since from these three establishments an Order was to emerge that would take over from the party. Thus, it was only by mistake that some writers believed they saw in the SS, and only in the SS, the future god-men of the thousand-year Third Reich. Certainly, the Black Order of the SS existed, but it represented only a part (an important part, yes, but only a part) of these future Führers of Hitler's Europe. To consider Himmler as the head of this new Order (assimilating it to the Black Order of the SS) is to make a gross simplification and exaggerate the role and importance of the *Waffen SS*, of which only a tiny fraction (three thousand men at most) were to receive initiation, and that to a varying degree. In fact, if we take into account the number of recruits (1,000 pensioners were accepted annually between the three burghs), we obtain, at best, 15,000 pensioners, most of whom would die in combat between 1939 and 1945. In any case, and in general, membership of the SS was not compulsory, at least before the outbreak of war: to be eligible for enrolment in the burghs, it was sufficient to be between the ages of 20 and 26, to have previously learned a profession or trade, and,

above all, to have proven their allegiance to the party by providing a record of more than four years' service in the SA, the SS or the ranks of the Hitler Youth.

The selection of applicants was based on the administrative division of Germany into *Gau*: fewer than 200 men were accepted each year, and only about thirty were chosen from each *Gau*, based on the criteria outlined above; thus, among the thousand men who graduated annually from the three *Ordensburgs*, there were only SS members. What has led a considerable number of specialists in the history of Nazism to say that these *Ordensburgs* were reserved for the SS is the incorporation during the hostilities of these thousands of fanatical Nazis into the combatant SS or *Waffen SS*. What is revealing about this situation is the appalling number of losses suffered by the SS formations enlisted in 1939 during the Polish campaign. This proves the inadequacy of their military training, since the SS, who were essentially destined for a military career, were trained in classical military academies such as Bad Tolz and Brunswick.

It is not our intention here to recount the history of the SS, the Black Order that Heinrich Himmler had created and developed in order to satisfy his inferiority complex vis-à-vis the regular German army. Let us note, however, that, due to the force of events, the Black Corps was to acquire growing importance because of the fanaticism of its members and their unwavering self-sacrifice during the Second World War I^[148]. From 1938 onwards, their proper training was guaranteed by a *Waffen SS* military school (a programme similar to that of Saint-Cyr in France, with additional courses in psychological warfare and policing), four technical schools specifically designed to train military intelligence specialists r^[149](in Torgau, on the banks of the Elbe), internal and external counter-espionage (Bernau, near Berlin), the Gestapo and commandos (Friedensthal), and, finally, General Staff officers.

In an article published in 1936, *Reichsführer SS* Himmler defined the role of the Black Order:

"Each of us knows that he is not alone, and that this formidable force of 200,000 men bound by the faith of their oath gives him incalculable power. Guided by unalterable laws, we are united and marching towards the future. We form an indissoluble community... A National Socialist military order, made up of men of Nordic stock... ancestors of future generations and indispensable for the eternal existence of the German people."

In conclusion, senior SS officers, and only they, completed their intellectual and political training within the framework of these three *Ordensburgs*: from 1940 onwards, they were also required to represent the entire population of the burgos, i.e. five

promotions. It should also be added, for the sake of accuracy, that under the pressure of military events, intellectual education would gradually be reduced to its simplest form.

We have already pointed out that the *Ordensburgs* were part of a common cycle of studies, of which they were the three links. The specialisation of each was as follows:

Crossinsee was responsible for physical and military training, *Vogelsang* for political and spiritual preparation, and finally *Sonthofen* for higher professional training, namely preparation for political, diplomatic and military careers.

Thus, it was in *Crossinsee* where the training cycle for future Führers began. In this village in East Prussia, students developed physical endurance and character in particular. This was in line with the ethical standards Hitler desired for his people's future leaders:

"We will train a violent, imperious, fearless and cruel youth... I do not want there to be anything weak or tender in them. I want them to have the strength and beauty of young wild animals. I will have them trained in all physical exercises. Above all, they must be athletic: that is the most important point"^[150].

At *Crossinsee*, sport began as soon as the inmates got up at six in the morning and continued throughout the day in a wide variety of forms; gruelling military training alternated with these physical exercises. Character was tempered through lectures and seminars on subversive methods and their implementation, which were not disguised by principles, doctrines or scruples. The sole objective guiding this initial training was liberation from all 'bourgeois' conventions, in the absolute sense of the term. This is the nihilistic phase of biological selection, the Nietzschean phase of training aspiring Führers.

We will not dwell any longer than necessary on the town of *Sonthofen*, whose teaching rejected the superfluous and was content to train politicians and diplomats, with the aim of replacing the 'reactionary' personnel in these careers and placing reliable men, devoted body and soul to their leaders, in management positions. In this Bavarian town, each boarder perfected the particular education he had chosen: politician, diplomat, military career. It should be noted that all new ideas, theses or systems that appeared in the world were studied in relation to and in accordance with the National Socialist concept:

"For us, the big question in all things is whether this thing is good for our race or whether it can harm it. Now, our teachers are not men who teach, they are men who have lived their

lives"^[151] .

On the contrary, the village of *Vogelsang* and the very special education provided there require a lengthy digression on our part. The difference between this village and *Crossinsee* was highlighted, long before 1940, by Alphonse de Châteaubriant:

"In *Vogelsang*, due to the nature of things and men, it is more like the sackcloth of knights; in *Crossinsee*, it is the sackcloth of peasants."

This training for knights consisted, as we have indicated, of the political and spiritual teaching of the *Schlungsant-SS*, that is, the educators belonging to the staff of this corps. (From 1940 onwards, they would form the core of the teaching staff). It is easy to understand that *Mein Kampf* was the basis of this political teaching. However, the latter was not limited to the study of the bible of the Third Reich; on the contrary, alongside teaching similar to a degree in Political Science or preparation for the National School of Administration, as practised today in France, the study of history, biology and economics, with politics taking precedence over economics, was organised around this central axis, which always served as a point of reference. These various history and biology programmes are sufficiently well known for us to summarise them briefly. They will serve as a key to continuing our investigation of the hidden face of Nazism.

The history covered a vast programme, beginning with the legend of Hyperborea, which we have discussed at length, continuing with an in-depth study of the Middle Ages, and ending in the contemporary period with the official history of the National Socialist movement and its standard-bearer, Adolf Hitler. We should also note a study of the problems of the Far East and, more specifically, India, China, and Japan. The teaching of history served to handle biology from the perspective of the history of anti-Semitism and racist philosophy considered as a whole. In fact, the examination of this philosophy included, in particular, the study of the works of Gobineau, H. S. Chamberlain and Alfred Rosenberg. With regard to anti-Semitism, derived from racism, the historical approach sought to demonstrate the spatial and temporal nature of the struggle: thus, the first 'Millennium', the first flood that had seen the disappearance of the continent of Hyperborea, had also seen the survival of three tribes that had miraculously escaped the cataclysm: the Asses, ancestors of the modern Aryans, the Gypsies and the Hebrews. The history taught in the village of *Vogelsang* tended to demonstrate the betrayal of the Gypsies (through the analysis of their 'collective guilt complex') and the danger that the Jews, modern descendants of the Hebrew tribe, represented for the Aryans. Parallels were constantly drawn between the Jewish race and the Aryan race: the goal of these two races was the same, namely

universal domination through the purification of the race and its messianic development within the framework of a militant theocracy and the absolute preservation of ancestral customs. The highly educated and totally fanatical SS educators wrote the history of the Hebrew race, showing how it had been able to survive and progress despite 2,000 years of uninterrupted persecution: thus, it was up to the Aryan race to follow this example and, at the same time, exterminate these dangerous competitors for planetary supremacy, for the hour of the great biological mutation was almost upon us, and genetic and scientific discoveries were going to disrupt the world order and herald the cyclical cataclysm predicted by all the enlightened ones and prophets of the Middle Ages and National Socialism: Germany had to lead this evolution in order to perpetuate and develop the species. But there was also an old debt to be settled with the former "traitors" of Hyperborean civilisation: the Gypsies. Moreover, the latter were deeply antisocial, according to the view of National Socialist thinkers, since they had spied for both sides of the belligerents during the 1914 war. It was therefore necessary to rid Germany and Europe of this foreign body that carried the poison of treason, as demonstrated by this collective guilt complex from which they could not free themselves and which always accompanied them in their perpetual wandering: the Gypsies, responsible for the first flood, must be the harbingers of the second, and the legend that serves as their history reminds them of this incessantly. Indeed, in this gypsy legend, the story, spread for generations, claims that this tribe, condemned to wander indefinitely and unable to settle in the Americas, will herald the end of time when it begins to settle permanently o⁽¹⁵²⁾ .

Wearing the ochre triangle on their striped concentration camp uniforms, more than 750,000 Roma were to die in the gas chambers of Auschwitz-Birkenau, victims of their collective guilt complex and the political-historical cosmogony of the Austrian scholar Hörbiger: the study of his theory of the frozen world was part of the curriculum for students at *Vogelsang*.

As for the rest of this spiritual teaching, except for the exercises in spirituality and scientific biology, it is little known to experts in National Socialist analysis, since the initiation of the Führer comprised a certain number of degrees, and the supreme knowledge of the Aryan truth was not to be communicated to all the boarders in the village.

For our part, we affirm that Hitler's Cathar facet answers the question, providing the missing piece of the puzzle for a complete understanding of Hitlerian cosmogony.

If we reconsider the various elements available, we realise that National Socialist writers and research specialists have been repeating the same thing since 1945, merely changing the presentation: however, even in works that claim to be comprehensive, there is no common denominator for

all these unconnected elements that constitute Nazism. Everyone easily realises that the intellectual level of a Hörbiger or a Haushofer was singularly high; the instructors at *Vogelsang*, such as Otto Rahn, showed an uncommon culture on the problems they had devoted themselves to studying. But the eternal question has remained unanswered since 1945: "What, then, was this cornerstone of Hitler's cosmogony that drove these men to go 'beyond good and evil'? What was the driving force, the mould from which those responsible for the new order had emerged?"

In the weekly magazine *Carrefour* on 6 January 1960, Jacques Nobécourt, journalist and historian, on the occasion of the arrest of Professor Heyde in Germany (he had been responsible for the euthanasia of the mentally ill in the Reich), stated:

"The hypothesis of a community of initiates, underlying National Socialism, has gradually gained acceptance. A truly demonic community, governed by occult dogmas, much more elaborate than the elementary doctrines of *Mein Kampf* or *The Myth of the Twentieth Century*, and which used rituals whose isolated traces are not easily discovered, but whose existence seems undeniable to analysts."

In complete agreement with this assessment, we can affirm that, despite the disappearance of the documents relating to the initiatory teaching of the senior SS leaders, it is easy to reconstruct, in the light of these explanations, the piece of the magical "puzzle" necessary for understanding the phenomenon.

Our explanation has the merit, we believe, of linking German research on the origins of white humanity up to the Middle Ages in general, and up to Montségur in particular, with the historical, cultural and esoteric whole of the Nazi *Weltanschauung*.

No serious author has ever raised the ultimately fundamental question of why the reading of *The Crusade Against the Grail and The Court of Lucifer in Europe*, by the German author, SS colonel and member of the Ahnenerbe (SS Research Organisation), had been declared compulsory reading by the *Reichsführer SS* for senior officers of this new Teutonic Order, thus conferring on them the status of gospels... Works of this type were not, however, very numerous, and the fact that their reading was compulsory shows that they contained the key to Hitler's cosmogony, if one bothered to look for it...

The singular reporter Alphonse de Châteaubriant spoke to those in the know about these new gospels when he wrote, more than thirty years ago, referring to the enormous dining room at *Vogelsang*: 'All this whiteness was due to the repetition of a thousand immaculate place settings, each with its impeccable napkin, arranged like a flower, while near each glass, in its crystal vase, rested in its vast floral fullness a large queen daisy, bright and lustrous,

spreading its white rays, like a masterpiece from the divine workshop of the magicians of Meissen...

You who, through a cursory reading, will receive a muted impression, yet authentic, of this singular event, have no doubt: such frank and pure whiteness and such remarkable floral expansion practised by this thousand young people, tomorrow the leaders of a nation, speaks volumes in this hour of filth about the value of blood and soul contributed by this humanity that rises to be an unbreakable force. It speaks volumes about what is being worked out in the soul of the Germans, about what they want to save of themselves in themselves, *extirpating the demonic aspects of humans who, in the past, deserved or provoked the flood*. It speaks volumes about what the continuity of this flower of purity, proclaimed by the myths of their race, represented in the Germanic soul.

'For me, before that perfect whiteness, in the bosom of which these thousand young knights of *Vogelsang* have gathered, I cannot help but think of the *souls of Lohengrin and Parsifal, discovering between these two purities a relationship of millennial fidelity and indestructible descent, seeing that, through the same blood, the purity of legend and the purity of the new man are held together on the same branch of the tree of God*.'

For us, in light of these lines, everything is ordered from that moment on around the central theme of the Grail (whose historical evolution was stifled by Christian symbolism, especially in France) and around a certain initiation provided by some 'unknown superiors' (to use a fashionable term), most likely from India or Tibet: when trying to explain Hitler's first initiation, the presence of a Tibetan colony in Berlin and the role of the Vril society come to the fore.

We believe that Adolf Hitler and his disciples later escaped this Eastern current, or turned (perhaps under the guidance of these same "unknown superiors") towards a properly Western search for knowledge of human destiny. All this is demonstrated by historical facts and by the loss of influence of the Führer's early companions. In any case, whichever of these three hypotheses is chosen—opposition, continuation, change of orientation—all the clues point to the symbolism of the Grail.

But before drawing a conclusion that is as realistic as possible, it is worth examining the bible of Nazi philosophers and their prophet, Alfred Rosenberg, and *The Myth of the Twentieth Century*, a myth that one might wonder if it did not become reality in the final months of the Second World War, whose most mysterious events will be for us so many verified hypotheses.

4. Rosenberg and the Myth of the Twentieth Century

National Socialism is linked to its Weltanschauung. It exists for it and will disappear with it.

ALFRED ROSENBERG

Within the Nazi party, Rosenberg was the most philosophical of all Hitler's leaders. Lost in the mists of idealism, Rosenberg was so to the very end, since, on the eve of his execution in Nuremberg in 1946, he still considered National Socialism to be "the noblest idea to which a German can devote his energies", even though he repudiated the horrors committed as an incredible falsification of pure doctrine.

Whatever the case, Rosenberg was truly the mastermind behind the new Nazi gnosis. His mind, oriented towards metaphysical speculation, and his vast culture predisposed him to this.

Born in Reval, Estonia, in 1893, to a German-Baltic family, the young Alfred Rosenberg attended the Petri-Real Schule in that city, where he was always the most brilliant student in his class. He then studied at the Technical College in Riga and later at the University of Moscow, where, in early 1918, he obtained a first-class degree in architecture.

Fleeing the revolution and the Soviet regime, which he detested, Rosenberg, like many other German-Balts, took refuge in Germany. He frequented Russian émigré groups, among whom there were many followers of theosophy, and was introduced by them to the *Thulegesellschaft*, a famous occult secret society that we have already had occasion to mention. Its name, Thule, was bound to appeal to the young Baltic man, who was passionate about Germanic myths. Dietrich Eckart, already a member of the esoteric group at the time, immediately noticed this intellectual, whose culture contrasted with the mediocrity of his surroundings. The two men became friends, and Eckart soon introduced Rosenberg to Hitler, who was just beginning his political career. The emigrant from Courland was one of the first to join the NSDAP, and his influence was decisive in the spiritual formation of the future master of Germany, whose anti-Semitism and penchant for mystery he helped to reinforce. The orientation of his early works, *The Jewish Imprint on the Evolution of the Times* (1920), *Amoralism in the Talmud*, *The Crime of Freemasonry* (1921), is highly revealing of the author's objectives. In the same vein, Rosenberg was one of the first propagators in Germany of *The Protocols of the Elders of Zion* (a work generally considered to be a forgery), which he published accompanied by a commentary (1923). His copious literary output soon earned him recognition as the party's chief ideologue. Having participated in the failed coup of 9 November 1923, Hitler, imprisoned in Landsberg, entrusted him with the leadership of the

movement, which shows the high regard in which he held him. Hanfstängl, who went to meet Hitler on his release from prison, recounts that the Führer was full of praise for Rosenberg, declaring among other things: "In fifty years' time, his mysticism may be proclaimed as one of the pinnacles of philosophy." When he regained leadership of the party, Hitler appointed Rosenberg as editor-in-chief of the NSDAP's daily newspaper, the *Völkischer Beobachter*, whose circulation increased considerably over the following years.

In 1930, Rosenberg's work reached a kind of peak with the publication of his masterpiece, *The Myth of the Twentieth Century*, which, according to a bibliography of the time^[153], was, "together with Adolf Hitler's *Mein Kampf*, the most important work of National Socialism." The book sold over a million copies, a truly remarkable figure.

The Myth of the Twentieth Century is a work imbued with mysticism and, in Hitler's opinion, "of great elevation of thought". The work seeks to put the whole of history, from the origins of Christianity, on trial, replacing it with a vision and philosophical interpretation based on the "eternal laws of Aryan humanity". The book is intended to be a response 'to the obscurantists of our time', in Rosenberg's own words. The *Myth* is based on the notion of race and the mystery of blood, with an esoteric background that it does not always dare to acknowledge.

Rosenberg has often been accused of writing an anti-Christian libel. Certainly, the author attacks the Catholic Church, but he makes a distinction between the origin of a doctrine and its application. The judgement is more moderate than one might expect:

"As far as the personality of Jesus Christ is concerned, immediately after his death, it was distorted and recast, with all the confusion of Asian, Jewish and African conditions of existence." For Rosenberg, Jesus was probably not of Jewish origin.

Rosenberg does not consider early Christianity to be an enemy, as it exalts the person of the living Christ, but, following the example of the Gnostics, with whom he shares many affinities, he rejects what he considers to be an Eastern fabrication, namely the crucifixion and resurrection of the Saviour. Let us note, in passing, his barely concealed admiration for the Gospel of John, to which the Cathars made constant reference.

On the contrary, hatred towards the Church as a social body is increasingly confirmed throughout the chapters. The idea of a universal, single Church which, by virtue of dogma, must determine and coordinate all aspects of state life, all science, all art, all morality, is nothing more than 'a remnant of those ideas from the chaos of the peoples that have poisoned our being'. Martin Luther rose up against this conception, 'opposing the political and universal monarchy of the Pope with the idea of

a national policy."

For the philosopher, all events are significant and indicate the eternal struggle in this world between the forces of light and the forces of darkness. In this perspective, all heretics, and therefore first and foremost the Cathars, are considered the heroes of a tragedy of cosmic dimensions.

In this struggle waged by the Germanic-Nordic elements of Europe against Roman universalism and Catholicism, "a gigantic battle took place". *The history of the Albigensians, the Waldensians, the Cathars, the Huguenots, the Reformed and the Lutherans should be seen as the exhilarating backdrop to an epic struggle.*

France, now so degraded, was from north to south the scene of heroic battles that brought forth the most intrepid figures: "Who among educated people today really knows anything about Gothic Toulouse, whose ruins reveal so much about a proud humanity? Who knows the great families of lords of this city, annihilated, exterminated in the course of bloody wars? Who has lived the history of the counts of Foix, whose castle is now nothing more than a pitiful pile of ruins, whose villages are deserted and whose lands are occupied only by miserable peasants...? The only vestige of Visigoth domination remains the only higher school of French Protestantism: Montauban.

This inflammatory statement, which takes the side of the Cathar Romania, coincides with the views expressed by Otto Rahn in his book *The Grail Quest*, who demonstrates a knowledge of Occitan issues that many French people would envy. But this language should come as no surprise, and we must note that Rosenberg's point of view coincides with that of French writer Maurice Magre, author of *The Blood of Toulouse*, who, in *The Treasure of the Albigensians*, wrote: "The land of Toulouse is the most sacred, stretching from Carcassonne, with its stone towers, to the Pyrenees of the lords of Foix, and then on to the Abbey of Comminges. Here, in times past, the Celtiberians, with their hair falling to their heels and tied at the nape of their necks, had recounted the mystical riches of Delphi. In the inaccessible mountains of Ariège, the Druids had hidden the Greek symbols, as well as the secrets that allowed them to deduce earthly events from the geometry of the stars. And it was to Carcassonne that Alaric brought *this Table of Solomon, a treasure of original thought that this king of the Goths had taken from Rome* and which came from the Temple of Jerusalem... I invoke the spirit of the ancient Druids and this ancient Minerva, to whom the Tectosages erected a temple with seven columns on the sunny hill overlooking the Garonne...! I invoke the Albigensian saints who received the wisdom of the East and the inspired troubadours who were initiated by the birds of the Pyrenees!"^[(154)] .

Rosenberg also traced the origins of initiation to the East, since that is where the Aryans originated.

the Aryans originated. The philosopher successively evokes the India of the Brahmins, Buddhism and the history of Persia; but, in his view, Hindu philosophy is distorted when it is claimed to be imbued with gentleness and to teach compassion as the supreme virtue. If one goes back before Buddhism, and even before Brahmanism, one finds very different ideas: in ancient Hindu poems, in some parts of *the Mahābhārata*, duty and honour are exalted above all else.

"The Aryan Hindu endowed the world with a metaphysics whose depth has not yet been equalled (...) *The Aryan Persian composed the religious myth, whose power still nourishes us all today and*^[155] Doric Greece extracted, through fantasy, the beauty of this world with unrivalled perfection; Italian Rome gave us the example of formal state discipline, demonstrating how a threatened human community should be organised and defended.

Rosenberg emphasises the notions of freedom and honour, which, for him, are fundamental to the Germanic character, conceiving freedom as the possibility of seeking to develop an image of the world, a purely religious sentiment. External freedom, which is so much talked about today, is the abandonment of peoples to chaos.

The Germanic and Nordic soul *rejects the static conception of a single sovereign god of the universe; it breaks with the Old Testament*, faithful in this to the spirit of Luther, who, rather late in life, 'had freed himself from the Jews and their lies' and declared that 'we have nothing to do with Moses'; *this Germanic soul is horrified by philosophical monism* and "this ecclesiastical numbness that was later imposed on it by the technical and diplomatic supremacy of Rome"; it distinguishes between the world of freedom and that of nature, and rejects miracles, in the material sense of the term, magic and thaumaturgy; in particular, the legendary aspect of Christianity; It rises up against the Old Testament and also fights against the priests, together with the 'insurgent of Nazareth', who uttered words such as these: 'I have not come to bring peace, but the sword. I have come to set fire to the Earth, and I wish it would burn already'. Now, this revelation of Jesus was not made for a single occasion, but *for all time*; it justifies the ongoing struggle of the future.

The West has never allowed this vitalism to be taken away by the Roman Church, despite excommunications, prisons and bonfires, for this mystical vitalism was at the same time cosmic; or, conversely, because the Germanic man had cosmic-solar sensations and discovered the order of laws in the eternal becoming on Earth.

And perhaps it is precisely this deep feeling that allowed him to

construct the necessary forms of science, create a symbolism of ideas, which is the only thing that has provided him with the weapons to bring it very close *to the river that flows eternally*.

Coinciding on another point with the doctrine of the Cathars, the author considers that the sacraments are the clear manifestation of magic in Christian doctrine and that, therefore, they must be rejected.

The writer also describes the origin of the swastika, one of the symbols of the Norse gods, symbols related to the idea of the Sun, of the fertilising life that springs forth. Long before 3000 BC, waves of Nordic peoples brought it with them, along with the spear, the halo and the ordinary cross, to Greece, Rome and India.

"To describe this attempt to transfer the witch's magical-demonic concept of the universe to world politics is to write the history of the Roman Church and its dogmas."

The historic struggle between the emperor and the pope takes on a new perspective when viewed as a battle for supremacy between chivalrous honour and the effeminate doctrine of love.

Rosenberg believes that the Christian notion of love is the antithesis of the true Greek and mainly Platonic notion.

Finally, death should not be considered, as Christianity claims, as the wages of sin: on the contrary, it is a simple natural phenomenon

"that does not disturb our eternity, *which was before and will continue to be after*."

Here are some sentiments that are consistent with those of the Gnostics and the Neoplatonic school of Alexandria. To those who are surprised, let us say that history is a perpetual restart. At the same time as he was preaching *The Myth of the Twentieth Century*, Rosenberg wrote *The Mysticism of Meister Eckhart*, a work that extols the philosophy of the Rhineland mystic and his unnamed god. Shortly afterwards, the philosopher founded the

"combat group" in favour of German culture, which, according to Joachim Fests^[156], was to be "the basis of an organisation aimed at realising racist canons of beauty, thanks to which the offensive against the bastardised miscegenation of degenerate art could be launched freely, with all the means of power at its disposal". After 1933, the Reich Office for the Promotion of German Literature and the National Socialist Cultural Federation were headed by Rosenberg, which is symptomatic of the role he played in the intellectual orientation of Hitler's Germany. In 1940, the writer was appointed the Führer's delegate for the safeguarding of the National Socialist *Weltanschauung*, that is, guardian of the orthodoxy of pure doctrine within the party and youth organisations. One of the tasks of this association was to select works for the *SS Ordensburgs*.

At the same time, Rosenberg was entrusted with a mission in occupied Europe. He arrived in France with the aim of establishing contact (he spoke fluent French) with French intellectuals who were sympathetic to National Socialism. As part of his propaganda mission, he gave a lecture at the Palais-Bourbon in November 1940, in which he declared, among other things:

"The great National Socialist revolution is not a fleeting act of military power based solely on weak popular support. We are firmly convinced that the year 1940 has witnessed a historic decision comparable to the one that, a thousand years ago, introduced Christianity into the heart of Europe and determined the outward forms of life" (...).

"The thirty-year struggle that has taken place in Europe between gold and blood, between the 18th and 20th centuries, will end with the victory of blood."

"Out of chaos, misery and shame has emerged the racial ideal that opposes the international idea. The victory of this ideal in all fields is the true world revolution of the 20th century."

(Speech delivered on 28 November 1940, reproduced by the newspaper *L'Œuvre*).

In prophesying the victory of blood, Rosenberg was mistaken, since the worldview he preached was bound to fail along with Nazism. He himself did not escape the justice of the victors, since this idealist, this dreamer, was hanged alongside genuine war criminals.

The silence that hangs over his work today is understandable. Rosenberg had made too many enemies at once: the Church, Marxism and, finally, European humanism, which we have lived by for centuries. Too much or too little has been said about *the Myth*, since... is not the greatest sin the one committed against the spirit, the one that will never be forgiven?

5. The events

On 30 January 1933, Joachim of Fiore's prophecy was fulfilled: the kingdom of the Holy Spirit triumphed in Germany. Adolf Hitler and his disciples had seized power and hoped to hold on to it until the 'Millennium', until the next flood. The Nazi earthly paradise was going to take care of bringing to heel and settling old scores with the Marxist materialists and the Jewish and Christian 'false spiritualists'. A new era was dawning, one that would last twelve years and leave its mark on the entire world. From that moment on, there was only one question on everyone's lips: what was Hitler going to do? He hastened to accomplish his work, the masterpiece that God, he believed, had personally entrusted to him. Upon taking possession of his office in the Chancellery, he had declared: "Now, no power in the world can make me leave here alive!" The least that can be said in this case is that he kept his word: only death could make him leave there.

Meanwhile, the Führer of the Third Reich was setting the stage for his future actions: on 27 February 1933, his main political opponents, the communists, saw their fate definitively sealed with the providential Reichstag fire; on 22 March of the same year, Hitler assumed full powers and withdrew from the League of Nations; the political armistice agreed with the German Catholics finally came to an end with the signing of the Concordat on 20 July 1933; The death of the old Marshal Von Hindenburg on 2 August 1934 would initiate the definitive establishment of the new regime through the elimination of the last opponents and the implementation of the policy of racial purification.

Roehm's SA had been the first victims; nor did the army escape the purges that would culminate in the assassination of General Von Schleicher, Minister of the Reichswehr; the Reichstag would suffer the same fate on 14 July 1934, and European diplomacy would be 'warned' with the assassination of the King of Yugoslavia and French Minister Louis Barthou in Marseille on 9 October 1934.

Europe watched helplessly and with concern as the Treaty of Versailles was ruined and Hitler's Germany rebuilt its military and moral strength. Racial persecution was incomprehensible to European ethics and disturbed its conscience. Under a law of 14 July 1933, the Reich's racial courts were authorised to preserve the Aryan race from the possible taint of the mentally ill: the sterilisation of the latter preceded the eugenics of 270,000 "sick" people in the Third Reich under the euthanasia decree of 1 September 1939.^o September 1939. This euthanasia already foreshadowed the persecution of Gypsies, Jews and other "associates". Hitler, who before his rise to power had declared: "I have the right to exterminate millions of individuals of inferior races who reproduce like worms," Hitler, who felt an implacable hatred for the Israelites since his failure in the examination

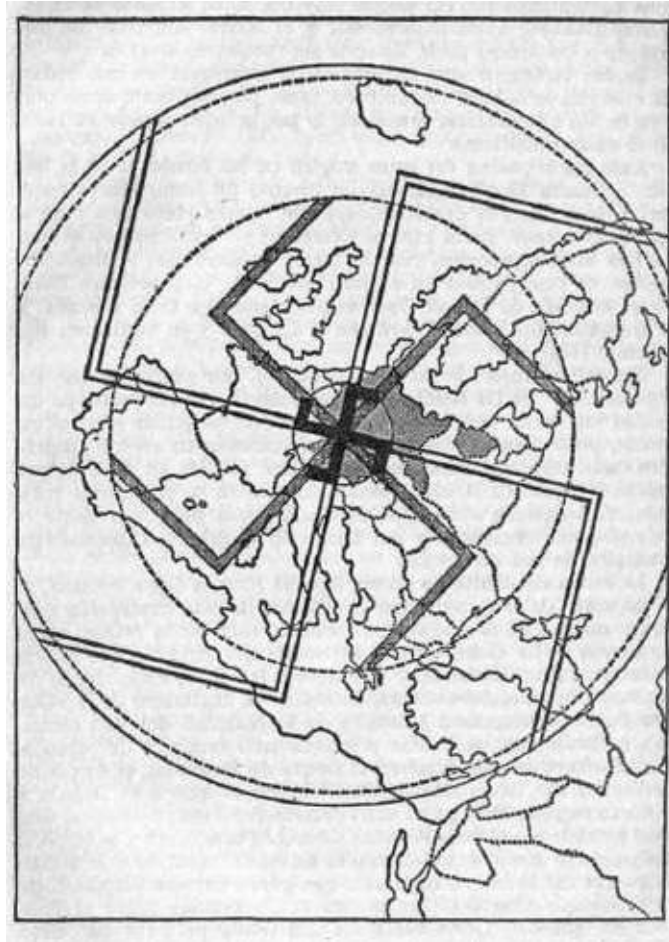
Upon entering the Academy of Fine Arts in Vienna ^[157], he wasted no time in putting Nietzsche and Chamberlain's theories on racial purification into practice. Indeed, he reserved a 'final solution' for these unfortunate people, the atrocity and horror of which will always remain in the universal consciousness. This dictator, who often ended his speeches with the word "amen", did not hesitate to send millions of human beings to the gas chambers and crematoria, without the slightest remorse or pity.

"I have the world in my pocket," he declared in 1939, and this was, alas, the truth... Everywhere, the leader of the new Germany was revered, and even Winston Churchill himself, in 1938, stated: "If England were to be thrown into anarchy, I would pray to God to send her a man of Hitler's calibre!". It took the Danzig Corridor issue to achieve what the persecutions had failed to achieve, namely the declaration of war in September 1939. From then on, the Manichean nature of the struggle became fully apparent: behind the noise of weapons and the fury of combat, good and evil were facing each other. These two worldviews, which stood face to face, were alien to each other and fiercely opposed, but it was too late when the world realised the danger it had escaped: it took the swastika flying over three-quarters of Europe and millions of deaths to bear witness to the stakes of the struggle. "We will never surrender," Adolf Hitler had said to his people; and his people followed him to the greatest military and political defeat that any nation has ever suffered. Today, nothing remains of the National Socialist *Weltanschauung*, and the thousand-year Reich has returned to the sands of history without revealing its secret.

It really seems that in this gigantic struggle, in which all energies had been concentrated on both sides of the conflict, magic had played its part in the Luciferian camp.

This involvement of magical weapons in the fighting of the Second World War seemed like the invention of unserious historians, until the discovery of new elements came to support this thesis. These new elements revolve around three events that are mysterious, to say the least: the discovery of a spiral policy, born of Hitlerian geopolitics; Rudolf Hess's flight to Great Britain in the midst of the war; and the conquest of Mount Elbrus in the Caucasus and its true significance^([158]).

Firstly, the spiral policy, which claimed that "the living space of the Third Reich could only expand by starting from a powerful territorial core and carrying out this conquest gradually, little by little, following an increasingly pronounced clockwise spiral movement ^[159]. This spiral policy, which followed the shape of the swastika even in its direction of rotation (from left to right), sought to involve even the smallest combatant on the front line in the mystical and magical expansionism of its leaders.



The flight of Hitler's heir apparent, Rudolf Hess, to Great Britain on 10 May 1941, also contributes to this mystical and magical conception of war. The cause of this flight lies, as has often been said, in an interview that Rudolf Hess allegedly had with Karl Haushofer: the latter allegedly gave him the addresses of members of the Golden Dawn in England (the British counterpart of the German Vril Society) and also provided him with the names of sympathetic personalities, namely the Duke of Hamilton, the Duke of Bedford and Sir Ivone Kirkpatrick. The fact is that, upon his arrival in England, Hess requested to meet with these individuals; this is why Winston Churchill had him locked up and prevented him from communicating with the outside world, so as not to hinder the British government's war efforts. What may seem surprising is the conspiracy of silence that has descended on the Spandau prisoner (a 200-cell prison for a single prisoner!). Hess is not allowed to write his memoirs and has gone completely mad as a result of the harsh treatment he has had to endure. The unofficial explanation that the Russians are now opposed to his release makes no sense. The Soviet Union would thus seek to punish Hess for having attempted to sign a peace treaty with Great Britain behind the back of the USSR, a nation that Hitler had attacked a few months after his heir apparent's misadventure. Indeed, there is no doubt that London, via Sweden a^[160] had been in contact with Berlin since 17 June 1940.

The Foreign Secretary at the time was Lord Halifax, Neville Chamberlain's former

right-hand man to Neville Chamberlain (British Prime Minister at the time of Munich), and Churchill, ultimately a political fox, took advantage of this to muzzle his pacifist ministers and thus gain time, given that Russia's entry into the war was imminent. Churchill's aim was therefore to wage war while Germany had not yet evacuated the occupied territories and to play against the English Nazis or sympathisers who had infiltrated his government. Today, we know that, in disagreement with Hitler's policies since 1934, many members of the Thule Society had been the well-intentioned spokespeople for London and Oxford, where they eventually settled permanently. The first step taken by these exiles was to establish contact with the British Golden Dawn, which included prominent English figures. Karl Haushofer, a former member of the German Vril Society, was aware of this, which is why he was able to confide in Hess on this matter. This is easily conceivable, since Hess's great friend, Albrecht Haushofer (Karl's own son), was an adept of white magic and kept his protector informed of the contacts he had been instructed to establish (in the midst of the war) with the Duke of Hamilton; the latter received Rudolf Hess's messages transmitted by the young Haushofer, but prudently did not respond to any of them. It was then that Rudolf Hess decided to take the plunge and go to England. The outcome is well known: Hess was declared insane, Albrecht Haushofer was beheaded in Moabitt by the Gestapo because he knew too much about the matter, and Hamilton and Bedford have remained silent ever since, considering what they could have revealed about the Golden Dawn and its activities prior to the declaration of war. Finally, let us point out that Karl Haushofer was never bothered after Germany's defeat, as if he were benefiting from hidden protection. His suicide in 1946 drew a veil over this magical episode in the Battle of Britain.

The spiralling politics of the Third Reich, Hess's departure for London, the dispatch of a mission to Languedoc and another to Tibet... So many mysteries that will undoubtedly never be fully revealed in terms of their results. But what is the significance of this real expedition, which went mountaineering in the middle of the war, was sent to the Caucasus front, and planted the swastika flag on the highest peak in Europe, at an altitude of 5,633 metres, on 21 August 1942, at eleven o'clock in the morning, on Mount Elbrus?

Already, at the beginning of this Russian campaign, another question had been raised: why had Hitler not provided his soldiers with winter equipment? Why did ice suddenly triumph over fire? Pauwels and Bergier argue that the Führer "had allied himself with the cold and that the snows of the Russian plains could not delay his march. Under his guidance, humanity was to enter a new cycle of fire, and was indeed entering it at that moment. Winter would yield to the legions bearing the flame." Hitler always detested water and had a morbid horror of snow: today, we understand this phobia; the cold that engenders eternal ice

was the sworn enemy of fire, of the "spiritual sun"^[161].

Once again, we encounter Hitler's cosmogony, which sought to see in the Aesir people the survivors of the first flood (after the disappearance of the continent of Hyperborea) and, above all, the ancestors of the Aryan peoples. This tribe of Aesir would reside "at the point where the Volga and Don rivers are closest" according to the old Norse sagas; the Aesir would have been driven from their kingdom by Asian tribes and then settled on the shores of the Baltic.

These legends help us to better understand the Nazi persecution of the Roma, due to the fact that they were nomadic and the Germanic peoples were sedentary. The Hitlerites were well aware of this opposition between settled peoples and migratory peoples, just as they were aware of the incessant struggle in ancient times between the white Iranians, who represented the world of stability, and the yellow Turans, who represented the world of the steppes. Ultimately, the latter people would triumph in the East after the definitive ruin of the Persian Empire and the Turkish invasion. We always encounter the same dualistic conception of the struggle between good and evil, or light and darkness, a dualism opposed to Christian monism. The neo-paganism of the Nazis was merely following an inspiration that appears constantly in the history of Western peoples, periodically shaken by violent crises of religious revolution against the established order.

We see, therefore, that Adolf Hitler's stubborn determination to conquer and hold Stalingrad and the Soviet Socialist Republics of Ossetia (the Northern Republic, capital Ordyonikidze; the Southern Republic, capital Chjivali), as well as his holy city, Asgardr, had its origins in the initiation he had received as a young man at Lambach Abbey in 1898, through his contact with the Cistercian monk Joseph Lanz (future founder of the Hyperborean and anti-Semitic magazine *Ostara*), an initiation later revived within the Thule group, whose philosophy was nothing more than the development of the theses contained in *Ostara*.

The Führer's personal order to two regiments of mountain hunters to plant the swastika on the summit of the magical mountain of aces, Mount Elbrus, takes on its full significance here and must be placed in the mystical-historical context of Hitler's *Weltanschauung*: it is the eternal return to the origin of human destiny, the eternal return to the continent of Hyperborea.

CHAPTER IX: CATHARISM AND HITLERISM

1. Hitler's personality

Hitler's personality was always an enigma, even in the eyes of his closest collaborators; with even greater reason, historians who want to sketch a reliable portrait of the leader of the Third Reich are faced with an embarrassing situation.

Hitler has been described alternately as a madman, a genius, a criminal, a possessed man, or even a petty bourgeois, which, let's face it, is paradoxical to say the least.

Like all exceptional personalities, Hitler had a complex, inaccessible soul that defied any categorical judgement. The notions of good and evil no longer make sense when applied to such a character, whose strange singularity always attracts crowds eager for mystery. What is certain is the prophetic, mystical and visionary aspect of this modern sorcerer, who can also present to the world the repulsive face of a cynic, a hard and insensitive being, capable of sending to their deaths without the slightest scruple all those who might stand in his way.

Well known are the prodigious gifts of the orator who preached the new gospel of the Aryans, reviving with disturbing intuition the medieval eloquence of the mystical prophets and the enlightened. Has he not himself, in *Mein Kampf*, dealt with the magical power of the word?

When addressing crowds, Hitler truly entered a trance, establishing mediumistic communication with his audience, projecting his energy towards the masses, from whom he reciprocally drew his momentum, like an accumulator collecting electrical current. He was truly the *Trommel*, the drum of Germany, as he liked to call himself.

"This man," writes Otto Strasser (*Hitler and I*), "who, like a sensitive membrane, registers the vibrations of the human heart, has known, with an intuition that no conscious gift could replace, how to become the spokesperson for the most secret desires, the often least confessable instincts, the sufferings and intimate rebellions of his people."

If Hitler was able to play this role of magnetising the German people, it was undoubtedly due to his Bavarian origins. Southern Germany is a hotbed of mediums: Stockhamer, the Schneider brothers, occultists known throughout the world, were they not born, like Adolf Hitler, in the small town of Braunau am Inn?

In his private conversations with the celebrities of his time, the Führer also retained this same power of fascination. One of his secretaries (*Twelve Years with Hitler*) recounted the fact: "When Hitler spoke, whether to a single interlocutor or before a crowd, this gift manifested itself with the same

intensity. He literally fascinated and imposed his will. (...) He exuded this magnetic fluid that brings us closer to people or, on the contrary, separates us from them. (...) This extraordinary suggestive power explains why desperate men who came to see him left full of confidence."

At the Nuremberg trials, Marshal Von Blomberg confirmed, through his testimony, these statements, which might seem exaggerated:

It was almost impossible to contradict Hitler, not only because he always spoke with extreme volatility and great violence, but also because he had such a powerful influence on people that one felt more or less compelled to follow him and share his ideas. It didn't matter whether he was addressing one man or a million. He drew you in and convinced you despite yourself. His personal magnetism was formidable. He had enormous powers of suggestion."

Keitel stated: "Hitler was a formidable driving force." How did the Führer exercise this power? Was it through his voice, that thunderous torrent that sweeps away the stones of the Austrian Alps, or through his blue eyes, which sometimes made you shudder and sometimes dazzled you, and which the writer Alphonse de Châteaubriant said were made of

"the deep blue waters of Lake Königsee, when the lake, near St. Bartholomew, reflects the powerful striated breaks in the clouds of his Tyrol?" For his part, the historian Benoist-Méchin, who had a close relationship with the Führer in 1941, was struck by this strange gaze: "His eyes—two eyes so strange that they prevented me from seeing anything else—were a clear, transparent blue, streaked with grey. One would have said that they were empty and devoid of life. But one was quickly forced to rectify this judgement. What gave this feeling of emptiness was their fixedness. One could say that Hitler's pupils, instead of observing the world, were turned inward and contemplated a spectacle unfolding within himself. Unlike most people, whose gaze is directed at you—or may even see right through you—the Chancellor's gaze seemed to draw you in and drag you into his inner world. It felt like a kind of vertigo, from which one could only escape through an effort of will.

Based on these observations and the testimony of some men who had known him, certain people believed they could assert that Hitler was manipulated by invisible powers, these "unknown superiors" evoked by Hermann Rauschning. Endowed with extraordinary mental strength, the Führer had escaped from the hands of his initiators and, like the "golem" of the Middle Ages, had turned against his creators. According to Rauschning (*Hitler told me*), the man had come into contact with mysterious beings who terrified him: "A person close to him told me that he would wake up at night screaming convulsively. He asks for help. Sitting on the edge of the bed, he seems paralysed.

paralysed. He is overcome by a panic that makes him shake to the point of shaking the bed. He utters confused and incomprehensible cries. He gasps as if he were about to drown. The same person told me about one of these crises, with details that I would refuse to believe if my informant did not deserve my absolute trust. Hitler was standing in his room, hesitant, looking around with a lost expression. 'It's him! It's him! He's come here!' he moaned. His lips were blue and thick drops of sweat were falling from his forehead. Suddenly, he uttered some meaningless numbers, then spoke a few words, fragments of sentences. It was terrifying. He used terms linked in a strange, totally unfamiliar way. Then he fell silent again, though he continued to move his lips. They rubbed him down and forced him to drink something. Then, suddenly, he roared: "There! In the corner! Who's there?" He stamped his foot on the floor and shouted. They calmed him down by telling him that nothing unusual was happening, and then, little by little, he calmed down"([162]).

It is true, even if the above testimony is questioned, that the character of Hitler presents a rather disconcerting appearance. Goebbels, Minister of Propaganda, who was one of his close friends, confided one day to his aide-de-camp, the Prince of Schaumburg-Lippe: "I have been working with him for years, I see him almost every day, and yet there are moments when he completely escapes me. Who can boast of knowing him as he really is? In the world of absolute fatality in which he moves, nothing makes sense anymore, neither good nor evil, neither time nor space, and what men call success cannot serve as a criterion. You will think me mad, but listen to what I am going to say: Hitler is likely to lead us into catastrophe. But his ideas, transformed, will gain new strength from it. Hitler has enemies in the world who suspect what his true personality may be. But I doubt that, apart from me, he has a single friend who knows. And yet, despite this, I do not know what he is ultimately. Is he really a man? I could not swear to it. There are moments when he gives me the creeps.

Hitler's statements: "I follow, with the certainty of a sleepwalker, the path that Providence shows me," support the hypothesis of supernormal powers. But where would Hitler have obtained such powers? From the Thule Group, which had initiated him into Eastern esotericism? From the mysterious monk with green gloves sent by the sages of Tibet? Or from an even older revelation? Let us not forget Hitler's childhood, steeped in romanticism and wonder, nor the famous Lambach Abbey, where he was educated from the age of ten. Already at this time, fate revealed to him the emblem that would bring him both fortune and misfortune: the swastika.

The elderly prior of Lambach Abbey in Traun (Upper Austria) still remembered the young Adolf Hitler in 1930: "Hitler could not go unnoticed. The son of a retired customs officer was, in the eyes of the locals, a bad boy who promised nothing good. He was certainly sensitive, undisciplined,

and liked to play truant and run through the woods. He often read the popular Wild West novels by the writer Karl May. But Hitler was very gifted. We remember him as a singularly strong-willed and tormented child, who felt the charm of the divine offices with passion, who was won over by the poetry of our quiet cloisters, the resonant courtyards, the tombs. He had caught our attention (even though he was only ten years old at the time) with his commanding manner and authoritative bearing. He was the one who led his comrades through the cloister, who showed them to their places in the classroom. He was the one who called the shots.

From Lambach Abbey, Hitler retained a precocious mystical experience that would later develop into neo-Gnostic Cathar tendencies and, above all, the sign of the swastika engraved thirty years earlier throughout the monastery by Father Abbot Theodorich Hagen. A highly erudite clergyman, Father Hagen was more or less versed in astrology. He was also a specialist in the Apocalypse according to St John, the Gospel that we know formed the basis of the Cathar religion, and in Joachim of Fiore, the famous visionary author, prophet of the Third Empire and the Holy Spirit, accused by theologians of sympathising with the Albigensian heresy.

In 1856, Father Hagen made a long journey to the Middle East, residing, among other places, in Jerusalem, and then on the island of Patmos, where St John had had his heavenly visions. He also visited Persia, Arabia, Turkey and the Caucasus, where he undoubtedly studied Islamic Sufism in search of the transcendent unity of religions.

Upon his return to Lambach in 1868, this curious Benedictine immediately set about hiring workers and carpenters, whom he ordered to carve a sign unknown to all into every corner of the abbey, on stone, wood and even on objects of worship: the swastika, or hooked cross. This example is unique in the annals of the Church. But was Father Hagen still a Catholic when he had the fateful sign venerated in the West by the neo-Gnostic Cathars and Templars traced?

Let us highlight another fact that adds to the importance of these revelations:

While the young Adolf Hitler was still a pupil at the famous abbey, a Cistercian monk named Adolf Joseph Lanz, whose physique was that of the blond, blue-eyed Aryan type, stopped for a stay at Lambach.

This man, attracted by the austerity of monastic life, remained for several weeks shut up in the monastery library, where he carried out mysterious research. Did he find what he was looking for there? What is certain is that, abandoning his habit, the Cistercian monk left for Vienna, where the following year (1900) he founded the Order of the New Temple, inspired, as its name suggests, by the famous monk-soldiers, and of which he proclaimed himself the new Grand Master. Adolf Lanz himself claimed to have been initiated by a successor of Jacques de Molay. According to Wilfried Daim, Hitler was an avid reader of *Ostara*, the newspaper published since

1905 by Georg Lan von Liebenfels, alias Adolf Joseph Lanz, who, significantly, used the swastika as a sign of recognition. For Lanz, the inferior dark-haired races were the monkeys of Sodom represented in the Bible, the demons, as opposed to the blue-eyed Aryans, the masterpiece of the gods, endowed with 'force emitters' and 'electrical organs' that ensured their absolute supremacy over all other creatures. Lanz sought to awaken the gods slumbering within man in order to endow him once again with the divine power that would restore his original might. Lanz thus claimed to have trained several great political figures, including Adolf Hitler... and Lord Kitchener. Adolf Hitler, recognised from early childhood, may well have benefited, like the Dalai Lamas of Tibet, from a similar initiation supplemented by further acquisitions, which would explain his hatred of the Roman Church, whose "intolerance" he castigated, and his constant invocations of a religion he called personal, but which was, in reality, nothing more than a late resurgence of Templar Catharism. Joseph Greiner, who knew Hitler in Vienna and Munich, points out that among his favourite readings was *Germanic Mythology*. According to the same testimony, Hitler

He remembered the substance of the 25,000 verses of *Parsifal* much better than most teachers. He was very fond of Martin Luther and the whole history of the Reformation, and he showed a keen interest in the Dominican Savonarola. He was well informed about the activities of Zwingli in Zurich and Calvin in Geneva, and *had read the teachings of Confucius, as well as those of Buddha and his era*. He read a huge number of works on *Moses, Jesus, and the origins of Christianity*, and in this regard studied the works of Renan and Rosaltis. Among the classics, he read Shakespeare, Goethe, Schiller, Herder, Wieland, Ruckert, and Dante, and among the moderns, Scheffel, Stifter, Hammerling, Hebbel, Rosegger, *Hauptmann*, Sudermann, Ibsen, and Zola.

When listing Hitler's favourite authors, we realise that his choice was guided by very particular considerations. The study of Eastern and Tibetan wisdom, of the birth of Christianity that saw the flourishing of Gnostic authors, and then of the anti-Catholic Reformation, is complemented by the reading of authors whose work is strongly tinged with esotericism: Dante, Goethe, and, much closer to us, Hauptmann, whom we will have occasion to discuss again.

These tendencies to cultivate the strange will become increasingly stronger, and Adolf Hitler's private life shows us a man who was a victim of the vertigo of religious mysticism, which will often be interpreted in the opposite sense.

No one is unaware that Hitler was a vegetarian. But has anyone wondered about the real reasons for such asceticism, which went so far as to completely ban any drink containing alcohol? No one has noticed the fact that Hitler's vegetarianism was admirably consistent with Cathar doctrine, just as the rejection of sensual pleasures corresponds to the ethics of the

perfect ones.

To some close friends, the Führer liked to explain the reasons for his diet, without, however, clarifying the deeper reasons for such discipline. He liked to confide in Otto Dietrich or Hermann Rauschning that he abstained from meat and cigarettes not only for hygienic reasons, but also out of 'reasoned conviction' and to achieve 'a general purification' of his entire being. In his after-dinner conversations, Hitler, in order to provoke in his guests a revulsion for meat dishes, did not hesitate to describe, in the most gruesome detail, the work of the slaughterers in the abattoirs. He was deeply repulsed by the killing of animals; this man, who ordered executions with the utmost calm, wept over the death of his canaries. He adored animals and could not find words harsh enough to condemn hunters, whom he detested. In truth, Hitler believed in the reincarnation of souls in the bodies of animals, like the Buddhists and Cathars, who believed in metempsychosis. This explains the Chancellor's love for all living creation and, above all, for dogs, which are man's closest companions. "I am a friend of animals," Hitler confessed, "and I particularly love dogs." With genuine tenderness, he describes his dog *Foxl*, whom he adopted during the First World War: "It was in January 1915 when I found *Foxl*; he was chasing a mouse that had jumped into our trench. He struggled, trying to bite me, but I did not let go. Finally, I pulled him towards me. He constantly tried to escape. With exemplary patience (the animal did not understand a word of German), I gradually got him used to me. At first, I only gave him biscuits and chocolate: I had acquired these habits from the English, who were better fed than we were. Then I set about training him. He never left my side... (...) Not only did I like this animal, but I was also interested in studying his reactions. Finally, I ended up teaching him everything: jumping over obstacles, climbing a ladder, coming back down... The essential thing is that a dog always sleeps next to its owner. When I had to leave the trench, I left him tied up in it. My comrades told me that during my absence he was not interested in anyone else. And he recognised me from afar. What a display of enthusiasm in my honour!

Later on, Hitler would have several dogs, including *Rudi*, a police dog that followed him everywhere, both in East Prussia and in the Chancellery bunker.

Another trait of his character was his affection for children. The photographs showing the Führer hugging young boys and girls who approached him to bring him gifts or flowers are not just propaganda. In his private life, Hitler behaved in the same way. Goebbels' five children often came to the Chancellery or Berghof to visit the man they affectionately called "Uncle Adolf" and whom they adored. For his part, Hitler, who was considered by others to have a short temper, showed angelic patience with them, handing out sweets and telling them funny stories. Having no children of his own, the Chancellor called himself

called himself "the father of all German children".

The Führer's sex life is also a mystery, even to historians. Despite what has been claimed, we believe that Hitler practised chastity, not because of any kind of impotence, but out of a reasoned conviction, with a spirit of discipline and purification reminiscent of the Gnostics and Cathars. From Hitler's point of view, abandoning sexual continence would entail the loss of these supernormal powers exceptionally conferred on a politician. For this reason, Hitler always maintained only platonic relationships with women. This did not prevent him from enjoying the company of young women, to whom he showed Viennese courtesy. His gallant manners were imbued with an accent of old Austria that knew how to seduce. In a sense, he imitated the troubadours, those Minnesingers sung about by Wagner who praised courtly love. One of his secretaries reveals: "Hitler liked women who adorned themselves with natural flowers. He would even take the flowers decorating the table and throw them, with a suggestive glance, to his female guests. When the women to whom he had thus shown his interest had pinned them in their hair or on their blouses, Hitler would always pay them a charming compliment. When a woman arrived at the table adorned with flowers whose colour he did not like, he would instantly choose others from a vase and hand them to her with the suggestion that they better matched the whiteness of her skin or the colour of her dress " ([163]).

Few women feature in Hitler's life, although in his heyday he was credited with numerous affairs. Three female figures stand out in his love life, three names that he surrounded with an idealised and disembodied love: Stephanie, Geli Raubal and, finally, Eva Braun.

Hitler was sixteen when he fell in love for the first time. The girl's name was Stephanie. "Every night," says Léon Degrelle, "he (Hitler) would sit on the bridge in Linz to watch her pass by." During the six months that the flirtation lasted, he did not dare to say a word to her. At this age, Hitler was very shy, and the teenager pined for ten years, which may seem incredible, for the love of this distant apparition, imitating the poets of the late Middle Ages, Dante and Petrarch, whom he admired. "Throughout Hitler's youth," says Degrelle, "there was only one love, whether you like it or not"([164]).

In the course of his turbulent life as a political leader, Hitler had several romantic relationships, but they all ended tragically. His first love culminated in the suicide of a young woman in a hotel room. The Austrian painter's loves were marked by a tragic sign revealing an impossible passion. Geli Raubal, his own niece, whom he loved to the point of losing his mind over her, committed suicide with a revolver. Hitler's pathological jealousy had driven her mad. The Führer's last relationship was with the young blonde Eva Braun, who was introduced to him by his photographer, Hoffmann, and whom he married *'in extremis'* before dragging her to her death on 29 April 1945. As early as 1935, Eva had tried to end her life

days with a small revolver that she always carried in her handbag. Hitler did not understand women who fell passionately in love with him. He lived in an inaccessible world where the intoxication of the senses had no meaning, and love was first and foremost friendship.

In this wave of suicides, we must also mention the name of a beautiful young Englishwoman, Unity Mitford. "She looked," according to a witness at the time, "like a Greek goddess, slender, blonde, the perfect Germanic type. The girl believed that through her love she could reconcile Hitler with England. Unity followed the Führer on all his trips, and he sometimes invited her along. The beauty of her features aroused Hitler's admiration, but the romance never went any further. After the declaration of war on 3 September 1939, Unity, in despair, shot herself in the temple under the windows of the Chancellery. Seriously wounded, she was entrusted to the most skilled surgeons in the Reich. Every day, Hitler sent her roses. A special train was organised to take her to Switzerland. From there, she was able to return to England, where she died of grief some time after the disappearance of her idol.

Adolf Hitler's love life was mind-boggling. It ended in the flames of a Cathar bonfire on 30 April 1945.

Such phenomena can only be understood in the light of a very particular view of life and things. Hitler had taken a vow of chastity, like the Albigensian purists and^[165]. In his eyes, the purity of the body, this temple of the soul, was as indispensable as the purity of the spirit, the third degree in the spiritual hierarchy, in order to communicate with the higher entities that inspired the great themes of his mission: for Hitler believed in a higher power, comparable to God, and he constantly affirmed this in his speeches, in which he invoked the Almighty, and even in his private conversations. But what was his concept of the Supreme Being? Was it, perhaps, the one attributed to him by Alphonse de Châteaubriant in *La Gerbe des forces*? "Hitler, like Jeremiah, went down to the potter's house; and it is in this potter's house that God gave him the word... so that everything today in Germany, this extraordinary German renaissance, springs from the potter's mansion." For our part, we would add that the reference to the potter in the Bible may have an additional meaning; it is well known that the Cathars gladly practised the craft of artisan and particularly that of potter, a very honourable profession among them, second only to that of weaver.

Other references to Catharism can be found, for example, in the work of Hermann Rauschning *Hitler told me*, in which the author faithfully recounts the statements made by the master of Germany. Hitler thus received with great honours the writer Gerhart Hauptmann, illustrious author of *The Weavers of Silesia*, a play set in the 19th century but containing a considerable number of symbols relating to the weavers of the Middle Ages, that is, the Cathars. "Gerhart Hauptmann was shown into the room. The Führer shook his hand and looked him in the eye. It was the famous look that everyone talks about, this look that produces

chills, and about which a well-connected lawyer of mature age once told me that, having endured it, he had only one desire: to retire to his home to reflect and assimilate this unique memory. Hitler shook Hauptmann's hand again. At this moment, those present thought, immortal words will be spoken that will go down in history. Now, thought Hauptmann too. And the Führer of the Reich shook the great poet's hand for the third time, then moved on to the next visitors. This did not prevent Gerhart Hauptmann from telling his friends, a little later, that this meeting had been the highlight and reward of his entire life"⁽¹⁶⁶⁾.

Let us leave the author's personal interpretation aside for a moment and return to the simple facts. Hitler had shaken Hauptmann's hand *three times*. Now, the number three is a sign of recognition among the initiates of certain Orders, mainly the Freemasons... and the Cathars. Through this gesture, Hitler recognised the initiate and transmitted his fluid to him, which sheds new light on Hauptmann's own absurd interpretation of this encounter.

By studying the Führer's own thinking, which he revealed something of during the long evenings of the war, the reader will realise that the connection we have established is by no means far-fetched.

2. The similarities

All the old Gnostic, dualistic and Cathar background was concealed in National Socialism, as in any society of an ambiguous nature, open to the outside and to the inside. In the eyes of the superficial observer, Hitlerism must have appeared to be an exaggerated manifestation of eternal Pan-Germanism, and nothing more. The rest... was known only to the initiates of the sect. However, some glimpsed the truth; for example, the famous astrologer Kerneiz, a specialist in Tibetan Buddhism, who, when drawing up Hitler's horoscope, noted in his natal chart the position of the Moon at 6° 37' Capricorn, a position that corresponds in the Hindu zodiac to the asterism Sravana. This has a very special significance: its influence determines the leaders of philosophical and political schools, *the founders of religious sects*.

Fearing discovery, Hitler openly despised astrology, which revealed the depths of his secret cosmogony, but this did not prevent him from discreetly consulting the most renowned astrologers when he had to make an important decision.

It was undoubtedly his desire to get closer to the stars that drove the Chancellor to build his famous Eagle's Nest on top of Kehlstein Mountain in the Bavarian Alps, where he would retreat to meditate on his extravagant projects and receive distinguished guests in order to impress them. In this romantic setting, "the figure of King Ludwig II of Bavaria comes to mind, this legendary king with his Wagnerian palaces, his solitude and his madness. Concealed in a rocky gorge, hidden from view, a lift climbs several hundred metres and emerges in a glass house, invisible amid the rocks, facing the Watzmann mountain. Here, towering above the world, inaccessible, the German Führer hurls his thunderbolts. It is his eagle's nest. Here he faces eternity, challenging the centuries " ([167]).

Taking refuge in the peaks where only the golden eagle flies, Hitler sought to follow in the footsteps of Zoroaster, the prophet of the Aryans, and succeed in spiritual royalty the Albigensians who made Montségur a temple fortress consecrated to the cult of the sun. Berchtesgaden was a sacred place similar to the Venusberg and the Tabor in the Pyrenees. These magical thoughts must have obsessed the Führer of Greater Germany when, through the large windows of the Kehlsteinhaus, he contemplated the grandiose spectacle of the Alpine peaks silhouetted against the horizon with their snow-capped crests.

From time to time, Hitler would emerge from his inner dream to expound on the themes of National Socialist *Weltanschauung* to his dinner guests: admiration for the ancient world, steeped in wisdom and esoteric knowledge; contempt for Christianity as it is taught; hatred of the Catholic Church, with

brutal revelations of an unconfessed sympathy for all heretics and seekers of gods.

In the great hall of the Berghof, before the tall marble fireplace where whole tree trunks burned, Hitler would remain silent for long periods, fascinated by the spectacle of the flames, questioning the crackling embers. Suddenly, he would emerge from his reverie and, before his astonished guests, launch into long monologues attempting to explain his own concepts of the world to the uninitiated. In his eyes, all evil had begun with the advent of Christianity, destroyer of the ancient priesthood and initiatory science. Thus, "Christ was an Aryan, and St. Paul had used his doctrine to mobilise the underworld and thus organise a pre-Bolshevism. This intrusion into the world marks the end of a long reign, that of the clear Greco-Latin genius."

On the other hand, Hitler made no secret of his admiration for Greece: 'If we consider for a moment the ancient Greeks (who were Germanic), we find in them a beauty far superior to the beauty propagated today, and by this I mean both in terms of thought and form. If one goes further back in time, one can find again in the Egyptians human beings with the qualities of the Greeks. Since the birth of Christ, only about forty generations have succeeded one another on Earth, and our knowledge goes back only a few millennia before the Christian era.' These last words shed a faint light on the ideas that may have been swirling around in the Führer's brain. The custodians of the sacred science born of the Atlantean tradition, namely the high priests of Egypt, were considered, both in Hitler's thinking and in that of the Gnostics and Neoplatonic philosophers of Alexandria, as masters of integral knowledge, the secret aspiration of Nazism, which thus sought to exhaust in its last open manifestation, Catharism, the treasures of a certain lost wisdom. "The priests of antiquity (says Hitler) were closer to Nature and modestly sought the meaning of things. In contrast, Christianity promulgates its inconsistent dogmas and imposes them by force. *Such a religion carries within itself intolerance and persecution. There is nothing more bloody.*" This denunciation of the excesses committed by the Church seemed, at the very least, outrageous coming from a man who coldly executed hundreds of thousands of human beings, but it finds its logic in the fanatical line followed by the master of the Third Reich. Those who had lit the bonfires of yesteryear were to see the persecutions fall upon themselves. Such a conception, which, by reversing the signs of history, confuses Jews and Christians in the same execration, led to the bloody executions of the Nazi reign and turned the sinister "mills" of Auschwitz. Dante's Inferno was being reconstituted, but on Earth... and Hitler could express his admiration for the author of the *Divine Comedy*, a work that enshrines the union of Templar Catharism: "It is worth highlighting the similarities between the evolution of Germany and

Italy. The creators of the language, Dante and Luther, rose up against the Papacy's desire for ecumenism. The author of *Mein Kampf* was certainly anti-Christian, insofar as the Church and Christianity had long been confused, with the ecclesiastical hierarchy giving the doctrine its definitive form; nevertheless, the person of Christ was not, in his opinion, an object of contempt; on the contrary, the Chancellor declared to his close friends that *Jesus fought against the corrupting materialism of his time; thus, against the Jews*. All his hatred is therefore directed at the children of Israel, and first and foremost at St. Paul, who founded the first Christian communities in Europe: Paul of Tarsus, who was initially one of the most bitter adversaries of the Christians, suddenly realised the possibility of intelligently using an idea that exerted such a power of fascination for other purposes... (...) *It was then that the future Saint Paul denatured the Christian idea with diabolical refinement*. Here we find once again the Gnostic theme of altered doctrine; even hatred of Paul is one of the constants of the Manichean religion, a distant ancestor of the Cathars... "This idea, which contained a declaration of war on the Golden Calf, on Jewish selfishness and materialism, became the cry of freedom for slaves of all kinds against the minority, against the lords, against the rulers" ([168]) On the contrary, when the medium from Braunau could not find words fierce enough to denounce 'the imposture of the Old Testament', he reserved his praise for the traditional Eastern philosophies, steeped in esotericism, which gave birth to Gnosticism and, later, to the Albigensian faith. 'Sometimes one feels,' Hitler confided to his dinner guests

— a violent feeling of anger at the thought that some Germans could have slipped into these theological doctrines devoid of any depth, while others, *such as those of Confucius, Buddha and Mohammed, offer religious concerns more valuable nourishment*. Having failed, after the persecutions, in all attempts to replace the tutelage of the Church with true religious freedom, hatred of the Catholic clergy remained a constant feature of Hitler's statements. "The Church bowed to the need to brutally impose its moral code. *It did not even shy away from the stake, consigning thousands of men of great value to the flames.*" After what we have read, this allusion to the drama of the Albigensians cannot surprise us. The subject, however, remained taboo, and Hitler could not reveal the secrets of the sect. Why, if he had not believed in these ideas, would he have kept as a talisman in his office at the Chancellery the spear that, according to legend, had pierced Christ's side? (D (1) (6) (9) (1)) It is well known that, together with the Grail, this emblem was one of the two symbols of Cathar esotericism. What has confused biographers is the dual nature of the character: one, cold, almost positivist, reasons like a freethinker; the other, mysterious, philosophical (D (1) (7) (9) (1)) develops a delirious mysticism that contradicts his previous statements. One does not act differently when one wants to confuse the clues. Numerous historians have been mistaken in this regard, and not

the least important ones. This is why an essay on the metaphysical synthesis of Nazism is necessary. In light of this comparison, we will understand the profound affinity that linked Hitler's National Socialism with a certain conception of Cathar neo-Manichaeism.

3. Attempt at a metaphysical approach

The integral Christ has not appeared on Earth. His human and divine image must still be completed. One day, the salvation of the world and Redemption will be fulfilled when God and Man enter alive into the Spirit. When even the image of Jesus, reflected in our senses, falters and fades away in the continuous flow of time, when even all testimony of Jesus disappears. Then God-Man will be the centre, the luminous heart of all worlds.

LENAU, The Albigensians.

This poem, inspired by the Cathars, could equally well have been written by a Gnostic... or by a Nazi intellectual. Once again, we find the two themes of a ghostly Christ and a kind of pantheism that makes man the divine revealer within a resurrection of racist myth.

In any case, what is surprising about the minorities of National Socialism is this Gnostic horror of matter, a source of corruption that seems to contradict racism elevated to the status of a principle. Alphonse de Châteaubriant, who was a deeply religious man, witnessed this phenomenon. A brilliant intellectual, the author of *La Gerbe des forces* was enchanted by the cathedrals of light, the pomp of Nuremberg, Nazi Rome and the romanticism of a new Germany that appeared to him as the citadel of a renewed spirituality. Letting the young leaders of the party and the SS speak, he writes: "We refuse to think and to be," they said, as if, since God's creation had taken place once and for all, the universe and man within the universe had no choice but to accept positively all the phases of the fatal culmination of things.

'We refuse to sit idly by under the determinism of the supposed laws of matter.

What we want is of an inner nature, it is an inner construction... But we want it! We will not allow anyone to prevent us from building before God and before men what must be built!

"Against the debasement of man, after Hitler, the German man has risen up to rescue the world from this debasement, and thousands of men come to study and train in the German *Ordensburgs*. If we better understand the order of the great movements that have taken place since the invasion of Semitic Rome by the barbarians, through the coronation of Charlemagne and the erection of Reims Cathedral, leading to the French Revolution, we will better understand the profound, historical meaning of these great daisies that adorn every place of the young believers of the new world.

young people aspiring to regenerate themselves, in the great dining hall of *Vogelsang*. Châteaubriant sensed that his interlocutors were referring to a continuing tradition passed down by groups or orders considered to be the ancestors of the Nazis:

"He spoke as if I were a Templar of France, one of the last Templars of France, a kind of last survivor of the massacres and bonfires of the city, who had come to listen to and gather the serious thoughts of any rough knight of the Teutonic Order."

"The Germans of National Socialism reject materialistic monism and deism,"

—the head of *the Ordensburg* of Krösingsee, to the author—. We also know that Pythagoras said: "There is no above or below. Culture is the human link between Nature and the supreme beauty conceived by the perfect spirit."

The reference to the Templars is classic, given that the monk-knights took up the torch of the Gnostic tradition from the Albigensians after their disappearance. In this regard, we recounted at the beginning of this book the adventure of the Nazi intellectual Otto Rahn in search of the Pyrenean Grail. In this quest, racism clearly appears as a myth that sustains the idealised cult of pure blood elevated to the level of mysticism. Rahn also invokes the Order of the Temple and claims this affiliation, which he sought to impose on the most closed circles of the SS and the party. It is worth remembering that, in the prologue to his book, the author of *The Crusade Against the Grail* mentions the name of Maurice Magre, whom he boasts of being his friend. However, the French writer, known as a populariser of Buddhism, was a fervent supporter of Catharism, a religious phenomenon to which he dedicated two notable works: *The Blood of Toulouse* and *The Treasure of the Albigensians*. In the latter work, published in 1938, at the height of Hitler's popularity, there appears a glorification of the symbol chosen by Hitler: the swastika, which is described to us in circumlocutions, no doubt for fear of frightening the reader: "And that stone, I asked again, which is carved like the boundary stones that can be seen at the crossroads, what does it mean?"

"I pointed to a stone that had two lines cut into three parts on one side, forming a kind of wheel. It resembled the one that had so intrigued me in the forest of Cabrioules.

"It clearly indicates a path to follow, but it is a path that leads nowhere known. This sign was engraved in another time, a little everywhere, by men who came from the East. It was enough to summarise immense wisdom. But the meaning of this writing has been lost. The Holy Grail is a living word of the same language"^[171].

And what does this phrase from the same work mean, which seems to foreshadow Hitler in a kind of filigree? "You may see a new Grail erected by a mad knight in the ever more distant mountains "^[172].

However, when the Cathar troubadours, after the fall of Montségur, sang

this prophetic verse:

After seven hundred years, the laurel tree has turned green again,

They were far from imagining that one day, seven centuries later, a political sect would invoke their name in secret to surround itself with a spiritual aura. This is why Hitler claimed in 1944 (that is, on the seventh centenary of the burning of Montségur) that every 700 years, humanity experienced a renewal of the Spirit.

What do these words mean? In any case, there is no doubt that, in the Gnostic and neo-Cathar climate in which the Nazi pontiffs, from Rosenberg to Himmler, revelled, they were all convinced that they had re-established links with the troubadour prophecies of the 13th century.

It is true that Manichaeism is the foundation of Hitlerian doctrine: the Aryan represented the good prince, and the Semite, the incarnation of evil. Based on this powerful idea, the worst excesses were committed without the slightest remorse, as moral principles had been rendered meaningless. The Nazis forgot only one small detail, which for us is of paramount importance: an idea considered an enemy cannot be crushed, but must be fought with the weapons of the spirit, for it is written in the Gospel of John: 'He who lives by the sword dies by the sword'. The slaughter of the Jews forever surrounded Israel with the aura of martyrdom, while Judeo-Christian thought was not destroyed at all, but quite the contrary. Having taken dualistic reasoning to monstrous consequences, National Socialism fell into the chaos it promised for its enemies. A user of violence, it perished, in turn, defeated by the combined forces of violence, foremost among which was the worst enemy of the spirit, namely communist and atheist Russia.

CHAPTER X: APOCALYPSE OR THE TWILIGHT OF THE GODS

1. Apocalypse and Johannine tradition

A curious work appeared in 1961, signed by Albert Maillet. In this book, entitled *The Two Witnesses of the Apocalypse* ^[173], the author, who is as much an enlightened visionary as he is a visionary, interprets the book of St John in a strange way. Thus, he sees in Hitler and Mussolini the two witnesses of God destined to promote, through their "martyrdom" the Age of the Paraclete or the Holy Spirit. That certain spirits have been able to mix the sacred tradition with the neo-Gnostic gospel of Nazism should not surprise us in an era shaken by the terrors of the year 2000. Our cycle is that of the signs of the times.

If the reign of quantity, announced by René Guénon, is to drag the world into the abyss, Zoroaster will have prophesied in vain a religion of light, and Jesus, Manes and the Albigensians will have been persecuted in vain. In that case, the end of time will have become necessary.

Driven by this feeling, exalted to a degree of paroxysm bordering on insanity, Albert Maillet mixed pure gold with base lead. Nevertheless, he "saw," and he recounts the interpretation of his delirium:

If the first horseman of the Apocalypse is Christ, the second is Saint Peter, and the third is Saint Paul, 'the fourth horseman represents Satan in the form of the Church, which has become the temporal and spiritual master of a quarter of the Earth'. We are now in the midst of dualism, good and evil, light and darkness confronting each other for the conquest of the worlds; "the religion of death has replaced the religion of life."

Maillet warns us that he made his discoveries because he is, among others, a disciple of Blake, Gide, and Nietzsche.

"Blake," he writes, "taught me that the Christianity of the Church is a denial of the spirit of Christ. He said that 'the present Church crucifies Jesus upside down'."

"Gide taught me that the false Christianity of the Church is the result of St Paul's preaching: for Gide fervently loved Christ and hated Paul. He thus helped me to recognise St Paul in the third knight, riding a black horse and uttering anathemas against oil and wine.

Nietzsche taught me that the religion called Christianity is opposed to life and leads to the destruction of man and divine creation. He thus helped me to recognise this same false Christianity in the fourth horseman, whose name is death."

And the author goes on to define his thinking: "The key to the Apocalypse is the knowledge of the true Christ, which is the antithesis of the beliefs of the Church." The

truly prostituted one called Babylon is the Church, about which it is written in chapter XVII of St John:

"...and I saw a woman sitting on a scarlet beast, full of blasphemous names, which had seven heads and ten horns. The woman was dressed in purple and scarlet, and adorned with gold, precious stones and pearls, and she held in her hand a golden cup filled with abominations and the impurities of her fornication. On her forehead was written a name: Mystery: Babylon the Great, the mother of harlots and abominations of the Earth. I saw the woman drunk with the blood of the martyrs of Jesus (...) And the angel said to me, 'The woman you have seen is that great city which has sovereignty over all beings on Earth.'"

"The key to the Apocalypse is knowledge of the true Christ," emphasises Maillet — which is diametrically opposed to the beliefs of the Church. The discovery of his message shatters the false Christianity that has prevailed until today. (...)

Where does anti-Semitism come from if not from the age-old lie of the Pharisaic Church, which attributes its own crime of deicide to the Jews? For it is the Christians, rather than the Jews, who killed Jesus. From the moment the Pharisee Saint Paul assumed the leadership of the Church, it became the new home of Phariseism."

And the author gets to the heart of the matter, integrating contemporary events into the Apocalypse.

"In reality, Hitler's racist doctrine contained some essential truths. First, the love of man, the worship of beauty and human greatness. While the Church takes pleasure in human decadence, racist theory implies faith in man, confidence in his future. Concern for the physical beauty of the race is a tribute to the Creator."

Albert Maillet then puts the victors of the Second World War on trial, who, according to him, made the same mistakes as the defeated Germans because they used violence, the enemy of Christ:

"Dictators are reproached for oppressing peoples and for killing or causing the deaths of many men. I reply: You too are oppressors and criminals! Have you not used the power of arms to make your ideas triumph? Have you not killed millions of men with your weapons?"

Blind Pharisees who invoke Christ! When did Jesus say that the wicked should be killed and the criminal executed? Rather, he said the opposite: Do not resist the wicked. Forgive seventy times seven times; that is, indefinitely. In the spirit of Christ, the avenger is more guilty than the criminal, for the latter knew he was doing evil, in

so much so that the vigilante claims to be doing good by killing another.

It is true that this war, due to its magnitude, has led to a confusion of ideas and horrors, of which the unilateral aspect has been overemphasised, whereas in reality, both sides have responded to evil with evil. To those who might be scandalised, I suggest reading a very simple little poem by William Blake entitled *The Night*, in which Christian behaviour is illustrated by angels, full of love for all the animals of Nature, not only for the sweet lamb, but also for the wolf and the lion. When the hungry lion pounces on its victim, the angels weep and plead with it, but they make no hostile gesture to stop it. However, the passive gentleness of the angels appears as a sovereign principle that puts an end to violence. For then the lion is seen in heaven, transformed, shedding tears of gold, now full of love for the lambs, whom he takes under his protection.

For the interpreter of the Apocalypse, Hitler and Mussolini are like the poet's lion. The Jews and Poles are like the lambs, but the other nations "did not know how to behave, in 1939, like Blake's angels".

Thus, the Allies are the Pharisees of the Gospel; they have shed blood in the name of the letter, but 'he who wages war against the wicked makes the wicked even worse', and Jesus said that 'all the blood shed since the beginning of the world falls on the heads of the Pharisees'.

"While everything in the world is under the evil one" (Joan, Ep. I, 5, 19).

Zoroaster, Jesus, Manes, the Albigensians all affirmed this, but who cares about it today? Moreover, "the story of Hitler and Mussolini is that of two prophets of truth, condemned to death by an evil world."

If Hitler attacked Judeocracy or international Jewry, in reality it was the pharisaism and hypocrisy of the world that he denounced, which is why both dictators are witnesses of Jesus, and their history "forms part of the seventh seal" representing "the vision of the cataclysms of the 20th century".

After the extermination of the two witnesses, the most terrible misfortunes befall humanity, which is only freed *in extremis* thanks to the victor over the Beast, who establishes the kingdom of Christ.

The story of the two witnesses can be divided into three parts: The first deals with the two prophets at the height of their power; the second "describes the war waged against them by the Beast, that is, worldly hypocrisy, and the joy of the nations at the moment of their death"; the third recounts the "terror of the nations" when a "voice from heaven" is heard, that is, the voice of truth and justice.

Otherwise, what would these verses mean?

'I will send my two witnesses to prophesy for one thousand two hundred and sixty days^[174], clothed in sackcloth' (John, *Revelation*, XI, 6).

"These are the two olive trees and the two lampstands that stand before the Lord of the Earth." (*Id.*, XI, 7).

"If anyone wants to harm them, fire will come out of their mouths and devour their enemies. Anyone who wants to harm them will die" (*Id.*, XI, 5).

"They have power to shut up the sky so that no rain may fall during the days of their prophetic ministry, and they have power over the waters to turn them into blood and to strike the Earth with every kind of plague as often as they wish." (*Id.*, XI, 6).

"When they have finished their testimony, the beast that comes up from the abyss will make war on them, and will conquer them and kill them." (*Id.*, XI, 7).

"Their bodies will lie in the square of the great city, which is spiritually called Sodom and Egypt, where their Lord was crucified." (*Id.*, XI, 8).

"The peoples, tribes, languages, and nations will see their bodies for three and a half days and will not allow their bodies to be placed in the tomb." (*Id.*, XI, 9).

"The inhabitants of the Earth will rejoice over them and be glad, and they will send gifts to one another, because these two prophets were a torment to the inhabitants of the Earth." (*Id.*, XI, 10).

Let us admit that the similarity between real events and those in the prophecies of the Apocalypse disturbs the spirit. However, Maillet's delirious interpretation went too far, twisting an ambiguous prediction to his own advantage.

However, as we have already seen, within the Johannine tradition, prophecy has always had fervent followers, long before our modern exegete.

From medieval times to the children of Fatim a^[175], through the *Centuries* of Nostradamus, there have always been men who have announced, either through biblical interpretation or through the reading of astrological tables, the end of time, preceded by the 'reign of a great monarch', the Germanic "Millennium" or the famous return of the "golden age" by the Paraclete, a period that would follow unspeakable catastrophes that would cause humanity to suffer innumerable evils.

The Germans, more than any other people, have been sensitive to such prophecies, and National Socialism has been no exception. Alphonse de Châteaubriant wrote, quite rightly, that 'the German tries to come to terms with the Cosmos', and thus, without doubting it, 'understands and lives the Apocalypse'^[176].

Was Hitler thinking of the Apocalypse when he spoke of the "Thousand-Year Reich"?

Was he thinking of Charlemagne, Frederick *Barbarossa*, the Knights Templar, and the Albigensians? Hitler has been rightly criticised for his murderous rage, but we should not

forget Christ's words to Peter: "Whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven."

Did the Führer of Greater Germany, who often ended his speeches with the word 'amen', believe he possessed the power of the keys, that mysterious and terrible gift that opens the gates of Hell as well as those of Paradise?

2. Neo-Albigensianism or falsification

Whether or not the prophecies are true, Hitler and National Socialism are inextricably linked to the emergence of the new gnosis, of which they are the monstrous offspring.

Catharism, the pure faith of the Albigensians, was viewed by the Nazis through a distorting prism, that of racist myth; However, the themes of Romanity, the Grail and the more occult aspects of Albigensian heresy merge, at the heart of Hitlerism, in an alchemical crucible, where the myth of blood, old Nordic legends and the esoteric tradition of the East are mixed together.

Hitler appeared at the expected moment, at the appointed hour, like a ripe fruit in slow incubation, thanks to the birth of this 'Magna Mater' that was Germany.

All the underground currents of Germanic thought, all the philosophical and religious trends of the late 19th and early 20th centuries converge with frightening symmetry in the appearance of the new Messiah who will save the Third Germany by unleashing the Age of the Holy Spirit or Paraclete, so long awaited by Catharism and the Rosicrucians since the Middle Ages. The Enlightenment had not renounced its beliefs since the distant era that saw the burning of the Templars, the last heirs in France—after the massacre of the Albigensians—of the Gnostic tradition. The torch then passed to the Rosicrucian brothers, guardians of the mystical rose, who spread throughout Germany, which from then on claimed the title of sacred land.

One need only glance at the literature from across the Rhine to be convinced of this truth: the Germans knew... while we remained in ignorance; Hölderlin, Hoffmann and the brilliant Goethe, who resurrected the satanic Doctor Faustus, drank from the fountain of all fountains, because they had freed themselves from the tutelary influence of the Church.

At the end of the 19th century, driven by the anti-Roman imperial flourishing, a whole generation of writers emerged in Germany whose favourite themes revolved around gnosis and heresy, when they did not immerse themselves, after Wagner and Nietzsche, in the fantastic adventure of eternal magic and the god-man.

The greatest among these masters who, like new Christs, wanted to teach their disciples and found a school of philosophy, is Gerhart Hauptmann (1862–1946). His main works, *The Sunken Bell*, *The Weavers of Silesia*, and *Pippa Dances*, tell us about the adventures of master craftsmen who, behind their symbolic craft, conceal the mysticism of supreme wisdom. Hauptmann dramatises the Venetian master glassmakers, or the love affair between Pippa and the blond Hellbrigel, symbolising the union of the soul and the Mediterranean genius, or the heroes of Greek mythology, *The Arch of Ulysses* (1914), and *Iphigenia at Delphi*, a work in which the author causes the young heroine to perish while singing the delights of annihilation. In all these works, it is always

the same cult of Western Buddhism, breaking with traditional Christianity. Pagan temptation inspired him, in 1924, to write *The Island of Mothers*.

A few years earlier, in *The Heretic of Soana*, his best novel, he had given a similar idea a less strange form. As for his first great novel, *The Mad Christ*, it recounts the life of an enlightened man from Silesia who wants to imitate Jesus Christ.

But it was towards the end of his life, coinciding with the rise and triumph of Nazism, that Hauptmann sank into a symbolic delirium where mysticism clashed with magic. *Till Eulenspiegel* and *The Great Dream* are his most notable examples, constituting true 'cosmic' poems.

In the triplets of *The Great Dream*, the author takes Dante's *Divine Comedy* (another heretic) as his model and allegorically describes the horrors of war, leading to a new gnosis; guided by the angel Satanael, the poet traverses allegorical worlds; sees the evil deeds of the Catholic Church and finally witnesses, at the summit of Parnassus, the union of ignored Christianity with the genius of ancient Greece.

Alongside Hauptmann, and supporting him, albeit in a very different register, is Stefan George (1868-1933), the greatest contemporary German poet, whom Hitler offered the presidency of the German Academy in 1933. This demonstrates the great admiration he had for the author of *Maximin*.

A fervent supporter of Greater Lorraine who placed German teenagers on a pedestal, George revived the pagan myths of Greece. He drew inspiration from ancient, medieval and Eastern themes for his poetry, in which he denounced 'the lie of being and the world', that is, the dominance of matter, a quintessentially Cathar theory. At the end of his book *The Year of the Soul*, the river nymphs invite weary souls to rest and forget.

In *The Seventh Ring* (1907), George violently rejects today's world and invokes with all his might the cataclysm that will annihilate the perverse creation. The work consists of seven books, arranged in symbolic circles around the central book, *Maximin*, an idealised young hero whom George sings of as a new god. Around this myth develops a whole gnosis, which has since constituted the poet's thinking. *The Star of the Covenant* contains the Tablets of the Law of the new society, of which the 'Cenacle' is to be the seed.

Indeed, writers gravitated around George and the 'Cenacle' he had founded as a new Platonic Academy, moving in an irrational climate imbued with Gnosticism and Manichean resurgence. Thus, for Ludwig Klages (1872-1956), a disciple of Nietzsche, man is the melting point of cosmic forces and is called upon to regenerate a slumbering world.

Alfred Schuler (1856-1923) practised a kind of magic and sought to revive the lost energies of the Roman Empire.

Ludwig Derleth (1870-1948) declared war on today's world in the name of

a new Trinity in which Christ appeared alongside Napoleon and Dionysus. George shared with many symbolists a taste for initiatory doctrines. In this dying world that marks the end of a century and an era, arms are stretched out towards the Saviour announced by Nietzsche, the Redeemer, the new Christ who regenerates the world. Adolf Hitler will come... To such an extent had he been awaited o⁽¹⁷⁷⁾.

With the triumph of Nazism, this literature, far from disappearing, experienced a new period of popularity.

Rudolf Binding, in an open letter addressed to Romain Rolland^[178], celebrated the advent of National Socialism as "a truly religious revolution".

Erwin Guido Kolbenheyer, born in Budapest in 1878, was one of the glories of National Socialist literature. This writer, who attributed the metaphysics of the present day to the tradition of Masonic "factories", was to exert considerable influence in the ruling circles of Hitler's Germany. The author, a German from the Sudetenland, has a great affinity for mystics, theosophists and seekers of God. He introduces the reader to the world of Jacob Boehme, one of the leading Rosicrucians, republishes a trilogy of novels about Paracelsus, the famous Renaissance alchemist and astrologer, and even publishes a work on the German mystics of the 14th century, who were often accused of heresy. At the beginning of his Paracelsus, Kolbenheyer compares Wotan, the god of power, to a consumed Christ. At the end of the book, Wotan buries Christ in the ice of the eternal glaciers, no doubt so that his message may one day resurface in a different form. Along the same lines, he writes an anti-Roman drama about Canossa, *Gregory and Henry* (1934), in which he extols the emperor's struggle against the Papacy.

This parade of more or less delusional authors may cause vertigo in French people who are passionate about Cartesian logic. How could such ideas, after twenty centuries of Christian influence, have emerged in our time?

In reality, we only know one side of things. Behind exotericism there is esotericism. And if Hitlerism wanted to use the secret doctrine of the Cathars to glorify its own idol, there is nothing we can do about it. However, the Nazi ideal has more in common with the ravenous eagle than with the pure Albigensian dove. This is one of the reasons for its failure.

Rock crystal illuminated by the rays of the sun gives the appearance of a diamond, but it does not have its purity or brilliance.

Nevertheless, it is this stone that National Socialism, after the destruction of the Third Reich by fire, buried deep in the glaciers to serve as a message in future times to the survivors of the Aryan race.

3. The New Tables of the Law

Having abandoned his plan to establish a "Serail " ^[179] and resist to the bitter end in the neighbouring mountains of Berchtesgaden, the Führer of Third Germany preferred to end his days in Berlin.

It can be assumed that, in any case, Hitler's pathological fear of water would not have allowed him to retreat to any maritime refuge built by the Kriegsmarine. All assumptions regarding the possible survival or even escape of the master of the Third Reich are therefore pure fantasy.

Does this mean that the Nazi 'Millennium' held mysterious events in store for us until the very end? It would be futile to deny and silence certain facts that time and Aryan legends have brought us...

In the last days of April 1945, some witnesses speak of the mysterious flight, in the Salzburg region, of a four-engine aircraft (a 'He 277 V-I', it seems), whose destination will remain forever unknown.

According to the writer Saint-Loup (*Les Hérétiques*, Paris, Presses de la Cité, 1965), this aircraft is said to have taken the initiates of the Black Order to a previously prepared refuge in Latin America. This hypothesis does not quite satisfy us, nor does the one that speaks of a dissident faction within the SS. The thesis that the opposition between the European SS and the Germanic SS resulted in a parallel hierarchy within the Black Order does not imply an ideological quarrel, but rather a recruitment crisis, and it therefore seems doubtful that either of the two factions could have had such a device at their disposal to enable their leaders to escape the justice of the victors.

In such circumstances, let us put forward a more realistic hypothesis, given that no submarine base has ever been discovered where the authors generally place it, namely in Tierra del Fuego. If such a device was able to take off in the last days of 1945 of the Nazi era, it could only have transported initiates in the true sense of the word, that is, personalities with a high level of knowledge and perhaps even initiators whose traces were lost in the last months of the war, but whose presence in Hitler's Germany is beyond doubt... Now, where could these individuals have gone if not to the place where everyone locates a good part of the initiation of the present and the past, namely Asia? The range of this device easily allowed it, as did the numerous contacts established throughout the period in question. The question remains, and it really seems, based on these facts, that all roads lead, if not to Kathmandu, at least to the Himalayas a^[180] .

As for the spiritual treasure we have been telling the reader about, a

second, even more significant event allows us to assume that its history did not end with the military defeat of its new owners.

Indeed, on 2 May 1945, an SS company with a 'special mission', composed solely of officers, intercepted the Innsbruck-Salzburg road to allow a convoy descending from the famous Berghof (Hitler's Eagle's Nest) to make its way through the Allied advance. This convoy arrived at the crossroads of the Isar and its valley on the same night that Berlin surrendered; having collected its protective elements along the way, the column continued on its route towards the high mountains.

At the foot of the Zillertal massif, a small group of carefully selected SS officers collected a heavy lead chest after a short ceremony by torchlight. Responsible for the mysterious cargo, they took the path leading to the Schleigeiss glacier at the foot of the 3,000-metre-high Hochfeiler mountain. It was there, on the vertical face of a snow cornice, that the object, the Grail of Montségur, had most likely been buried.

But the adventure was not to end there. Rumours soon spread throughout the region, attracting numerous curious individuals in search of less spiritual treasures. All these seekers were to meet an unenviable fate. Most of them were found horribly mutilated, such as the Austrian lieutenant Franz Gottlieb, the 'mountaineers' Helmuth Mayr and Ludwig Pichler, or even decapitated, such as Emmanuel Werba in 1952...

Could it be that the mysterious chest buried in the snow of the eternal glaciers, containing precious stone tablets inscribed with intricate pagan writing, holds the eternal laws of the Aryans, analogous to Moses' Ten Commandments?

These new Tablets of the Law, intended to serve as a guide for the survivors of the cataclysms that atomic civilisation is preparing for us, should be restored by the frontal moraine of the glacier around the years 1990-1995.

Meanwhile, a guard composed of faithful members of the Black Order watches over the mountain to collect the Supreme Revelation.

FINAL NOTE

I went to Montségur. I had chosen a beautiful day in July, in this Midi where the sun sings of the passionate love of my Occitan land, baptised with the blood of the perfect ones.

After passing Lavelanet, a village slumbering among its secular looms reminiscent of weavers' shuttles, I took the road to Montferrier, which leads to the Saint-Barthélemy massif. After this last village, and after crossing the Tremblement pass, I found myself before the imposing mass of the Pog. Before me stood the castle, a dazzling stone sarcophagus, impressive in its tragic grandeur.

I approached the ruins via the 'Camp dels Cremats', and there it stood, like an eternal reproach to its persecutors, the monument erected by the Society for the Remembrance and Study of the Cathars, led by the patriarch Déodat Roché. It is a simple stone sculpture, engraved on one side with a weaver's shuttle and on the other with a Languedoc cross; the stele is crowned by a solar cross. Not far from there, sealed into the rock, stands the medallion dedicated to Maurice Magre, the inspired singer of the Albigensian epic, author of *The Blood of Toulouse*.

I would have preferred the solitary ascent through the rocks to contemplate the marvellous views over the Pyrenean forest, the most beautiful in Europe, to the easy and noisy route, crowded with untimely vehicles and 20th-century pilgrims.

If you are feeling brave, climb the rocky cone via the Trébuchet pass, along the steep paths overlooking the abyss; this is the route that the attackers of the castle took, trembling, in 1244. At the top of this enormous limestone mass, 600 metres above the meadows and forests, one is overcome by a feeling of grandeur and fulfilment, and one imagines the excitement of the men who first contemplated this mountain with its pure lines.

I did not find Otto Rahn on the slopes of Tabor, but I imagined him full of enthusiasm, climbing and re-climbing this route, stubbornly searching for the path used by the Cathars to preserve the Grail from the barbaric greed of the victors.

Fernand Niel is one of the last Occitans to have preserved the memory of the young German. In his youth, the Pog was not as frequented as it is today, and it was necessary to truly love the mountains and the history of Oc to venture into this deserted place. Let us give him the floor:

"There was also *The Crusade Against the Grail*. Its author was that foreigner I had met in the village of Montségur ^{r^[181]}, as ragged as I was, and whom I had not dared to approach. I read his book as it should be read, that is, as a novel, but it showed me that the

importance of Montségur could transcend a local or regional context. For a time, I immersed myself in Grail legends and stories and their commentaries, which, incidentally, left me as undecided as I had been before. I came to this conclusion: Montsalvat, the castle of the Grail, either really existed, or it is pure fiction created by authors in the Middle Ages. In the latter case, let's not talk about it anymore; if it is not the castle of the Grail, then it is Montségur and no other. Fernand Niel adds:

"I have certainly read the criticisms of Otto Rahn's book, but they have not made me forget *The Grail Quest*. I realised where they were coming from, and on closer inspection, I always felt closer to Otto Rahn than to his detractors " [182]

Fernand Niel proves to be a good prophet, for Otto Rahn's influence has not diminished over time, as demonstrated by the recent reissue of his works in Germany.

Isolated amid flocks of tourists from all over the country, drawn by profane curiosity or a morbid taste for the sensational and death, I heard the harsh words of the Germanic language echoing around me. And I remembered that the Golden Rosicrucians, an esoteric movement established in Germany and the Netherlands, had long since planted their flag in Montségur. Long before the war, the schoolteacher Gadal, a passionate Cathar and follower of the sect, had scoured the country in search of the Cathar Grail and its symbols. It was he who warmly welcomed Otto Rahn on his first visit to Romania and who later founded the Rosicrucian museum in Ussat-Les-Bains. I will go no further, and, moreover, I can say no more; but if, by chance, you pass near Vicdessos, leave the village behind and climb up in search of the remains of Montréal-de-Sos, the Templar castle. This fortress once blocked the route to Aragon; all that remains of it is a section of wall, but it conceals a cave that contains the highly significant symbols of the Temple and the Grail. By the light of a lantern, I was able to see the same thing that Coincy Saint-Plais saw, who writes in *Towers and Castles in Cathar Country*, p. 86: 'The famous three-coloured panel sung about by Perceval, the hero of Chrestien de Troyes, can still be seen there, although it has been badly damaged by time. A dozen red crosses, a broken sword and, in the centre, what represents the famous Holy Grail, a shining sun shape, the faint image of a crown of thorns, can also be seen. Given their esoteric nature, these symbols are impressive.' From this perspective, blood, which bears witness to human generations since their origins, this biological pathway is truly the sacred vehicle, the Sun of this world spoken of in the most ancient texts, and the runic tablets, if they still exist, perhaps have the mysterious gift of allowing us to hear this inner voice coming from the remote country of the Hyperboreans.

But let us forget the Pelasgians and the transparency of the Alpine glaciers and return to this very real Occitan land.

As I walked around the enormous wall of the Montségur tower, leaning against the rough wall, my hand stopped on a curious symbol. It was a stone pentagram, but inverted, with the point facing downwards. Later, I was assured that it was a black symbol, hastily engraved using quick-setting cement by members of one of those mysterious groups that still prowl around the castle today. This object must have been torn off with great effort: the anonymous desecrators probably belonged to the *Werwolf* (Picántropos) group, unless they were from the *Wandervogel* (migratory birds) or the *Neuauther*, also known as the red knights, an underground branch of the famous Society of Grail Seekers. Joseph Dupré, a great connoisseur of Montségur, has described them as "composed of men of all ages, although mostly young, these groups have a paramilitary appearance. Waving flags and banners, elements of uniforms: berets and special scarves, badges, etc., they have a hierarchical structure. Thus, there are knights and servants among them. (...) Not many days go by without one of these groups coming to one of the hotels in Montségur to fill a page in the Golden Book of the house. They draw clearly black symbols: the head of an enraged panther, an eagle's claw, etc., and one of their pamphlets proclaims: "We have conquered and sacked the town of Montségur". In fact, one of these associations has undertaken the construction of a tower in their country with stone from the Pog, each of its members having to contribute a few blocks from Montségur.

In this way, the vandals' actions are also directed against the Camp deis Cremats monument, which serves as their target, and whose degradation shows that the struggle around Montségur continues.

We also regret the fanaticism of certain Catholics, for whom forgiveness of sins is far from being a Christian virtue, and who go so far as to utter phrases such as: "A true pilgrimage is about to be born here, and a new crusade should be launched to free this misguided crowd from heresy."

And what can we say, finally, about this crowd, which does not always behave with the dignity one would expect in such a place and which fills the grounds and paths with a jumble of rubbish, the unpleasant leftovers of picnics?

"Montségur, still burning..." said André Breton; these words came to my mind as I descended towards the noise and civilisation. A fire that has continued to burn under the ashes of history, is it possible that you, Citadel of the Spirit, are left without protection or official surveillance for twelve months of the year...?

Montségur, citadel of vertigo, will we perhaps stand by helplessly and watch your dismantling by bands of fanatics, and see your glorious ruins embellish some landscape on the banks of the Rhine? Or will you perhaps be allowed to become the private property of a German group, property that we will not even have the right to enter?

It would certainly not be the first time that a poor municipality in France has succumbed to the seductive offers of a foreign consortium, and, after all, two hundred million francs (even if they are old) are not to be sneezed at. What can the municipal councillors, the peasants of Ariège, really do in the face of a government and Parisian technocrats who have not even thought of protecting Montségur, despite it being a "Historic Monument" since 1862?

Montségur, citadel of the West, is it not to be expected that all will join together without exception to save this inspired monument of Occitania, this Cathar land that has always been scorned and wounded?

Oh, Montségur, citadel of death, will they let you die a second time... and will we hear, carried by the echoes of the mountains, the tragic song of the Occitan poet across the region of Sabarthez...?

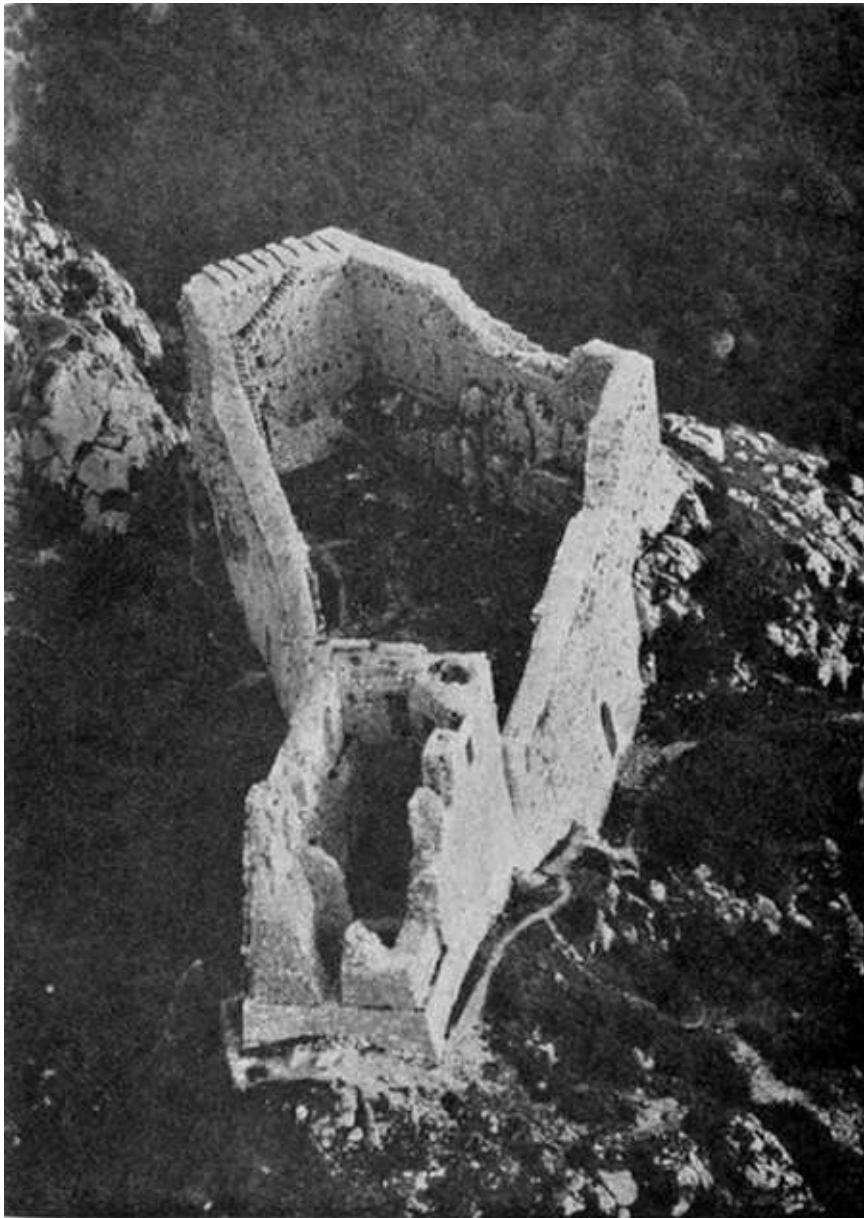
*Montségur is going to die; the fatal cry bursts
forth above the slaughter and pierces the ether.
Its shattered battlements are stained scarlet,
and its iron crown rolls in purple.*

Then, before the sky suddenly covered with dark clouds, I seem to see the procession of the Cathars, transfigured by the flames of the bonfire, rising towards the sun... and the verses of the unfinished poem return to my lips, like the murmur of a prayer:

*Their true tomb is up there, near the heavens, among the
shattered walls of the tragic Castellum, whose wounded
stones are the epic crown
carved by the gods.*

Yes! Montségur, citadel of resurrection, your laurel will flourish again!

Photographs



Montségur, barco de piedra, templo solar de los cátaros de Occitania. (Foto Yan.)

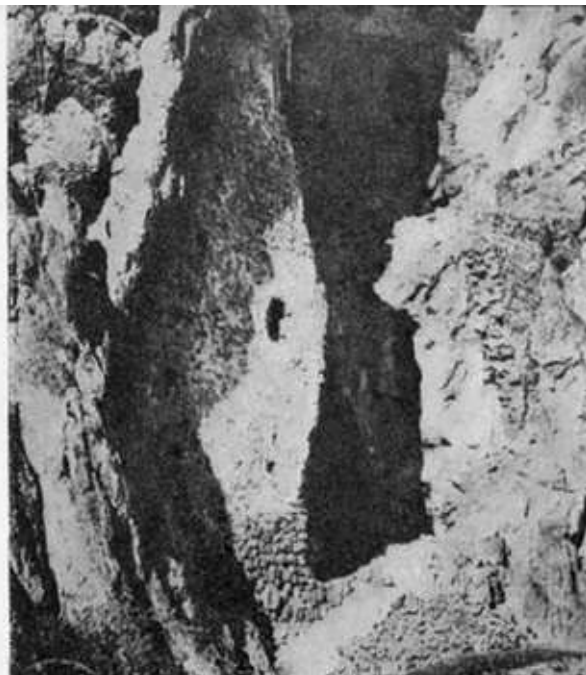


El patio interior del castillo de Montségur. (Colección del autor.)

Estela cátaro-bogomil, de Yugoslavia, adornado con motivos simbólicos (svásticas y ruedas solares). (Foto Toso Debac.)



Entrada de la gruta fortificada de Bouan, último refugio de los cátaros, tras la caída de Montségur. (Archivos Stock.)



La «Misión Misteriosa...»
Otto Rahn en las grutas del Ormolac. (Archivos Stock.)





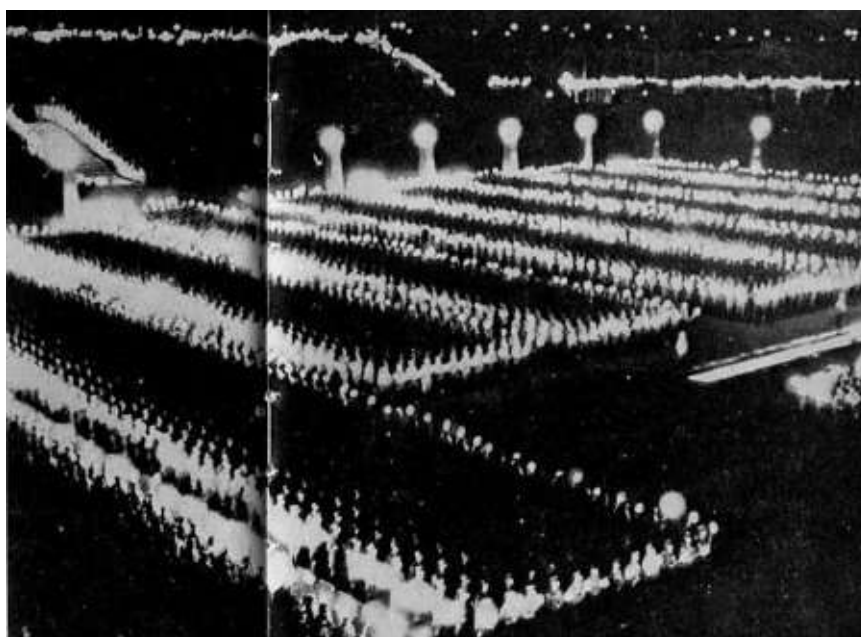
Estela del recuerdo erigido en Montségur por la Sociedad de Estudios Cátaros, en memoria de los 300 albigenses que perecieron en la hoguera el 16 de marzo de 1244. (Colección del autor.)



El joven Otto Rahn, en la «Catedral» de Lombrives. La Piedra-Graal pudo ser ocultada aquí. (Archivos Stock.)



Rótulo para los numerosos «turistas» alemanes que realizan la «Peregrinación» de Montségur. (Colección del autor.)



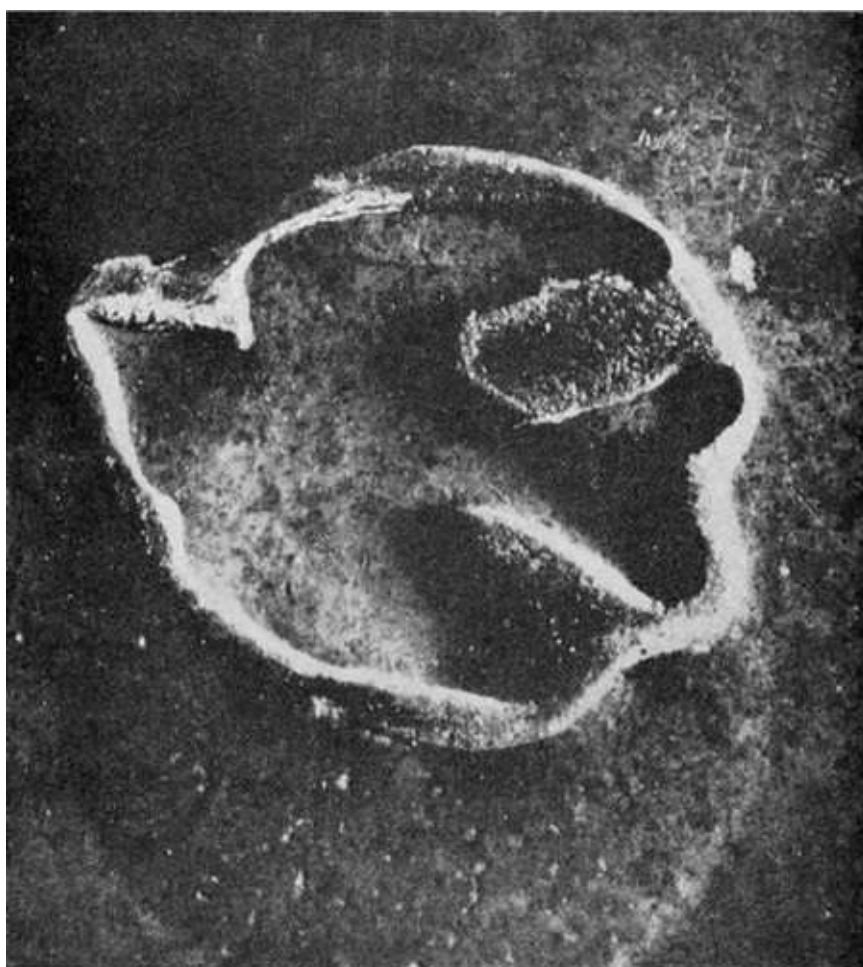
Desfile con antorchas durante el III Reich: nostalgia de la época medieval. (Foto Keystone.)



Adolfo Hitler: retrato oficial. (Foto R. Viollet.)

En el centro: Alfred Rosenberg. Filósofo oficial del III Reich y amigo de Otto Rahn. (Foto R. Viollet.)

A la derecha: Dietrich Eckardt, uno de los «iniciadores» de Hitler: el esoterismo al servicio de la «raza». (Foto R. Viollet.)



Paloma cántara de Ussat. Objeto hallado por Monsieur Gadal, que se conserva en el Museo Rosacruziano de Ussat (Ariège). El pájaro simboliza el Espíritu Santo. (Foto Yan.)

JEAN-MICHEL ANGEBERT is a collective pseudonym used by Michel Bertrand and Jean-Victor Angelini.

Michel Bertrand (16 January 1944, Carcassonne, France). French writer and journalist. He spent his childhood in Béziers, an ancient Cathar city. He studied at university in Aix-en-Provence, where he also belonged to several traditionalist initiatory societies. Bertrand became a writer, journalist and expert on maritime warfare. Whether writing as Michel Bertrand or under a pseudonym, his recurring themes are the Holy Grail, the Cathars, traditionalism and the French navy.

Jean-Victor Angelini (21 October 1943, Dakar, Senegal). French writer of Provençal descent. He spent his childhood in Bastia (France) and studied at Aix-en-Provence. He is interested in symbolism and the study of traditionalism. He has not published any writings under his real name.

From the union of Angelini and Bertrand we get Angebert, and the names Jean and Michel complete this curious character who has given us four classic books: *Hitler and the Cathar Tradition*, *The Mystics of the Sun*, *The Book of Tradition*, and *The Magical Cities*.

Notes

[¹] Published by Plaza & Janés in the "Other Worlds" collection. <<

[2] *National Sozialistische Deutsche Arbeiter Partei* (Workers' National Socialist). <<

[3] The German Labour Party, founded by Drexler, became the Nazi Party. <<

[4] *Lac des Truites*, in French (*Translator's note*). <<

[5] The granite cone of Montségur raises the castle to an altitude of 1,272 metres. A precipice ranging from 500 to 800 metres surrounds the citadel. Today, only one side is accessible. But this has not always been the case. It is believed that the rock was pierced by hundreds of interior cells, somewhat like a beehive, and it is assumed that a staircase of 3,000 steps led to a hidden exit on the edges of the Hars. The castle formed a quadrangle measuring 110 metres by 20 metres. The height from the ground to the battlements was 10 metres. The walls were 2 metres thick. At the north-western end, like a sentinel watching over the horizon, stands the square, solid keep. <<

[6] Franconia was, curiously, the first fiefdom of Nazism. <<

[7] Manes, father of the dualist religion, had a great influence on Cathar doctrine. <<

[8] Published by Plaza & Janés in the "Otros Mundos" collection. <<

[9] Saint-Loup, *New Cathars for Montségur* (Paris, Presses de la Cité, 1969, p. 376). <<

[10] This could explain the confusion of the Church, which has adopted the term "precious stone" in the literal sense of "gem" and made it its symbolic emerald detached from Lucifer's forehead in his original fall when he was banished by God from the heavenly realm. The Grail would have been carved from this emerald, in 144 facets, to become the precious cup that contained the blood of Christ.

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[¹¹] Before further developing the concept of gnosis, it may be useful to give a brief definition of it: the search for absolute knowledge of the world through intelligence and wisdom. <<

[12] Louis Bertrand, *Adolf Hitler*, 1936. <<

[13] It was, of course, in Germany that the great specialists in Romanian studies were to be found. With a few rare exceptions, French university students at the time paid little attention to this type of "regionalist" consideration, which was of such interest to our neighbours across the Rhine. Fortunately, the tide seems to have turned in recent years thanks to the persevering efforts of a few "fanatics" from the Midi: Nelli, Niel, and D. Roché, who have finally succeeded in getting the University to take an interest in their work. <<

[¹⁴] Name given to the Cathars in Languedoc. <<

[15] In his book *The Crusade Against the Grail*, Otto Rahn expresses the following opinion on the Buddhist hypothesis: "Maurice Magre, the amiable populariser of Hindu wisdom – I would like to thank him for the friendly recommendations he gave me for his native country, the Midi – has devoted several chapters of his book *Magicians and Enlightened Ones* to the mystery of the Albigensians. His hypothesis, according to which the Cathars were, in the Middle Ages, the Buddhists of the West, has many supporters and has been accepted by very serious historians, such as Guiraud...". However, the author does not share this opinion. <<

[16] Lenau, *The Albigensians*. <<

[17] Like the writings of the Manicheans. <<

[18] For the Cathars, the end of the world would be accompanied by cosmic catastrophes: the oceans would cover the earth, eliminating all life; the Sun would explode, the Moon would be destroyed, and the stars would disappear, giving way to the kingdom of darkness. "Fire will consume the waters, and the waters will extinguish the fire." In this way, the work of evil will be definitively annihilated. Everything that is transitory is the work of the evil one: for this reason, John had called him *the Antichrist*. In Persia, Zoroaster and Manes said that the God of Darkness had given his Law to Moses, the evil magician. <<

[19] In this sense, here is the "heretical" creed of Jacques and Mecasmus, two dualists from Italy who had "confessed their sins to the Holy Church" (reported by Christine Thouzelier, op. cit. *Catharism and Valdesianism in Languedoc*). "The Devil, creator of matter; contempt for the Cross and Temples, for the Sacraments of the Roman Church; especially, the nullity of the Eucharist... No salvation for adults and innocent children who die without the "Consolamentum", administered by the dualists, who, by laying on hands, confer the Holy Spirit. The devil gave the law to Moses... Nullity of pilgrimages, condemnation of marriage; prohibition of meat and eggs produced 'by adultery'. Any consolato who ate meat would be condemned.

"The Devil caused the Flood to kill the giants who preached to men, who, through their fornication, tollebant hereses Diaboli.

<<

[20] In *Atlantis*, March-April 1950, no. 146, which deals with "Magnetism and Hyperborea" on pages 99 and 100, we read:

"In issue no. 88 of *Atlantis* on the Cathars, I pointed out that the great sacrament of these Christian Johannites consisted of the laying on of hands on Good Friday, after the reading of the prologue to the Gospel of St John. This sacrament was, therefore, the transmission of the gifts of the spirit referred to in the Acts (VIII, 12)."

And Paul Le Cour added:

"This force can be externalised not only through the hands, but also through the gaze and the word. It is, therefore, spiritual magnetism (see the table of the nine manifestations of the demiurge). The dominating, fascinating action of certain beings comes from this. Such was the case with Hitler, whose gaze and words stirred up the crowds, but whose effect was not produced when he appeared on the cinema screen (a finding made during my trip to Germany in 1938). In this regard, Paul Le Cour wrote: "Jesus felt a power coming from him" (Mark, V, 30) (Luke, VI, 19 and VIII, 46). "He laid his hands on the sick and healed them" (Luke, IV, 40). <<

[²¹] Maurice Magre, *La clef des choses cachées*, Paris, Fasquelle, 1935, p. 152. <<

[22] Nicolaitanism is the marriage of priests, and simony consists of the trafficking of Masses. <<

[23] Goethe, *Faust* (I, 509-510). <<

[24] Testimony to this is the noble lady Adelaide, who "had a court of love in the castle of Puivert, in the splendid forests of the Pyrenees".

"Adelaide was actually pious. Only the God she prayed to was not ours. Her Christ was not on the Cross. For her, the threatening God of Israel was represented by Lucifer. Adelaide was a heretic!" (Otto Rahn, *The Grail Quest*). <<

[25] Fernand Niel, *Albigenses and Cathars*, Paris, PUF, 1955, p. 67. <<

[26] Otto Rahn, *op. cit.* <<

[27] Richard Wagner, *The Mastersingers of Nuremberg*. <<

[28] Otto Rahn, *op. cit.*, p. 190. <<

[29] Otto Rahn, *op. cit.*, pp. 196 and 197. <<

[30] The climb took place one night in December 1243. <<

[³¹] Otto Rahn, *op. cit.*, pp. 258-260. <<

[32] This was undoubtedly an imitation of the clothing worn by the Cathar perfecti, who wore it as a sign of spiritual mourning. <<

[33] We are forced to follow the source provided by Eschenbach, since the first translator of these writings, Guyot de Provence, a Cathar troubadour, saw his work destroyed by the Church; so much the worse for the Inquisition and the Order of Saint Dominic... <<

[³⁴] Otto Rahn, *op. cit.*, p. 150. <<

[35] It is in this Pyrenean region that the greatest number of prehistoric remains have been discovered, proof that the region has been populated for a long time. <<

[³⁶] Otto Rahn, *op. cit.*, pp. 91-92. <<

[37] Hercules is the Ilhomber of the Iberians. <<

[38] Solomon's jewel box, that is, the Grail. <<

[39] According to Saint-Loup, in *New Cathars for Montségur*, the important figure in this apparatus was not Rosenberg, who was being held in Toulouse. But then who was it? <<

[40] 1244-1944. The laurel that turns green again would be the sign of the return of knowledge among men, that is, the Grail.

We must remember Hitler's statements to his relatives: "Humanity ascends a new step every 700 years" (in Rauschning, *Hitler told me*). <<

[⁴¹] The RuSHA (*Rasse-und-Siedlungshauptamt*), or Central Office for Race and Settlement, was responsible for organising Germanic colonisation in the conquered territories of the Eastern Marches. <<

[42] René Guénon wrote: "If the Grail is a cup (*grasale*) and a book (*graduale*), it is not a book in the strict sense, *but rather an inscription made on the cup...* However, *equally 'non-human' inscriptions* also appeared in certain circumstances... This was, therefore, a talking stone... for if a stone can 'speak' by emitting sounds (Guénon refers here to 'oracle stones'), it can also do so by means of characters or figures appearing on its surface..." ("The Veil of Isis", *Traditional Studies*, August 1946).

And, further reinforcing our hypothesis, René Guénon adds in a note: "This manifest connection with the symbolism of the 'Third Eye', thus, of the stone that fell from Lucifer's forehead where it occupied the Eastern place; on the other hand, as a result of his fall, man himself has lost 'The Third Eye', that is, the 'Sense of Eternity' which the Grail restores to those who succeed in conquering it" (*Fundamental Symbols of Sacred Science*, NRF, 1962, p. 293, note from the preceding article which forms chapter XLIV of this work). <<

[43] All these lines on runology have been largely inspired by issue ^{no.} 9 of *Nouvelle École*, dedicated to the runes. (*Nouvelle École* B. P. 129-07/75-Paris 7). <<

[⁴⁴] Around the same time (1896), the English writer Shiel published a novel entitled *The SS*; the stage was set, the curtain could rise... <<

[45] The experiments to which SS volunteers had subjected themselves during the Second World War (voluntary castration, plasticisation of the rib cage, etc.) had the same objective: the conquest of the marine environment with a specific purpose; the adventure, however, was to end tragically for these SS athletes, just as it was to end tragically for the concentration camp prisoners who served as guinea pigs for identical experiments. <<

[46] This description of the polar climate and vegetation is not implausible. Geology seems to confirm the legend of this Arctic paradise. Roger Verceel has described with moving precision what this region might have been like in ancient times:

"At that time, there were vast forests of giant trees in Greenland and Spitsbergen. Under a blazing sun, the dense vegetation of the tropics was filled with sap in places where today only short lichens grow. Tree ferns intermingled with giant horsetails, palm trees from the Tertiary period, and lianas from the Arctic jungle. Summer shone brightly; clouds, laden with fertility, poured down warm rains, and in the immensity of the polar forest lived large animals, the woolly mammoth, the two-horned rhinoceros, the great deer, whose antlers reached four metres, and the cave lion.

(Posthumous communication to the French Philosophical Society, page 26).

The coal of Spitzberg and Bear Island are remnants of this lush vegetation... "At that time, the cold pole was undoubtedly near Paris or somewhere in Eastern Europe... And the Earthly Paradise extended to the northernmost tip of the Boreal Islands, in this area so well defended by ice banks that it has not yet been possible to determine precisely the boundaries of land and water" (*Al asalto de los Polos*, Marabout Collection, pp. 7-8). <<

[47] The Iceland of the Vikings and the *sagas* may well have preserved the vague memory of a flourishing civilisation that developed in a fabulous era. This would also explain the extraordinary development of the occult sciences, particularly alchemy, among Irish monks in the Middle Ages.

<<

[48] An extremely important discovery provided proof of the Aryan migrations from the Caucasus to Montségur and the West in general; we refer to the discovery of a sculpted hand, found in Morenci, near the castle of Montségur itself.

This hand is made of steatite with green reflections and measures about twenty centimetres... Now, according to mineralogy, ivory-coloured steatite with green reflections is only found in the Caucasus... It was in this region that Hitler launched his offensive in 1942, which explains his iron will to conquer and hold Stalingrad, a position that protected the Caucasus, the cradle of the Aryan race... We all know what happened to Paulus' Sixth Army.

There would also be much to say about the symbolism of the hand: we refer our readers to the note referring to the laying on of hands by the Cathars on Good Friday, as well as Hitler's famous hand gestures during his public speeches, but these observations would take us too far from our subject.

<<

[49] This last "statement", which we are simply reporting, seems to contradict the theory of the Atlantic origin of the ancient Egyptians, even though it attributes the paternity of this civilisation to the white race. It is not impossible, however, that Egypt may have experienced various "invasions", coming in turn from the East and the West, in a circular movement. In any case, it is not (in our opinion) the Aryan peoples from Persia who could have founded, at a relatively recent date, the ancient Pharaonic civilisation, which denotes a more ancient origin. <<

[50] An allusion to the kingdom of giants can be found in Wala's prediction at the beginning of *the Icelandic Edda*: 'I remember the giants born at the dawn of days, these giants who once taught me wisdom'.

In ancient legends, giants are described as a red race, that is, red-haired, as there is further mention of red heads. The Gigantomachy thus describes the giants before the flood: Atlanteans, Titans, Cyclopes, or men with bronze hair.

It must be admitted that the notion of red has always been linked, throughout Antiquity, to the Nordic and Celtic races, that is, those of the North Atlantic.

In the Tibetan frescoes showing *the four kings of the four directions of Space*, the West is represented by a red figure holding a kind of small funerary monument in his hands.

<<

[51] The Turanians were excellent weapon smiths and also very skilled in the art of horse riding. <<

[52] Manes recorded his doctrine and thoughts in various works, mainly in the *Shanbuhragan* (dedicated to Sapor, his protector), *The Living Gospel*, *The Treasure of Life*, *The Book of Mysteries*, and *The Angelión or Book of the Angel*. These manuscripts, consisting of papyrus sheets, were written in the secret script invented by Manes so that his doctrine would not fall into the hands of the uninitiated. The sheets were richly decorated with flowers, fruits, and birds, as Manes was a great painter. The compliment "you paint like Manes" is still used in Persia.

All these books were burned or scattered. The cult and hierarchy were carefully organised. We know very little about them, except that there was a priesthood whose liturgical vestments were black, white and red, symbolic colours later adopted by the heirs of Gnosticism. <<

[53] "Manes' entire conception of Christianity rests on that of a cosmic Christ, which is why Manes has been criticised for not considering the appearance and death of Jesus Christ as historical events." (Simone Hannedouche, *Manichaeism and Catharism*, p. 33). <<

[54] Manichean communities were organised in the image of the Cosmos: twelve archons, seven magistrates and four episcopes taught the doctrine to their listeners.

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[55] Ginza de Gauche (III, 4). <<

[56] Simone Hannedouche, *op cit.*, p. 14. <<

[57] *Id.*, *ibid.* <<

[58] Dream of Zoroaster. <<

[59] Pythagoras' manuscripts have not survived to the present day. The Library of Alexandria contained one of them, annotated by Plotinus and enclosed in a gold scroll, but the Christians set fire to all these riches. (Destruction of the "Serapeum" in the 4th century, by order of Emperor Theodosius. <<

[60] Thus, the Carpocratians, who belonged to Alexandrian Gnosticism, saw Jesus as a flesh-and-blood being whose exceptional strength of soul had enabled him to triumph over all forms of evil. Carpocrates went even further, exempting himself from all morality and trampling on the Christian notion of good and evil. This attitude foreshadows, 1,500 years later, Nietzsche's philosophy of human liberation. <<

[61] This did not prevent Rosenberg, in *The Myth of the Twentieth Century*, from appealing to Gnosticism and claiming Gnostic authors as predecessors of National Socialist ethics. It is true that, as a bitter enemy of the Church, Rosenberg found in this philosophy support for his neo-pagan theories. <<

[62] The Gnostic horror of corrupt flesh is found again in the troubadours of the 13th century, all of whom were imbued with Cathar or neo-Gnostic spirituality. The goal was the service of love or courtly love, a purely spiritual feeling that obliged the lover to chastity. <<

[63] In *The Myth of the Twentieth Century*, Rosenberg was full of praise for the Rhineland mystic; the reason is understandable... <<

[64] E. Barbier, *Masonic Influences in the Church*, p. 99. <<

[65] Gérard de Nerval, an esoteric writer, recounts in his *Journey to the East* how he met a Prussian officer sent on a mission by his government near the expedition of Monsieur de Lepsus (it is not just today that Germans have been interested in Egypt). This officer, who was very friendly and knowledgeable, explained to the writer *the mysteries of Egyptian initiation in the Great Pyramid*:

"The German officer," writes Gérard de Nerval, "gave me a fairly logical explanation of the purpose of such a monument. *No one is more knowledgeable than a German about the mysteries of antiquity*. Here, according to his version, is what the basic gallery adorned with rails, which we had descended and climbed back up with such difficulty, was used for. The man who presented himself to undergo the initiation tests was made to sit in a wheelbarrow, which descended the steep slope of the path. Once he reached the centre of the pyramid, the initiate was received by lower-ranking priests who showed him the well, urging him to throw himself into it."

Naturally, the novice was hesitant, which was considered a sign of prudence. He was then given a kind of helmet topped with a lit lamp, and, equipped with this device, he had to descend cautiously into the well, where he found, here and there, iron protrusions on which he could rest his feet.

The initiate descended for a long time, dimly lit by the lamp on his head; then, at a depth of about thirty metres, he climbed back up through the vestibule of a gallery closed by a grate that suddenly opened before him. Suddenly, three men appeared wearing bronze masks imitating the face of Anubis, the dog-god. It was necessary not to be frightened by their threats and to march forward, knocking them down. Then, after walking for about a league, one arrived at a considerable space that gave the impression of a dark and dense forest.

From the moment one set foot in the main wing, everything was instantly illuminated; it looked like a huge fire. However, it was made up of pieces of fireworks and bituminous substances rolled up in iron rods. The neophyte, at the cost of a few burns, had to cross the forest, which he usually managed to do.

Beyond lay a river that had to be crossed by swimming. No sooner had he reached the middle of the stream than the waters were stirred up by the movement of the blades of two gigantic wheels, which stopped him and pushed him back. Just as his strength was about to give out, he saw an iron ladder appear before him, which seemed to save him from the danger of perishing in the water. This was the third test. As the initiate placed one foot

on each step, the one he had just left broke off and fell into the river. This painful situation was complicated by a frightful wind that shook the ladder and the patient at the same time. Just as he was about to lose his strength, he still had to have the presence of mind to grab hold of two rings that descended towards him and on which he had to hang by his arms until he saw a door open, which he had to reach by means of a violent effort.

"This was the end of the four elemental trials. The initiate then entered a temple, circled the statue of Isis, and was welcomed and congratulated by the priests."

We shall see that all sects, including Freemasonry, follow the ritual of initiation trials, which are both symbolic and true. Similarly, to become an SS officer, it was necessary to undergo secret trials that we do not know about, but which we can assume were related to sun worship and the mystical revelation of racist knowledge. <<

[66] See the works of Jean Cocteau (particularly *Orpheus*). <<

[67] Maurice Magre, *The Key to Hidden Things*, pp. 13-14. <<

[68] *Id.*, p. 36. <<

[69] *Id., ibid.*, p. 37. <<

[70] The Borely Museum in Marseille has a collection that is unique in France: the Gallic sanctuary of Roquepertuse. Discovered by Monsieur de Gérin Ricard in 1920, it comprises two two-metre-high statues, undoubtedly representing deified heroes; however, the one on the left bears the swastika or hooked cross on its back, proof of the Druids' knowledge of this sacred emblem.

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[71] The legend undoubtedly refers to the Caucasus or... Hyperborea. <<

[72] Fernand Ossendowski, *Beasts, Men and Gods*, J'ai lu Publishing, p. 288. <<

[73] Jean Marqués-Rivière, *In the Shadow of Tibetan Monasteries*. Paris, Attinger, 1956, p. 198. <<

[74] Later through Catharism. <<

[75] This refers to the region of Tripoli in Syria, not Libya. <<

[76] Grand Master of the Knights Templar, provincial of Auvergne. <<

[77] Curiously, Franconia would become the stronghold of Nazism. <<

[78] We are referring to the true Rosicrucian monument and not to the Rosicrucian Order, which offers initiation in twelve lessons and is based in America. <<

[79] The Count of Saint-Germain, an authentic Rosicrucian, lived in the pre- and post-revolutionary period. <<

[80] Eric Muraise, *The Book of the Angel*, Paris, Julliard, 1969. <<

[81] This fact is confirmed once again by the close ties between the English Golden Dawn and the German Vrill Society from 1920 to 1930. <<

[82] Jean Touchard, *History of Political Ideas*, Paris, 1967, page 110. <<

[83] Eric Muraise, *Saint-Rémy-de-Provence and the Secrets of Nostradamus*, Paris, Julliard, 1969, page 106. <<

[84] Eric Muraise, *Saint-Rémy-de-Provence and the Secrets of Nostradamus*, page 107.

<<

[85] Later we will discuss his "enlightenment" in Linz, while listening, as a young man, to Wagner's opera *Rienzi*, an enlightenment witnessed by his childhood friend Kubizek.

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[86] Alphonse de Châteaubriant: *La Gerbe des forces*, Grasset, 1937. <<

[87] Claude David, *Hitler's Germany*, Paris, PUF, 1954, p. 61. <<

[88] *Free conversations on war and peace*, collected by Martin Bormann, volume II, p. 345. <<

[89] Fairy from Germanic legends. <<

[90] The fabulous Montsalvat is none other than the castle of Montségur. <<

[⁹¹] Henry I *the Fowler* was the favourite hero of Himmler, head of the SS. <<

[92] With regard to this symbolism, Wagner can be assigned the same intentions as those attributed to Leonardo da Vinci, in which the idea is always hidden behind the symbol that will carry it intact to future generations. Wagner captured the immortal breath of Leda's swan through the universal language of music. He is the inspired continuator of the light. <<

[⁹³] Edouard Schuré, *Richard Wagner*, Paris, LAP, 1895. <<

[94] In his work *The Esotericism of Certain Christian Symbols*, Louis Charbonneau-Lassay wrote:

"What, then, does this combination of the rose and the oriental swastika mean in esoteric language? The swastika and the rose are very ancient emblems of the point of initiation and entry into the life of men and animals in the world."

And he reproduces the famous "graffiti" where the rose and the swastika are mixed:



[95] The Templars were well acquainted with the swastika: the cross that the Grand Masters 'quartered' on their coats of arms was a pattée cross modified into an Armenian cross, derived from the Celtic cross and the swastika: the ends of this pattée cross were delimited by circular arcs...

In 1952, a chest containing Templar symbols was discovered in Seigne-et-Mame, including several octagonal tokens carved with roses and Celtic crosses, as well as a box decorated with swastika motifs. The only plausible explanation for such a discovery is that it came from a secret society, probably of Templar and Rosicrucian origin, which used these signs as a badge of recognition. <<

[96] Rienzi called himself Spiritus Sancti Miles Orbi Terrarum Amator. He was excommunicated as a Manichaeian by the Cardinal of Ceccano. <<

[97] August Kubizek, *Adolf Hitler, My Childhood Friend*, Paris, Gallimard, 1954, pp. 123–129. <<

[98] August Kubizek, *op. cit.*, p. 129. <<

[99] Jacques Ploncard d'Assac, *Doctrines of Nationalism*, Paris, Librairie Française, 1958, p. 177. <<

[¹⁰⁰] Jacques Ploncard d'Assac, *op. cit.*, p. 177. <<

[¹⁰¹] Jacques Bainville, *The Dictators*, Paris, Denoël, 1935. <<

[¹⁰²] Adolf Hitler, Speech of 10 December 1940. <<

[103] Hermann Rauschning, *Hitler Has Spoken to Me*, Paris, Coop ration, 1939, p. 256.

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[¹⁰⁴] *Id.*, *ibid.*, pp. 256–257. <<

[105] Hermann Rauschning, *op. cit.*, pp. 258–259. <<

[¹⁰⁶] Hermann Rauschning (former Nazi president of the Danzig Senate), *Hitler told me*, pp. 267–268. <<

[107] We have mentioned the Cathar symbol: the dove (symbol of the Holy Spirit). Otto Rahn was to discover paintings of this type in the caves of Orinolac. <<

[108] Hermann Rauschning, *op. cit.*, p. 252. <<

[109] This should not be confused with the current Theosophical Society, whose headquarters are in Adyar. <<

[¹¹⁰] It was an Austrian, Rudolf Steiner, who was to establish the first Theosophical lodges in Germany and found Anthroposophy in 1912. <<

[¹¹¹] Readers interested in this subject may find it useful to read the translation of Loiseleur Deslongchamps' *Laws of Mana*, published by Gamier, Paris, in 1903. There they will find Mrs Blavatsky's theories on the creation of the world, which are identical, or almost identical, to those of the Nazi scholar Hörbiger. <<

[¹¹²] Speech by the Gnostic patriarch Synesius at the Spiritualist Congress of 1908. It is important to note the dual masculine and feminine nature of the divinity. This can be related to the androgynous statues worshipped by the Templars and the Cathar dove. <<

[113] He committed suicide on 14 March 1946, upon learning, not of his son's tragic end, it seems, but rather as a consequence of the total destruction of his work: Adolf Hitler and the Third Reich. This suicide is revealing, as it was carried out according to the Japanese *bushido* ritual: Karl Haushofer committed harakiri after killing his wife, like Goebbels. <<

[¹¹⁴] On the Vril, see also Bulwer-Lytton's mind-boggling work: *The Race That Will Exterminate Us*. This English writer was undoubtedly a Rosicrucian initiate. <<

[115] The Vril Society had certain similarities with some Tibetan tantric sects; thus, when a small Himalayan colony settled in Berlin in 1925, a completely strange character emerged from it, a Tibetan monk nicknamed *the man with the green gloves*, in reference to the Green Society, which had its origins in Tibet. This man announced three times in the press the exact number of Hitler's deputies in the Reichstag. It has also been said that he regularly received Hitler, claiming to be 'the keeper of the keys that open the kingdom of Agartha'. <<

[116] This explains many things, in particular Hitler's resolutely pro-Arab policy, which was believed to be inspired solely by opportunistic considerations: in fact, Hitler gave asylum to the Grand Mufti of Jerusalem in 1941, and in 1945-1946, many Nazi leaders took refuge in Egypt, an Islamic country that sheltered the Muslim Brotherhood sect. It was not difficult for these high dignitaries to convert to Islam, such as the famous Omar Amin, alias Von Leers, since they were secretly addicted to it. <<

[¹¹⁷] That is, Thor's hammer from Germanic mythology, otherwise symbolised by the representation of the swastika. <<

[¹¹⁸] Hermann Rauschning, *Hitler told me*, pp. 147–148. <<

[¹¹⁹] A Teutonic knight was seen at the Cathar Congress in Lavelanet in 1954 (no mistake: 1954). Alphonse de Châteaubriant, *La Gerbe des forces*, Paris, Grasset, 1937, pp. 287-288. <<

[120] Pierre Durban, *Actualidad del catarismo*, Toulouse, 1968. <<

[121] Statements by Adolf Hitler collected by Rauschning. <<

[122] Louis Pauwels and Jacques Bergier, *The Return of the Sorcerers*. <<

[123] See in this regard the work of Teilhard de Chardin, this Gnostic who does not dare to call himself such. <<

[124] In the cycle of Aryan legends, Asgaard is the mythical land of the superior white men, the Hyperboreans, ancestors of the present-day Indo-Europeans. This legend was known to Renan and is present in the anti-religious movement of the 19th century. Renan's Germanophilia only confirms this myth. <<

[125] Ernest Renan, *Philosophical Dialogues*, Paris, Calmann-Lévy, 1876. <<

[126] The expulsion of the atomist Einstein can be explained in this way, and not only by the fact that he was Jewish. <<

[127] Louis Pauwels and Jacques Bergier, *The Return of the Sorcerers*, p. 363. <<

[128] Hitler, *Table Talk*, Paris, Flammarion, 1952, vol. I, p. 242.

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[129] Hitler, *Table Talk*, vol. I, p. 243. <<

[130] According to Hörbiger, the history of our solar system is as follows: in the beginning, there was an enormous sun in the sky, a hundred times brighter and larger than ours. The luminous star collided with a giant planet formed of cosmic ice. This mass penetrated deep into the Sun and caused an explosion with delayed effects that projected several fragments of different sizes into space. These formed the planets we know: the Moon, Jupiter, Saturn, Mars, etc., all of them icy spheres devoid of life, while only on Earth did the struggle between ice and fire, death and life, unfold. In a work dedicated to glorifying Hörbiger, the German writer Elmar Brugg wrote the following lines in 1952: 'None of the doctrines representing the Universe brought into play the principle of contradiction, the struggle between two opposing forces, which, however, has nourished the soul of men for millennia. Hörbiger's enduring merit is to have vigorously revived the intuitive knowledge of our ancestors through the eternal conflict of fire and ice, sung by the *Edda*. He has exposed this conflict to the eyes of his contemporaries. He has scientifically based this grandiose image of the world linked to the dualism of matter and force, of repulsion that disperses and attraction that unites. <<

[131] Hitler, *Table Talk*, vol. I, pp. 313–314. <<

[132] *Ibid.*, vol. II, p. 84. <<

[133] Hermann Rauschning, *Hitler Has Spoken to Me*, pp. 132 and 274. <<

[134] Denis Saurat, *Atlantis or the Kingdom of the Giants*, Paris, Denoël, 1954, pp. 2 ff.

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[135] Rudolf von Sebottendorf. *The Practical Operation of Ancient Turkish Freemasonry. The Key to Understanding Alchemy. An Exposition of the Ritual of the Doctrine and Signs of Recognition of Eastern Freemasonry*. Leipzig, 1924, p. 7. <<

[136] Published by Plaza & Janés. <<

[¹³⁷] Trevor-Roper, *The Last Days of Hitler*, Paris, Calmann-Lévy, 1964, pp. 125-126. <<

[138] Norman Cohn, *The Fanatics of the Apocalypse*, Paris, Julliard, 1962, p. 300. <<

[139] Mainly in the vicinity of Pog de Montségur, which is quite disturbing. <<

[¹⁴⁰] Maurice Magre, *The Key to Hidden Things*, p. 28. <<

[141] The cross would thus be the first symbol of Humanity, emblem of the original terrestrial civilisation, which would have chosen it because of its solar significance, this first empire being the "Son of the Sun". <<

[¹⁴²] René Guénon, *The Great Triad*, Paris, Gallimard, 1957, pp. 46-47. <<

[¹⁴³] *The Speculative Mason* newspaper. In this article, the swastika is called Gammadion. <<

[¹⁴⁴] We have also already emphasised the spiritual nature of the word 'Reich', which literally translates into English as 'empire'. <<

[145] When Hitler wanted to stir up enthusiasm among the German masses, he would say:

"I am totally with you; are you with me?"

This is the supreme identity, the eternal Avalara of the Hindus: India, in fact, teaches that our eternal cycle has already seen ten Avatars of Vishnu; when the essential forms of knowledge are obscured, an Avatar comes to adapt the eternal revelation to the new conditions of the world. <<

[146] We find this messianic vocation of *the Volk* again in Fichte's *Addresses to the German Nation* (written more than a century before Hitlerism). We read: "The German *Volk* is the race chosen among all races for the education of mankind." <<

[¹⁴⁷] Under Stalin's aegis, the phenomenon of "political commissars" also responds to this need; as a former seminarian, Stalin had grasped the full significance of this. <<

[¹⁴⁸] In 1945, the various SS divisions comprised some 600,000 men, including 300,000 foreigners, mostly Europeans, compared to 250,000 men in 1939. It should be noted that in 1953, in Hanover, Chancellor Adenauer stated in a public speech: "The SS are soldiers like any others."

Since 1956, they have been accepted into the Bundeswehr with their former rank (except for generals). <<

[¹⁴⁹] These SS specialists were the direct rivals of the German Counter-Intelligence Service, Admiral Canaris' famous Abwehr. <<

[150] As recounted by Hermann Rauschning in *Hitler Told Me*. <<

[151] Alphonse de Châteaubriant *op. cit.* <<

[152] It is curious to note that this gypsy legend provides proof "a contrario", a contrary demonstration, or by way of negation, if you prefer. This is worth emphasising, given that gypsies are now beginning to settle down and gradually abandon their customs, although they refuse to go to the United States (a "cursed land" that has already experienced planetary catastrophes in the "distant past" of humankind). <<

[153] K. Rudiger, *Das Werk Alfred Rosenberg: Eine Bibliographie*, Munich, 1941. <<

[154] Maurice Magre, *The Treasure of the Albigensians*, p. 9. <<

[155] Reference to Zoroaster and the doctrine of Manes. <<

[156] Joachim Fest, *The Lords of the Third Reich*, Paris, Grasset, 1965. <<

[157] "The Jews will pay for this," Hitler wrote in a letter full of insults addressed to the president of the jury of the Academy of Fine Arts, after his failure in Vienna, when he learned that four of the seven judges in the competition were Israelites. According to many experts, this is the first sign of his anti-Semitism. <<

[158] It was Leonardo da Vinci who, speaking of the Caucasus and Hyperborea (a singular relationship!), said: "The snow-white summit of Mount Taurus shines in the darkness and its shadow extends to the Hyperborean mountains." (*Codex Atlanticus*).

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[159] *Deutsche-Bergwerks Zeitung*, 8 March 1942. A policy directly derived from Karl Haushofer's peculiar geopolitics. <<

[¹⁶⁰] This fact was not made public until 1965, through a statement on Swedish radio by the former Swedish ambassador to London, Björn Prytz. <<

[161] When generals asked him to provide winter equipment for the Russian campaign, Hitler replied: "I'll take care of the cold." <<

[¹⁶²] Hermann Rauschning, *Hitler told me*, pp. 284-285. <<

[¹⁶³] Albert Zoller, *Twelve Years with Hitler*, Paris, Julliard, 1949, page 88. <<

[¹⁶⁴] Léon Degrelle, *Hitler for a Thousand Years*, Paris, La Table Ronde, 1969. <<

[165] Hitler also believed, like the Cathars, in metempsychosis or the reincarnation of souls in subsequent lives. One day, he declared: "Even those who take their own lives inevitably return to Nature: body, soul and spirit." *Table Talk*, page 139. <<

[166] Hermann Rauschning, *Hitler Has Told Me*, pp. 285-286. <<

[¹⁶⁷] Hermann Rauschning, *op. cit.*, p. 295. <<

[168] Hitler, *Table Talk*, pp. 346-347. <<

[169] As recounted by Louis Pauwels in *Planète* magazine. <<

[170] "It is true that I naturally belong to a completely different species. I would like to see no one suffer, to hurt no one. But when I see that the species is in danger, then cold reason replaces sentiment." <<

[¹⁷¹] Maurice Magre, *The Treasure of the Albigensians*, p. 244. <<

[172] Maurice Magre believed that Catharism was a Western form of Buddhism. However, a study has yet to be conducted on the links that existed, before and during the Second World War, between Nazi esoteric groups and those in other European countries. <<

[173] Les éditions du Scorpion, 1961, Paris. <<

[174] This figure should be taken in a symbolic sense. <<

[175] Catherine Emmerich "revealed" in the course of her visions an initiation of Jesus in Tibet. This interpretation is based on the gap that exists in Jesus' life between the ages of eighteen and thirty. In any case, this demonstrates a convergence of esotericism towards the Himalayan region, the same region that Nazi scholars explored in the course of their expeditions. <<

[176] Alphonse de Châteaubriant, *La Gerbe des forces*, p. 41. <<

[177] Ernst Wiechert prophesied in 1924 in *The Wolf of Death*, attacking the socialists of the revolution and their excesses: "The twilight of the gods will descend upon you so that the German land may be freed from your poisoned breath." <<

[178] Romain Rolland was a follower of Indian Buddhism. <<

[179] German code name for the Bavarian Alps stronghold, where the Germans intended to retreat for a final defence. <<

[180] When these lines were written, we were unaware of the content of the interview given by the writer Saint-Loup to *the new Planète* (August 1969). The author of *New Cathars for Montségur* had before his eyes the flight plan of this mysterious four-engine aircraft: it was heading towards *the East*. We may recall, in this regard, the legend of the old shepherd recounted in 1931 by Otto Rahn: "All the Cathars perished by fire, except Esclarmonda de Foix. When she had the Grail in a safe place, she climbed to the summit of Mount Tabor, transformed herself into a white dove and flew towards the mountains of Asia...". Seven centuries later, the same strange myth is repeated. <<

[181] A municipality of 200 inhabitants located in the depression. <<

[182] Fernand Niel, *Montségur, temple et forteresse des cathares d'Occitanie*, pp. 11-12.

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