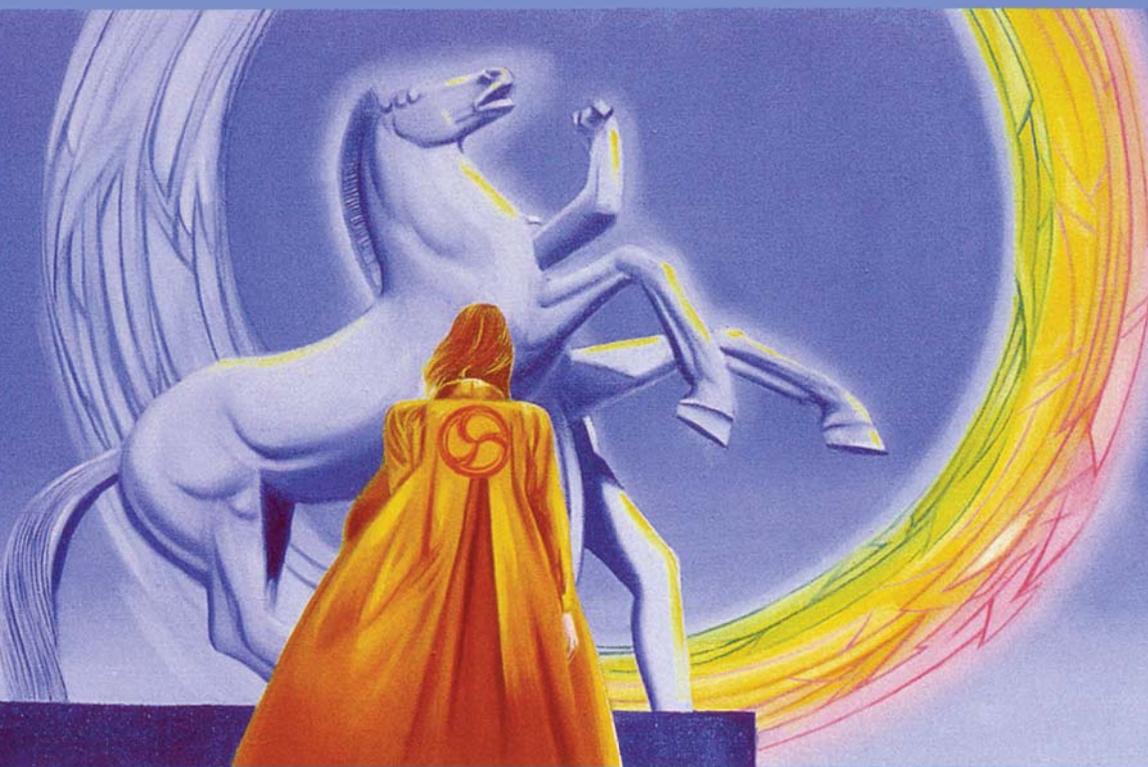


Dragoš Kalajić

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Dragos Kalajic

The Dollar Manifesto of the Usurious International

Better a plough than a debt

8.8.1987.

I felt pity watching Janez Zemšar, the Vice-President of the SIB, as he pathetically wiped the sweat from his face at the rostrum of both houses of the Yugoslav Assembly, while announcing to the world the truth of Yugoslavia's powerlessness to meet its debt obligations, even with ideal export results. Therefore, it is necessary to change the dynamics and methods of debt repayment, and he has promised that the SIB will, in early September, present proposals for measures for a more long-term and favourable 'consolidation of our obligations'. Clearly, the crucial question is not how the Assembly will receive them, but whether the creditors will approve such measures.

My sympathy also rests on the suspicion that the fighting spirit for negotiations with the main creditors—that is, the priests of the usurious international—is lacking. The history of the negotiations to date convinces me that the Yugoslav representatives underestimated the dimensions of the opponent's force and overestimated his strength. And precisely accurate assessments of the dimensions of the enemy's force and strength are one of the essential prerequisites for creating a successful strategy for any such economic struggle.

A vital dimension of the usurious international's power is its ideology, because indebtedness is merely a technical means of realising ideological ends. However, to read and understand the basic Manifesto of the usurious international – that main metastasis of supranational capitalism – the one-dollar banknote proclaims the 'new world order' – under the rule of the 'chosen' class of transnational capitalism – using, for the most part, Masonic symbols.

"New World Order"

Created at the behest of the Theosophist Sergei Makronovsky (alias Nikola Konstantin Kerić) and by order of the Vice President of the USA, by the Mason Henry Ballas, the one-dollar bill contains in its left half a depiction of the 'new world order', in the form of a Masonic, flattened pyramid ruled by a detached apex, marked with the symbol of the Masonic deity, the 'Great Architect of the Universe'. This clearly emphasises which god the motto from the centre of the dollar bill refers to: 'In God We Trust.'

The truncated pyramid itself, composed of **thirteen** courses of bricks – where each

a brick denotes an individual nation or state and its currency – symbolising the incompleteness of humanity without the omnipotence of the 'top'. Above the symbol of the ruling 'top', the triangular eye of the 'Great Architect of the Universe', stands a Latin inscription, of Virgilian origin, of **thirteen** letters – 'Annuit coeptis' – which clearly emphasises that the 'chosen' class is destined to rule the world. This all-powerful authority is also confirmed by the English inscription at the base of 'The Great Seal', which, according to various traditions, symbolises the belonging of goods, commodities, services and labour to the possessors of the 'Seal'. The exposed meaning of the pyramid is also underlined by the second Virgilian motto: 'Novus ordo seclorum', that is, 'New World Order'.

On the right-hand side of the banknote, the 'American' eagle carries a shield with **thirteen** stripes. In its right talon, the eagle holds an acorn branch with **thirteen** leaves and **thirteen** acorns. The acacia is the sacred tree of Freemasonry, which marks the tomb of Hiram, its legendary founder, and symbolises the permanence of the Masonic tradition and organisation, the possession of secret knowledge and the power of resurrection or immortality. The arrows symbolise the knowledge and corresponding power to subdue or kill enemies, i.e., rebellious subjects, and therefore, ideally, each of the **thirteen** arrows threatens one of the **thirteen** tiers of bricks of the pyramid of subjugated humanity. In a higher sense, the arrows symbolise the progression towards the path of realising the supreme goal of the 'new world order'. Where does that path lead?

"From Many – One"

According to the Masonic doctrine of the world's destiny – taken from ancient materialist traditions – at the beginning of the world, only the 'One' existed, which then split and continues to split into the 'Many'. of different beings, things and phenomena, forms and names, species and categories. Therefore, the ideal is to destroy the 'Multitude', to erase the richness of human differences, cultures and traditions, in order to restore the original 'One'. Hence, the eagle holds in its beak a ribbon with the Latin motto, of **thirteen** letters: "E Pluribus Unum" – "Out of Many – One". In a narrower sense, **thirteen** is the number of the stages of the development of man's energies and his transformation. In a broader sense, **thirteen** symbolises the incompleteness of this world and its need to be led by a distinct 'top' for only under that dominion will he become whole and avoid the dangers that the number **thirteen** also symbolises.

Above the eagle floats the Star of David, composed of thirteen **Masonic** pentagrams, which originally symbolised the 'reconciliation of opposites', 'heaven' and 'earth'. Here it symbolises the ideal of suppressing the wealth of human diversity and its corresponding values. It is not necessary to delve into the archives or computer memories of supranational capitalist organisations to be convinced of the persistent and programmed work on the transformation of the richness of diversity 'Multitudes' into the poverty of the uniformity of the "One": one need only look around. The First World War destroyed four empires that resisted the expansion of transnational capitalism and its usurious metastases. After the Second World War, states lost essential properties of sovereignty, the wretched remnants of which are ever more threatened. A process is underway of destroying the last vestiges of the distinctiveness of peoples and cultures.

On all fronts, the 'One' is realised as a hideous caricature of an ancient idea: the world is unified by the networks of usurious exploitation and supranational corporations. everywhere they drink the same swill; they gorge on the same 'fast food' called 'junk food'; they wear the same uniforms, dictated by seasonal fashions or the sellers of jeans; they listen to the same, fibrous rock music in which they are drowning

barren remnants of folk melodies; they live in uniform blocks of 'sleep-dormitories' of the 'international style'...

And despite the multitude of TV channels, they watch the same or a similar programme of indoctrination and stupefaction everywhere, a supplement to 'directed education'. which instead of free individuals and self-identical peoples creates idiots and faceless masses of obedient followers.

A great democratic bluff

The technique of dominating the world through indebtedness rests on a system skilfully devised by the most significant economist of the 20th century, [Jon Maynard Keynes (1883-1946): "*Unflate the economy and the debt, renewing production*". Thus, through the excessive issuance of money, consumers' purchasing power is artificially increased, and their increased demand leads to an increase in production and a rise in prosperity. The Keynesian system functioned successfully until the dollar – imposed on the world by force or by persuasion – completely lost its peg, first to gold and then to all backing, in the early 1970s. By Presidential Decree of Lonso, dated 19 March 1986, it was officially recognised that dollars are pieces of paper bearing the marks of empty promises of payment. With these little pieces of paper, their producers and debt-traders acquire the goods, services and labour of humanity, which is forced to submit to this great bluff.

How the leaders of the 'faggot government', in the era of supreme prosperity, the 1960s, boasted that for such blessings the world should thank Keynes's homosexual brain – I am free to say that this causal link, or kind of ξ avery, merely pathetically imitates the natural relationship between a man and a woman.

Experts who know that the entire global financial system of dollar and usurious exploitation is a great bluff – for the most part play dumb, terrified of the uncertainty of the 'after' the catastrophe, praying to some god or, 'The Great Architects of the Universe' to postpone the hour of truth and the payment of the bill for the illusion. The hour of truth may be closer than one thinks. Says Gérard le Poup, the famous banker and spiritual leader of a significant part of Swiss banking, whom the newspaper 'La Suisse' presents as possessing the qualities of a proven prophet: "*Whatever happens – the global financial system has been saved. He has put the money on the water. All it takes is one small prick in the corner – and the whole thing will be over. The only thing I don't know is how much longer it will be until the kamachmprofe.*"

There's no more explaining the situation.

I have before me the most recent six-monthly report from the World Bank's experts on the state of the global economy, addressed to the executive directors of international financial institutions. The state of affairs: alarming. Forecast for the immediate future: recession. Incidentally, the biggest debtor is the chronically deficient budget of the USA: a couple of hundred billion dollars, with a tendency to reach a thousand billion in a few years. Only thanks to the voluntary sacrifices of Japan and West Germany, whose state banks directly or indirectly help the dollar by buying up its

masses – the dollar somehow floats and the developed world is saved from a new wave of inflation. If that wave comes, it will not be accompanied by a rise in commodity prices, as in the crises of 1971-73 and 1977-78. Therefore, it is clear that Third World countries have no means of even regularly 'servicing' debts, let alone repay the principal. The observation of Fritz Loitvleber, director of the National Bank and president of the Bank for International Settlements in Basel, made 'way back' in 1984, is all the more pertinent:

*"We still do not know how to get to grips with this problem (debt). There are no financial measures that could solve it. It's not about whether or when my debts will be repaid. They won't be repaid! I don't know how I could have managed. Let's just talk **the** servicing of debts. Essentially, that's one thing the banks want. The banks don't want to get their money back unconditionally. What would they do with them!"*

Indeed, what would they do with those thousands of billions of pieces of paper? Sell them to the scrap dealer?

"Better than nothing"

Therefore, the state of the world is ideal for Yugoslavia's combative stance against the usurious international, from which it demands at least the servicing of debts up to 10% of its export earnings. An excellent weapon is the aforementioned 'needle', in the form of the threat of bankruptcy, because Roman, international and moral law permit it to any individual, company and even a state. The seriousness of the threat rests on the historical reputation of the Yugoslav peoples as skilful saboteurs, proven in 1914, 1941, and 1948. If we were not afraid of the million-strong, Hitler's, soldiery – why should we fear a handful of frightened usurers? Did millions of our kin perish so that their descendants should become usurers' serfs?

It is clear that your combative stance must be accompanied by a radical economic reform that will mobilise the stifled creative energies – from the 'small economy' to the scientific and research fronts – and to stimulate the investment interest of foreign entrepreneurship. There are only two fundamental ways to obtain the capital necessary for the development and reproduction of the economy: by borrowing from usurers or through international economic cooperation. The latter is incomparably more persistent because a foreign business partner, in addition to their capital, also brings their ideas, markets, exemplary standards of quality, and above all, their own risk.

In light of the above, it is clear that the resistance to economic reform stems not only from ignorance, incompetence and privilege – but also from a new 'fifth column' of domestic mercenaries of the usurious international. Indeed, from the standpoint of the usurious international, there is something far worse than the debtor's inability to service or repay its debts: it is the state of being debt-free and the sovereign state's refusal to go into debt. Only through radical economic reform can we remove this monstrous parasite from our backs.

Dragan Kalajić

Two kinds of enemies

Striving to infect the Serbian Christians with masochistic inclinations to submit to every foreign master and to slavery, and even to appease the worst enemies – the 'pacifists' appeal to the evangelical recommendation 'love your enemies, do good to those who hate you' (Lk. 6:27 and Mt. 5:44). If they were to adopt such a recommendation according to the 'pacifists' interpretation, Serbian Christians would indeed be compelled, in the name of religious zeal, to love not only all, even criminal, enemies, but also Satan himself. A 'pacifist' interpretation of the principle set out can only obscure and confuse the utterly ignorant, owing to the impoverishment of European languages which, at this late stage of the millennial process of the corruption of all forms of hostility, denote them all by a single name, being forced to express their distinctions with additional descriptions. **Ancient Greek and Latin**

distinguish between two basic types of hostility: personal and public, respectively political. In the Old Greek and Latin versions, the Gospel injunction cited calls on believers to love only their personal, but not their public, political enemies; *diligite inimicos vestros*, ἀγαπάτε τοὺς ἐχθρούς ὑμῶν and **not diligite hostes vestros**.

Carl Schmitt, considering the essence of politics, which rests on the criterion and power of distinguishing friend and enemy, observes ironically but accurately: "In the millennial struggle between Christianity and Islam, it never occurred to a single Christian, in the name of love for the Saracens or the Turks, to hand Europe over to Islam instead of defending it. Enemy, in the political sense of the term, does not imply personal hatred, and it is only in the sphere of private life that it makes sense to love one's enemy, that is, one's opponent."⁴

A similar distinction between the personal (*inimicos*) and public (*hostes*) enemy is offered by Blessed Augustine in his polemic against Faustus. Deepening John the Baptist's instructions to the soldiers (Lk. 3:14), Blessed Augustine emphasises that their duty requires them to overcome personal interests and to fight against threats and injuries that arise and endanger the public they serve. A soldier must not use his weapon and skill to retaliate for a personal injury, that is, against a personal enemy (*inimicos*).

Many of the recommendations of Jesus Christ cannot be properly understood without an understanding of the historical context. For example, the disarming of the Old Testament principle of retribution according to the formula 'an eye for an eye, a tooth for a tooth' and the call to believers not to resist evil, denounce Jewish rebellion and call for respect for the *pax romana*. Therefore, this is not about every evil, but about one in particular, contingent and relative, which Jesus Christ apparently judged to be tolerable, wisely perceiving that rebellions would cause far greater and worse evils. At the time of those sermons, the Roman Empire was a well-established, highly developed and exemplary political reality, a harmony and synergy of a multitude of ethical and religious diversities. Besides the aforementioned political sense, this recommendation also contains a moral dimension, where it highlights the noblest state of mind, above personal and others' passions. After all, direct life experience teaches us that the serenity of an injured spirit, which does not retaliate against attacks, is often the best defence, stifling the anger and hatred of the opponent.

It should also be borne in mind **the metaphorical sense of many Gospel recommendations**, which therefore does not permit literal readings or corresponding, mundane interpretations. Admittedly, the tendency towards literal readings and interpretations is an integral, albeit heterodox, part of the history of thought

Christian teaching, which bears witness only to the weaknesses and limitations of the human element, but one must acknowledge that the Church has been able to curb and correct them. A good example of resisting such weaknesses and limitations was provided by Blessed Augustine himself in the aforementioned work, in connection with the Gospel's call to respond to a blow on the right cheek from an opponent by turning the other (Mt. 5:39). Once and for all, with that sort of simplicity which characterises his wisdom, Blessed Augustine resolves all the doubts which the said recommendation might cause, pointing out that it refers not to the body but to the spirit. Thus, here too, it is a matter of moral discipline which, to the challenges of hatred, does not respond with hatred but with the nobility of a sovereign and unshakeable spirit.

If, however, by some absurdity, the gospel recommendations were to be read and understood literally, and not as metaphors for higher orders of reality, then some other, and apparently 'contrary' recommendations from the Gospel would grate on the eyes like incomprehensible contradictions. A good example of such a 'contradiction' is provided by the call to believers to provide themselves with daggers, even at the cost of selling their last possession: 'And he who has not, let him sell his cloak and buy a sword' (Luke 22:36).

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WHEN THE NOBILITY PLAY THE ROBE-PLAY

Dragos Kalajić

Thanks to Federico Fellini and his films, the media spotlight is chronically focused on the spectacles of decadence and the vices of the Roman 'black aristocracy'. Dragoslav Kalajić entered that world, whether by chance or design, but he saw something that Fellini had overlooked. Here is what. In the garden of the Croatian ambassador's Rome residence, at a reception in honour of the corresponding national holiday, in the garden of the Croatian ambassador's Roman residence, at a reception in honour of the corresponding national holiday, just as my father, a judicial officer of the Kingdom of Croatia, would have done, equally briskly and stiffly, I am introduced to and handed over to a youthful but blank-faced blonde with a vacant stare and a frosty smile. From the ocean of boredom I spring to my feet and accept her plump hand for a curt handshake, just as likely as my father, a judicial officer in the Yugoslav Royal Army, did, with equal vigour and rigidity, at the balls in the Officers' Mess. As she offers her hand, the unaccompanied guest proudly introduces herself, with a strong American accent:

I am Princess Kolona!

It is easy for me to conclude that the newcomer became a princess purely by marrying Prince Colon, whose genealogy stems from the heartland of the Roman Empire. True nobles never introduce themselves with their title. Meanwhile, in accordance with Spanish protocol, I place a symbolic kiss on the hand, an exact centimetre above the surface, and with the corner of my eye, I seek, and find, the beautiful, the cool gaze of Countess Mariela Albieri, ambassador of Berlusconi's Forza Italia movement in the Vatican diplomatic corps, and I see how she silently begs me to spare the guest from being questioned about her title. A few moments earlier, when I had tried to steer the small talk towards some point of interest, she had whispered a salon-worthy recommendation to me, with a forced smile:

In such places, it is unwise to probe matters too deeply. Conversation must constantly be kept on the surface, barely touching things, merely to bounce a breath off them.

An Australian Right to the Last Cigarette

Having settled the guest in a garden chair, I return to the pleasure which the late, but unforgettable, Belgrade man Aleksandar Lončar called 'splashing about in the shallows of worldly stupidity'. The pleasure is interrupted by some unpleasant panting I hear above my head. I turn and see a withered old man, whom a young attendant from the ranks of the third-world immigrant masses has brought there, supporting him on his arduous walk. One wizened hand clutches the back of my chair like a shipwrecked man's straw, while the other rests on a crutch. I spring back to my feet and offer the dying man the nearest chair, into which I settle him with the help of black hands in immaculately white gloves.

I offer the old man a polite look to see if he has any other needs. His face bears deep traces of a weariness that seems to stem more from a chronic dissatisfaction with himself than from age and illness. He has a rare, short beard, which looks more like a sign of laziness and neglect than of manliness. With his black, beady eyes, he roams the faces of those present as if asking for something he knows he will not get. I say to him:

Please, what can I get you?

From shapeless mouths, stained with senile foam, a cry for help was torn: Has anyone got a cigarette for me?

I promptly take out and open a packet of Cobranie cigarettes. The one who introduced herself to me as Princess Kolona reproachfully speaks up:

You know you're not allowed to smoke!

Prince Kolona's gaunt hand trembles over the offered treat, not daring to take it, yet unwilling to withdraw. I ask the carer if her prohibition stems from American moralism

or for health reasons. I hear how she is only concerned about the prince's health. Taking advantage of his wife's preoccupation with her conversation with the stranger, Prince Colona grabs a cigarette from the open packet and offers the final counter-argument:

Even the condemned have the right to smoke at least one cigarette!

I bring the flame to him, which he asks for, waving my index finger in the air as if it were a magic wand. As he takes a deep drag on his first puff, he looks at his wife with a defiant glare of mockery and loathing, as if she were a mortal enemy from whom he had managed to escape, having found a protector. I lower my gaze with a pang of self-consciousness, but my eyes are arrested on their descent by the ugly smears of food on the prince's light-coloured suit.

What are you staring at my suit for? Don't you like it?

No, it suits you well, I'm just a little surprised you're wearing a light-coloured suit... I thought you belonged to the 'Black Aristocracy'.

Prince Colona suddenly straightened up from his sickly stoop and fixed the blackness of his gaze deep into my eyes:

How do you know that? And who are you, really?

WANTED: A CHAPEL SINCE 1870

Few people today know that the expression 'black aristocracy' does not originally denote the Roman nobility suffering from far-right, reactionary and 'backward' tendencies, as is commonly thought and written. The Roman nobility has been divided into 'black' and 'white' since the time of the defeat of the defenders of the Vatican state at the hands of the forces of the Masonic unifiers of Italy. That part of the nobility which remained loyal to the Holy See and to the principle 'God is King' decided then to wear only black forever, as a sign of mourning for the defeat of the defenders of the Papal States on 28 September 1870.

It was Prince Giuseppe Pignatelli who, long ago, informed me of the true meaning of the phrase 'black aristocracy', when he enquired if I had a black suit to lend him for an audience with Pope Paul VI. He was ashamed that he, a descendant of the famous lineage of the 'Black Nobility', which had given the Church many cardinals and even popes, should appear before the Pope without that sign of eternal mourning. To be honest, he did not grieve; he was possessed by a chronic passion for self-abasement and self-destruction. He deliberately corrupted his spirit by speaking, and thinking, in the worst profane language of the Roman plebs from the Trastevere quarter. He destroyed his body and his mind with alcohol, and the remaining pittance he squandered on the upkeep of his overpriced plaything, the Blue Note nightclub on the Lungotevere, dedicated exclusively to the promotion of the rhythms of the American slaves from Africa. He would bring into his nightclub and pay the most famous jazz musicians from both sides of the Atlantic, but they played in an always empty or half-empty venue. Jazz had long since gone out of fashion.

I tried to dissuade him at least from that masochistic passion, explaining why the American occupiers of Europe had sought to impose jazz on Europeans instead of classical music. And why, by order of the American occupying authorities, a jazz orchestra played and defiled the grave of Richard Wagner. Prince Pignatelli would defiantly fix his gaze of blue into my eyes, which seemed to me ever paler and paler, diluted in rivers of alcohol: 'I couldn't give a damn about Wagner! And I couldn't give a toss about Europe either.'

The only thing that hurt him – and I could appreciate this as a fine sign of the vitality of his noble pride – was that some actress had taken and used his famous surname to advertise her own bodily charms and skills. He tried, through his solicitor and legal proceedings, to dissuade the individual in question from usurping another's name, but the court ruled that the plaintiff had no right to prevent others

freedom to choose an artistic pseudonym.

The Princes of the Pen at an Audience with the Pope

One night I suggested to him, as a last resort to save him from financial ruin, that he should request an audience with Pope Paul VI:

Your family has served the Church not only with cardinals and popes but also with great material donations over the centuries. Now the Church could repay you a little. You could ask the Pope for some suitable, honorary post at the Holy See, which would come with certain perks, so that you would be up to the role, only you would have to give up the improper nightclub in that case.

He agreed and listened to me, but only half-heartedly. As soon as it became known that the Pope had scheduled an audience with Prince Pignatelli, various commercial operators flocked to propose lucrative deals and promise large commissions. Pope Paul VI received him with open arms, elaborating at length on the Church's great debt to the Pignatelli lineage. Then he asked shrewdly: 'My son, what can I do for you?... Speak freely and your wish will be granted!'. Prince Pignatelli, by sheer force of inertia, spoke in the Trasteverino dialect.

Well, you see, holy father, I have an idea... a rather practical one. The Church has a great deal of land. Is that so!? And it's worked, of course. And for that, you need fertiliser. Well, that's where I come in, because I have a friend who owns a factory that produces artificial fertiliser. It's much cheaper if it's for the Church. So, here's the deal: can you arrange for the Church to buy its fertiliser exclusively from my friend, and that way we're all happy?

According to the unamused account of the subsequently chastened prince, upon hearing him out – I presume with growing horror – Pope Paul VI signalled that the audience was at an end, and directed him to address his offer to the first secretary, who immediately sent him to a lower official, who brusquely showed him the exit from the Vatican.

Only at the bier, dressed in a black suit and surrounded by relatives resembling a flock of mournful ravens, did Prince Pignatelli return to the binding tradition. Placing a black rose on the bier and pausing to pay my respects to his shadow, I thought that only that moment of return and the prince's pathetic defence of his surname justified the time and effort I had invested in our friendship.

FELINI'S PUPPETS

What particularly attracts my attention in living examples of the European aristocracy is that they are, at the very least, a symbolic embodiment of the two most noble qualities of Europeans: the disdain for self-interest in the face of the threats of death by which legitimate noble titles were earned on the battlefield, and the heroic struggle against the unrelenting forces of the transience of things and phenomena, most succinctly testified by images of family trees piercing the sediments of centuries and millennia, connecting those who are no more with those who are not yet, growing steadfastly towards the sun of truth.

Federico Fellini failed to grasp the essential pedagogical and andragogical meaning of aristocracy, portraying it caricaturally in the films *La Dolce Vita* and *Pummarola*. He dressed all the actors in Roman

aristocracy in black, modelled on American, tawdry horror films, simply to denigrate it, unaware of the meaning of that mourning. In mocking the aristocracy, he unwittingly mocked the very best that Europe had to offer on the ethical stage.

Although he was immune to left-wing ideology, Fellini here acted like a typical leftist, devoid of any positive principle, obsessed with the sadomasochistic passion for the negation of life. He unleashed a pitiful scorn on the wretched remnants of a world that had been defeated as far back as 1789 in Catholic Europe and 1917 in Orthodox Europe. As early as the late eighteenth century, the famous thinker of the Counter-Revolution, Antoine de Rivarol, observed: The nobles of today are merely the ghosts of their ancestors.

After all, it is not necessary to be a man of the true right; it is enough to be an honest man, and to know that in polemics, even your greatest opponent, you must provide the best weapon of self-defence. In Fellini's films, the aristocracy is deprived of the right to express its truth and to respond. Admittedly, the aristocrats Fellini then invited to play themselves in **Sweet Life** – all of them responded, starting with the impoverished descendants of the Odescalchi dynasty, who for the sake of the film loaned their dilapidated feudal palace near the town of Bassano di Sutri. They were then all publicly reprimanded by the Heraldic and Genealogical Committee of the Corps of Italian Nobility. Had the writer of these lines had the opportunity to defend them before the said committee, he would have pointed out, in mitigation, that the accused had acted on a impulse of noble-minded generosity, responding to the needs of the community. They are not to blame for being born in an age ruled by the need for self-abasement and the negation of life.

In the American Inquisition

Who are you, really, Prince Kolona? – he asked, but suddenly slumped, staring at the stub of his Cobranie cigarette, adding:

And what is this... a black cigarette, with a gold filter to boot? I've never smoked anything better. I say I'm Serbian and that it's a Russian cigarette. Prince Kolona fixes his gaze into my eyes, as if that is what was just in that moment revealed in to me of the communist "bandit": I was serving in Dalmatia... and Montenegro during the war. The Croats were awful, but you Serbs were no joke either.

He flicks the cigarette butt to the ground, abruptly changes his expression to one of pleading weakness, and, waving his right hand in the air, impatiently asks me for another cigarette. I promptly open the black box with the golden coat of arms of the Russian Empire and hand it to him, lighting his new cigarette. Taking a lustful drag, Prince Colona looks at his wife challengingly, yet thoughtfully, as if plotting an even greater mischief. Then I hear what he has devised to play a mischievous trick on the daughter of the victor of the Second World War. While looking his wife straight in the eye, from his senile, slackened vocal cords emerges a quiet, hoarse and unmusical crooning of the opening stanza of the young fascists' march: O youth, youth, o spring of beauty!

Written by: Dragoš Kalajić

Dragoš Kalajić

CODE OF THE COLAPNO ROW

The Solarplexus Code is the only positive response I am able to offer to the publisher's insistent demand for a text of a certain length and 'spectacular' content. It is a collection of instructions which, over a number of years, have had the honour of arriving at my address. The question of authorship of these instructions is moot, as a metaphysically oriented order, by definition, represents a form of supra-individual realisation, and its fruits are ideally anonymous, or rather impersonal. I must admit that the instructions provoked various reactions in me: from ideal recognition, through astonishment, to intellectual irritation, caused by the audacity of apodictic claims devoid of any proof. The reading of some instructions also brought laughter, though I suspect that consciousness thereby sought to conceal a fear of the regular vocations of the self. After all, my ethical code compels me to refrain from public judgement on gifts, leaving the freedom to judge to the readers.

I have resolved the question of the right to publish instructions or messages intended for a private purpose in the light of the doctrine of the end of a cultural cycle: it is customary for seals of secrecy to be broken in such periods. I have endeavoured to arrange the instructions, for the sake of greater clarity, into thematic units, to which I have assigned headings in accordance with their contents. I should note that in some cases, the classifications presented are partial or provisional, as the relevant instructions contain multiple thematic elements. With the help of my own modest erudition, and in consultation with specialists, I have been able to identify the sources for citations that follow the phrase: "it is said in our holy books". In order, these sources are as follows:

I.1. - *Chandogya Upanishad*, III, 13,7; Emperor Julian: *Contra Galileos*.

I.4. - Horace: *Carmina*, III, 3, 7-8.

II.1. - Plato: *Timaeus*, 42, b-d.

III.5. - Heidegger: *Introduction to Metaphysics*.

IV.20. - *Vohuspa*, 58-63.

VI.1. - Pindar: *Pyth.*, X, 29.: *Venidadad*, II; *Rig-Veda*, I, 24, 10.; *Taittiriya Samhita*, IV, 3, 11.

In Singidunum, 1985. Dragoš Kalajić

0.I. If you highly value the doctrine of the Solar Order, which you are now learning and embracing in thought and deed, you will never impose it upon others, nor will you demand or expect from others what you demand of yourself, having been brought up in its doctrine.

STELLAR MAGNITUDE

I.1. To the question 'who are your parents?', the correct answer is: 'my parents are the solar tradition'. It is written in our holy books: "The light that shines above us, that shines beyond everything, above the universe, in the highest worlds beyond which there are no higher—that is the same light that radiates in a human being." It is also written that "the sun which we see with our eyes is the image of an intelligible sun which we do not see with our eyes".

I.2. To the question 'who are your great-parents?', the correct answer is: 'My great-parents are the ice and fire of the Big Bang'. Press your thumbs into your eardrums and listen: hear the echo of your pre-birth: the floods and fires of the primordial cosmogonic energy of the Big Bang.

I.3. When asked the question, "Where do you come from, where are you going?" - the correct answer is: "I come from the starry ways and I go to the starry ways". Everywhere and at all times, be aware that you come from afar and that you go far: you come from pre-history and you go towards trans-history.

I.4. It is written in our holy books, of the qualities of a man of the solar tradition: 'and if the whole world were to collapse - he would remain upright, amidst the ruins'. You have no ground - a gaze towards the stellar magnitudes is your anchorage. The unshakability of your being forms part of the foundation for the stability of the stellar order.

I.5. On the paths of the developmental movement of the cosmic being, the form called 'man' is a station that temporarily supports and retains it.

I.6. It strives to separate the intellectual consciousness from the station called 'man' in order to perceive its dual role: the beneficial support and the dangerous obstruction of the cosmic being's developmental movement.

I.7. Always bear in mind that man and life are not ends but mere instruments of the cosmos-creative activity. You were not born merely to live, but you live in order to act. Maintain a sovereign distance towards life, as you would towards any other instrument, striving to master it completely, for otherwise, life will master you.

I.8. This world is one of the arenas of the cosmic Game, and in it you are one of the players. You do not know, nor can you know, all the rules, and so you cannot predict the outcomes of your play; this is called freedom.

I.9. At this station, the supreme task is to leave the station for the direction of the infinity called the 'cosmic Mind'.

I.10. In the ideal projection of the cosmic being's self from you, you are not a member of the order, but the order is a member of you; you are not an individual of the universal community, but that community is an individual of you; you are not a part of the world, but the world is a part of you.

I.11. Without the being that now rests in the station called 'man', the cosmos would not exist; the existence of the cosmos, therefore, the supreme order, depends on this same being. The being is a function of the cosmos and the cosmos is a function of the being; this is the meaning of the teaching that the human Mind and the cosmic Mind are the subjective and objective poles of a single reality.

I.12. In you, all the elements of the universe reside. Why? A feeling of despondency is a sign that you have forgotten that question which possesses the power to invigorate and encourage effectiveness.

I.13. You are the pupil and the cosmic Mind is the supreme teacher. At the highest seat of learning, the most difficult question is: 'Who are you?' The perfect answer is: 'I am You'.

METABIOLGY

II.1. It is written in our holy books that man "the great multitude that has gathered about him, sprung from fire, air and earth, noisy and unreasonable" must "overcome with the mind and attain the form of its original and most perfect state". Thus masterfully charted is the path of the mind's struggle to shape the content of the inferior spheres of the human 'mixture', against psychic, existential and social anarchy – leading to the 'primordial' hometown, towards the 'starry dwellings'.

II.2. In this arena of the cosmic Game, man's unique, upright position is a sign of ideal orientation: a return to the 'starry homelands', through education by the starry chairs. The upright posture is also the most unstable: a sign that the human being, in the cosmic Game, plays for all or nothing.

II.3. Adopt the general teaching that man is what I myself want him to be: let others believe how they descended from apes - you know that the famous ape descended from the degradation of man. Let others tirelessly dig the earth, fruitlessly and pathetically searching for fossil evidence of the theory of man's evolution from apes; you use their genealogy of species for contemplation of the inverted, and therefore correct, meaning: it is a matter of a counter-evolutionary series of species, down to the amoeboid and parasitic, which pedagogically foreshadows the negative future of the being in man, should he forget his mission and lose the direction of excellent development and that return to the 'starry riches'.

II.4. The existence of a multitude of life-forms proves that all homoid forms have failed, and that man is the last, remaining one, the possibility of resistance to degradation and a counter-movement, towards the rehabilitation and restoration of the "original and most perfect state". Know that all perceived and studied genomic transformations are of an expressly degenerative nature: Therefore, free yourself from the last illusions of some spontaneous and progressive 'evolution' of species, and decisively stand up against the current of decay.

II.5. Be mindful that you are the fruit of cosmic forces and the millennial efforts of the deeds and thoughts of many generations: continue the anabasis, carry on the solar tradition.

GUIDELINES FOR CONSCIOUSNESS

III.1. Every form strives to persist in the essence of its role, as determined by the rules of the Game of the Cosmic Mind. The significance of the form called 'man' lies in its unique ability, in this arena, to ask itself questions about the nature of the Mind and the meaning of the Game. The questions you ask yourself about the nature of the cosmic Mind cannot call its existence into doubt, for it is the source, foundation, mover and purpose of all questions. Therefore, recognise the limits of doubt: all doubt is a function of the absolute certainty of the cosmic Mind, which cannot be called into question, because the Mind is the cause of all doubt.

III.2. From the standpoint of the station called 'man', it is not possible to fully comprehend the cosmic Mind because it is infinite and unlimited, whereas all human methods of cognition are finite and limited.

III.3. Motives, symbols or allegories are markers or signposts for cognitive exploration. Distinguish the signifier from the signified. Self-evident 'truths' are of a temporary and limited significance and meaning.

III.4. Do not allow the illusion of the logical perfection of judgements in the mirror of language to deceive your consciousness, for language is but one of the final, weak, and distorted echoes of the echoes of the Big Bang of cosmogenesis.

III.5. Everything that is not original is merely a more or less inferior imitation of originality. Chronological or historical tablets of imitation usually attest to the processes of gradual distortions of originality, down to the very bottom of the unrecognisability of the pattern or negations, which are, by definition, parasitic in nature. Thus, the task is to overcome 'decadence' through a faithful 'second beginning', in accordance with the instructions of our holy books: "For a beginning to be repeated, one must not return oneself backwards to oneself, as to something in the past that is known and to be imitated—but rather one must make that beginning begin more primitively..."

III.6. Unwaveringly resist the current, that is, the changing, waves of a word's meaning. Hold to the shore of the original or most ancient, known meanings of words. The antiquity of a meaning determines its correctness. Know that the perversion of a word's meaning is, in many cases, a deliberate act aimed at destroying its value.

III.7. Pay greater attention to those names than to the definitions of essences. Names are derived from direct experiences of the manifestations of essences, whereas definitions are attempts by the reason to arbitrarily limit that which is, by its nature, unlimited.

III.8. Progress is memory. Therefore, the fundamental task of cognition is to focus consciousness on the self and to spread the light of cognition through the time-space memory, towards the renewal of primordial knowledge. You will know that you have mastered the first part of the path of cognition when you overcome the demon of time-space and its corresponding limitations, when 'past', 'present' and 'future' or 'here' and 'there', you will experience as the simultaneity and omnipresence of yourself.

III.9. Be like a mirror: it can receive all the images of the world, but not one of them clings to it, nor does any one of them condition it. You bear an immense responsibility because you are the creator of all the images of the world perceived by your external or internal gaze. Given the responsibilities thus laid out, it is unnecessary for you to adapt to the world – let the world adapt to you.

III.10. In every set of forms, you will recognise a hierarchical vertical through signs of increasing complexity of structure and function. In the domain of systematic or finite sets of forms, you will recognise the hierarchical vertical through signs of an increase in the diversity and antagonism of their components.

III.11. Do not rely on the criterion of beauty when determining the quality of form, if you have not managed to master all the 'styles'. to perceive as different aspects of the dynamics of manifestation of a single mega-style, which encompasses şudical and extra-şudical creations.

III.12. Contemplate the *yin-yang* symbol as a cosmogram, a general scheme of the cosmic Game: even in the greatest sphere of triumph for chaos or anarchy, a nucleus of the cosmos endures, from which the cycle of cosmic renewal begins. Both principles are essential to the Game: the duality of archy and anarchy.

ETHOS

- IV.1. Think as if you were to die tomorrow - act as if you will never die.
- IV.2. Think and act unconditionally, regardless of the threat of defeat or the promise of victory. There is no victory more worthy than loyalty to oneself in defeat, nor is there a greater defeat than betraying oneself for the sake of victory.
- IV.3. Do not pursue courses of action for gain, nor abandon them for loss: if you are true to yourself, if you are wholly yourself, you can neither gain nor lose anything more.
- IV.4. If everything returns cyclically, as our holy books teach, then strive to perform those deeds that deserve to be renewed in the next cycles; this is the path of freedom of self-determination.
- IV.5. It is better to be a dead lion than a living dog. In the memory of posterity, a virtuous example is more powerful and fruitful than the life that lived it in this arena of the universe.
- IV.6. On the paths of your mission, confront obstacles as means of elevation, abysses as means of transcendence, and absurdities as means of a qualitative transformation of the self. This world is nothing but an arena of a game through which the being is nurtured and tested for higher missions, more difficult tasks.
- IV.7. Do not complain about the difficulty of the mission, for that difficulty is an assessment of your values and abilities.
- IV.8. Suffering, sorrow or fear are different names for your weaknesses. Therefore, do not blame others or anything else for your misfortunes, but rise up to fight against your own weaknesses.
- IV.9. Remove the word 'sin' from your vocabulary, for it has the power to create corresponding feelings of guilt, unworthy of a solar monk. It is an artificial feeling which has been convincingly proven, throughout history, to have ruinous and tragic consequences. Instead of the word 'sin', use the original expression: 'mistake'.
- IV.10. From this cosmic station called 'man', we cannot see the realms beyond the threshold called 'death'. Therefore, any fear of death is unfounded or caused by ignorance. If it is a fear for the body's matter, know that in that domain, no one has ever died, for never has a single particle of matter been destroyed. Like particles of matter, the sparks of the mind are also indestructible and unfading, belonging to our 'invincible sun'.
- IV.11. Do not allow your consciousness to be polluted and demeaned by fears or hopes born of arbitrary assumptions about the nature of death; through your deeds and thoughts, you indirectly condition the nature of death.
- IV.12. By their means, recognise and evaluate ends. Only the means justify the ends.
- IV.13. Test the integrity and steadfastness of your being through restraint amid excess, chastity amid orgies, and brilliance amid darkness. The proper path of self-examination is not the avoidance of temptation, but the sovereignty of the self over all temptations. 'Monastic' withdrawals from the world or physiological 'asceses' are the hallmarks of weakness and cowardice and of this indirect glorification of temptation.
- IV.14. Among the just, it is fitting to wear the insignia and masks of scorn or suspicion, to expose oneself to the enmity of levelling impulses, to stand in places that others fearfully shun, to endure in lost, cursed strongholds; thus you will wear yourself and free yourself from

judgemental, capricious measure of morality, and it will be easier for you to embrace the eternal ethics of stellar magnitudes.

IV.15. Do not dwell on the virtuous thoughts and deeds of the gods, for they are but manifestations of cosmic patterns, a reflection or echoes of the radiance of the cosmic Mind. Aspire to the primordial patterns.

IV.16. Be indifferent to the glory that the judges share. Where the cosmic Mind is, there is your glory.

IV.17. Be honest with yourself, for every lie conceals weaknesses that threaten to obscure the sincerity of the luminous statue of your being.

IV.18. The face is the most immediate and obvious testament of a being, especially the eyes, which are said to be the 'windows of the soul'. The word 'face' derives from 'to make', for the face is the synthetic expression of a collection of thoughts and deeds.

IV.19. Develop within yourself the powers of suppleness and the firmness of being, as if forging an extraordinary sword in the highest workshops of skill. Suppleness alone is yielding, and rigidity alone is brittle. It is essential to possess both qualities: a flexibility that serves strength, preventing fractures – and a strength that serves flexibility, suppressing weaknesses.

IV.20. It is written in our holy books that after the collapse of power (*ragnarok*) "the earth will spring up from the sea a second time, green once more", that "the eagle will be fishing for fish in the mountains" and that we will gather again on our pastures, where we will "in the grass find marvellous golden playing-tiles, which we possessed in primeval times". We will inhabit a structure 'more beautiful than the Sun'. It is a vision of a complete memory, encompassing all time, and not some promise that merely seeks to encourage hope. Hope is a poor, unworthy and dishonourable foundation for thought and action. Therefore, cast all hope from your consciousness and be what you are, despite the despair.

MYSTERY OF LIGHT

VI. The luminous disc is the sacred ground for the contemplation of value. Light is the means of gathering all that was scattered by the Great Bang. Awaken in the night of judgement the light that connects the infinite and the infinitesimal.

V2 The festivals of the spring and winter solstice consist of two periods; the first, in the sign of Capricorn, is dedicated to the 'farewell to the Sun', the 'welcoming of the Sun', and the second, in the sign of separation and solitude, is dedicated to the contemplation of the light symbolised by the ritual greeting to the rising Sun. The 'farewell' and 'welcome' festival is a game, a circle, centred on the idea of the invincible, uneclipsed and immovable sun, the centre of a cosmic empire that opens all paths and connects all roads. Therefore, in the use of the image of the celestial Sun, in the symbolism of supreme light, it is necessary to remove the element of 'movability' and 'changeability'.

SEXTANT FOR THE END OF THE CYCLE

VI.1. It is written in our holy books that the path of return to our earthly ancestral home 'can be discovered neither by sea nor by land'. According to the law of correspondence, the expounded metaphysical teaching also directs our gaze to the physical analogue: perhaps our primordial homeland is inaccessible because

rests beneath the polar ice, once green and fertile? Our holy books contain a multitude of astronomical indications and memories of the polar seat and prime homeland. It is said that "there the stars, The Moon and the Sun rise and set only once a year, and a year is like a single day (and night), and that the constellation 'Great Bear' shines and fades in the day, high above the observatory. Around the observatory of the polar ancestral home circle 'thirty dawns, thirty sisters... in groups of six, advancing together towards the same point'. With the brilliance of that knowledge, he freed himself from the last ties to the 'here and now': be ever and everywhere.

VI.2. In the languages, cosmogonies, myths, customs and psychic structures of Indo-European cultures, traces and monuments of a unity prior to the diaspora, in which fundamental values reside, have been discovered and are being uncovered. The treasuries of Indo-European unity are the fundamental basis of your memory. With the knowledge of fundamental values, dispel the illusions of nationalism. The formula called 'nation' is a patent of the third estate by which the priests of capital and the demons of capitalisation legitimised their supremacy, undermining the organones of value, and provoking arbitrary divisions and conflicts in the service of parasitic and usurious exploitation. Therefore, for us, 'national consciousness' can in no way be the goal, but is, at best, merely a starting point for tensions surrounding an ideal unity, which hierarchically and chronologically transcends and precedes primordially.

VI.3. From the Atlantic to the Urals, the vast spaces of the virtual EU-topia are under the military-economic-cultural occupation of the forces of two systems, whose mutual relations are only apparently antagonistic. They are merely models of a single principle, differing only quantitatively and methodologically, in the sign of the demon of the economy, where the means of life have assumed the authority of the supreme ends of life, subjecting man and society to the finalities of a perverted order of values. A more developed and efficient model of the demon of the economy sustains the existence of the other because it indirectly serves its economic ends.-competitive virtualities of certain areas of the world, condemned to primary and secondary activities and an inferior position in the world economic order - to preparing the ground for usurious exploitation. The semblance of antithesis is also multifunctional: from providing an alibi for the hyper-production of absurdity (the proliferation of classical, nuclear and 'star' weaponry) - to the closing of the horizon of possibility for establishing a credible, meta-economic alternative. The personal task of each monk is to keep their resistance at a reliable distance from apparent antitheses, thus in a position of absolute non-alignment.

VI.4. The historical experience of the illusion of the antithesis between 'liberal' and 'state capitalism' The historical experience of the phantom of the antithesis between 'liberal' and 'state capitalism' testifies that both models of economy are uniquely effective in the purpose of undermining, destroying or suppressing the fundamental values of European culture and civilisation. The more developed and efficient model is incomparably more successful because its means of negation are subtler and more far-reaching. Paradoxically, the more primitive model, through its brutal restrictions on human freedoms, succeeded in saving the corresponding area of the EU-topia's occupation from the subversive actions of the pseudo-culture of the more developed model, whereas the practice of raw force and vulgar indoctrination has provoked, and continues to provoke, the opposite effects, indirectly encouraging positive resistance and awakening a self-awareness of the value of specific heritages, which in many environments are developing towards trans-national perspectives, in the sign of European recognition and unification.

VI.5. We live in conditions of planetary domination by a usurious and poisonous civilisation whose nature is distinctly parasitic or vampiric, and whose official culture and pseudo-culture are predominantly algolagnistic, that is, of a sadomasochistic character. The definition presented is the most concise conclusion of our investigation into the meaning of the 'signs of the times', that is, the signs of the end of a cycle marked by the dominance of a third-age culture. It is not a matter of the end of the world, but the end of the illusions of one of a series of worlds in this arena of the universe. Under the circumstances outlined

It is advisable to apply the principle known as 'riding the tiger': that is, not to oppose the force of the element in vain, but rather to 'ride it' and await its exhaustion. It is necessary to create 'parallel' spaces, to raise citadels of a credible alternative which are virtual centres of crystallisation for a new, utopian culture. Therefore, the recommendation is this: no 'contact' with the enemy, no conflict or dialogue, polemic or compromise—but rather the isolated effectiveness of resistance and the preparation for the renewal of life's values and joys.

VI.6. This world is not our building site because it has more need for gravediggers than for builders. When designing a structure 'more beautiful than the Sun', one must ensure it fulfils three functions simultaneously: a funfair, a stadium and a cathedral.

VI.7. Under the blows of adversity, when you are overcome by anxiety and despondency, a feeling of hopelessness and loneliness – turn your gaze to the stellar cathedrals that inspire us with lessons of sovereign serenity and sidereal serenity. There is our home.

THE SACRED MARRIAGE

VII.1. Marriage is a sacred institution, a virtue of our principle that recognises no boundaries between the sacred and the profane spheres, and which enjoins the task of sacralising all essential forms and domains of human activity.

VII.2. Marriage is an eminently metaphysical enterprise because it opposes the processes of the physical sphere which tend towards promiscuity, the suppression of qualitative differences and levelling, and, in the final consequence, 'thermal death' of the second law of thermodynamics. In its ideal determination and orientation, marriage is an expression of the heroic decision of the being for uniqueness, for quality despite quantity, for form despite amorphity. No one forces you to enter into marriage and assume the corresponding, heroic duties and responsibilities; Therefore, when breaking a marriage, do not blame the institution, but rather your own weakness, your inability to fulfil metaphysical ends.

VII.3. Marriage is one of the forms of fidelity to fundamental values. The discipline of marital fidelity is not performed in accordance with some fickle moral customs, nor towards the spouse, but before the very being of the one who is faithful. It is a matter of faithfulness to one's own decision, not to the dark solar principle of the worldly element.

VII.4. Marriage is the basic cell of the judicial community and a preliminary test of your capabilities and powers. If you are not able to raise the fortress of the family high above the waves of anarchy and the storms of transience and change - how will you be able to raise the citadel of the crystallisation of energies and values of the wider sphere of the sud community?

DRAGOŠ KALAJIĆ

METROPOLIS

According to the rule of historical experience, the end of great civilisations is marked by the sudden growth of metropolises to critical limits of overcrowding and promiscuity, after which sudden decadence, collapse and disappearance of these 'stone colossi' ensue. under the sands of time and oblivion. Karl Marx would have agreed with Spengler that world history is the history of the city. We believe that the role which Marx saw in the institution of the city as a decisive factor in the development of productive relations has unjustifiably remained unnoticed. Hence, even in the basic Marxist analyses of the new forms of capitalism, an understanding of the importance of the city's function for the development and/or collapse of these forms was omitted. Regarding the importance of the city, Marx was very clear and concise:

"The history of ancient classical antiquity is the history of the city, but a city founded on landed property and agriculture; Asiatic history is a kind of undifferentiated unity of city and country; The Germanic period of the Middle Ages begins with the village as the seat of history, and its later development is marked by the conflict between the town and the village; modern history is the urbanisation of the village, and not, as in the ancient world, the ruralisation of the village."

Spengler sees the beginning of the fall of all great civilisations in abandoned provincial towns, and the end in the metropolises which are also the immediate causes of the process of involution. Metropolises 'reduce the rest of the world to mere provinces, whose task is to feed the metropolises'. In other words, metropolises are a kind of colossal parasites that grow by draining all the vital energies of civilisation. The fall of the metropolises is a sign of the exhaustion of these energies. In the end, the wretched remnants of the population 'live among the stone masses no differently from the humanity of the Stone Age.'

Therefore, the appearance of metropolises on the horizon of history is not only a sign, but also the fundamental material cause of the end of civilisations. The preceding thought is confirmed by the fact that almost all the metropolises in human history have collapsed, not under the blows of external enemies, but under the blows of their own suicidal processes of decay and the forces of chaos, inherent to the development of those of the 'stone colossi' of hubris. Mircea Eliade points to the example of the urban civilisation of India, with metropolises whose size and luxury are worthy of modern metropolises; that civilisation was already in agony even before the arrival of the Vedic conquerors who delivered "seulement le coup de grâce". On the other side of the planet, and at another time of conquest, many cities of the pre-Columbian civilisations were empty and deserted, even before the arrival of Cortés and his conquistadores. At the end of its empire, Puma had settled more than three million souls of an international crowd. Fearing a barbarian invasion, the last emperors built cyclopean walls around Puma. In vain. In vain, for no one attacked those walls which to this day have retained their integrity, bearing witness to a great delusion, for Tenochtitlan was its own greatest enemy. As early as the fifth century AD, the Pima settled ten thousand souls who truly lived a 'stone age' life, and all the way to the modern era this 'holy city' had no more than a hundred thousand souls, wretched shadows of ancient glory.

However, we cannot accept the pathological attitude of the urban towards the rural, of the metropolis towards the province, as the sole cause of the breakdown of civilisation. We are inclined to regard as an exceptionally significant symptom that 'mixing of languages' spoken of in the biblical legend, as the cause of the fall of Babylon. In this 'mixing' and promiscuity, the original ethnic and ethical energy which gives firmness to the foundations of every institution is lost, or the internal differentiation which is

the fundamental condition of life for every complex organism. 'The mixing of languages', as a cause of the downfall of an urban complex, is simply another name for the second law of thermodynamics, the law of 'thermal death'. resulting from the equalisation of the temperature of all the molecules of a given physical system. Metropolises are micro-models of the realisation of that cosmic tension spoken of by Gibbs's theory, the tension towards the greatest probability of the universe, that is, towards chaos. And it is no coincidence that the decline of ancient and modern metropolises is marked by 'chaos' and a general feeling of threat to mere physical existence.

The preceding exposition has only hinted at some of the benchmarks between which the rise and fall of modern metropolises should be observed, as both a sign and a cause of the final period of collapse of modern culture and civilisation. At the beginning of that period, Hermann Broch observes: "Since the time of the fall of the Roman Empire, it had seemed that metropolises had vanished forever, but they are now rising again." At the end of that period, today, the population of large metropolises such as New York or Paris is already beginning to abandon these spaces of chaos and danger. In 'The City in History', Lewis Mumford states that the modern citizen lives in "an environment which is destroying him at every moment. Not even the poorest savage of the Stone Age lived in such wretched and dispiriting hordes."

The syndromes of decay in modern metropolises are analogous to phenomena in ancient metropolises. Thus, Juvenal testifies to life in Rome at the end of the first century AD with these words: "It is a godsend to live where there are no fires, threats, or night terrors. I would be foolish and careless if I were to go out for dinner at night without first having signed my will." Such a confession could be signed by any inhabitant of modern metropolises, such as New York, about whom Donald Klopfer testifies in these words:

"The joy has vanished. Life has become gloomy, sometimes even tragic. Every day I walk to the office, but what was once a pleasant stroll has now become a veritable battlefield. Long ago, I used to enjoy walking with my wife along Fifth Avenue to the park after dinner. From time to time, we try to revive the old habit, but we soon scurry back home, terrified of the dark creatures we see about. New York was always a dangerous city, but only at night and in the distant, notorious neighbourhoods. Today, it is dangerous everywhere. Furthermore, the everyday problems, both small and large, grow every day; Smog, rudeness, air pollution." An even worse opinion of New York is held by the administration of the metropolis itself, which once issued a guidebook for tourists with the following title: 'Welcome to the City of Fear. A Survival Guide.' The basic advice: under no circumstances go out after six in the evening and do not walk about.

As early as the 1930s, Ferdinand Céline testified to the horrors of the other metropolis, which is called Paris: "The most unhealthy city in the world, the most stifling, the most cramped, the most suffocating, the most wretched, incorrigible – that is Paris on its shameful hills. It is a cul-de-sac enclosed in a cloaca, which simmers with carrion, with millions of privies, with waterfalls of effluvia and burning paraffin, it is a game of tremors, a physiological catastrophe, preserved, full of enthusiasm... What is necessary there is certainly not 'urbanism'! What is needed there is the total end of 'urbanism'. The peripheries should not be redeveloped; they should be excavated, destroyed. The periphery is a belt of infection; it protects and preserves all the shudders of the city. Sozial! Sozial! It's easy to say! But above all Sozial!, it is a question of clean air and blood cells." But the history of disgust towards this metropolis is longer: more precisely, it dates back to the Middle Ages when Saint Bernard saw in Paris 'a new Babylon', and Pierre de Celui 'a network of vices, a trap of evil'. Yet, in the same era, according to Jacques Le Goff, Paris was for secular intellectuals 'a paradise on earth, the rose of the world, the balm of the universe.'

Despite the obviousness of the rapid deterioration of the quality of life in modern metropolises-некропола, despite all their chaos and horror, decay and decomposition, those steel, steel and concrete colossuses that guard the 'enthusiasm of the game of thrones' and 'physiological

'catastrophes' – they also have their believers, devoted to the death. First and foremost, this is precisely the majority of the metropolis's population, who strive to survive in it at any cost. It is an international crowd, like that of Babylon, a lonely mass of unstable and feeble-minded creatures, without roots or tradition. The degenerate descendants of those peasants and homeless ones whom compulsion, industrialisation, usury and taxes have driven from the villages to the proletariat's sleep-towns. That mass of modern Western metropolises is so perverted and permanently poisoned by the urban way of life that it is also incapacitated for any other, more favourable alternative of life. That mass of parasites and mercenaries, cast upon the land or into the wilderness, would not survive a single day by the labour of their muscles and minds: for them, the city is a terrible, but the only alternative. Then, the believers in the metropolis are also its 'elites', who sadomasochistically enjoy the stench of this promiscuity and hybridity, beaming with that Zolaesque 'joy in stinking'. The architects of this elite. Like Paolo Coleri, they dream of even more densely packed metropolises, where fifteen million people will live in one hundred and twenty square kilometres of space. Paolo Coleri openly admits that the inspirational ideal of his utopia is a termite life: 'By their nature, humans are prone to lamentations. But I am an optimist. Sooner or later, people will learn to live like bees in a hive or ants in an anthill.'" Coleridge probably never heard of the poet John Donne, because he belongs to that past which American radicals-chic forbid in the name of the 'new'; However, it only confirms the second part of Donne's famous proposition: 'Be above the man, for you will otherwise be less than the ant.'

On the other side of the Atlantic, the actions and projects of the British group of architects 'Archigram's aim is to demolish the last remnants of the rural and patriarchal world, into which they introduce 'Trojan horses', namely mobile circuses – symbols of the metropolis. The ideal metropolis for these fanatics of artificial, urban life is Las Vegas: 'Las Vegas shows how a wonderful environment can be created with the simple use of electricity. Lights combined with film projections can transform any desert into a city.'" In this case, the 'desert' is the rural landscape; the inversion of the term's meaning is highly symptomatic of the inversion of values in the urban *forma mentis*.

These indications of regional differences in attitude towards the institution of the city or metropolis lead us to the fundamental principle of any more comprehensive consideration of the history of the urbis. Namely, from our perspective, we perceive two fundamental types of relationship towards the city or metropolis as a living environment. The first type of relationship is negative, the second is positive; the first corresponds to the Uranic, patriarchal, or Indo-European tradition, and the second to the Chthonic, matriarchal tradition of the southern Eurasian continent and the Mediterranean. It is very strange that no one has so far noticed these differences in the types of relationships and their basis in the corresponding types of cultures or civilisations; Also, it is very strange that the obviousness of the locations of all ancient metropolises has not been noticed, precisely in the regions of chthonic and matriarchal civilisations.

The essence of the positive attitude towards the city or metropolis, in the sign of general promiscuity, is explained by chthonic religiosity and the matriarchal structure of social life. On the other hand, the aversion and disgust that the Uranian and patriarchal man feels towards the city or metropolis are expressions of his solar religiosity, the need for solitude and independence of life on one's own 'estate', in nature, where the solidity of the community rests on the energy of the tradition of the genius and the spiritual solidarity of free men. Whenever in history the elemental force of the Uranic man breaks forth, it also shows hostility towards the city. Thus the hero of the Vedic epic, the god Indra, is also marked as a 'destroyer of cities' (parandara) who left behind the ruins of hundreds of Dravidian cities. The enemies of the Vedic heroes are designated as *dasa*, as the wealthy inhabitants of cities, who live in ignorance, depravity and misery of the 'consumerist

society", devoted to the cult of the penis. On the other side of the continent of Uranian virile spirituality, Plato limits the number of inhabitants of his city-state to the range of a single judicial voice, and the Germans refuse to live in the cities they have conquered, settling in the surrounding area, much like the Roman patricians who were only brought to Rome by state duty. According to Tacitus, this Uranian man even saw in the temples themselves 'prisons of the gods'.

The entire history of European cities is marked by the struggle between the uranic (solar) and chthonic principles, where the former imposed order on the city, whilst the latter brought disorder and chaos. The chaos of the modern metropolis is a sign of the victory of the true chthonic institution of the city, and so Lewis Mumford was perhaps not even aware of the depth of his perception when he speaks of the 'maternal character of the urban environment'. Yet, not the least of history's paradoxes is the fact that this struggle of the uranic principle – to impose upon the city the structures of its order – in fact sustained the life of the city, even though these same structures are contrary to its chthonic 'nature', which strives towards chaos as its ideal principle. The monstrous expansion and chaoticisation of the content of modern metropolises show that this striving has triumphed, demolishing all obstacles of order and liberating its true 'nature'. Ironically, this liberation of the city's inner potentials leads, through the metropolis, to its own negation, agony and death.

It is clear that the agony of modern metropolises must also be seen as an expression of the pathological development of the system of usury and the monopoly of pseudo-capital, but this cause also enters the context of chthonic culture and civilisation as a fundamental element of the structures of its social life. However, the costs of maintaining even the most basic living conditions in modern metropolises far exceed the financial resources of their administrations, which become over-indebted, left at the mercy of the banking system. For the usurious banking system, modern metropolises are an exceptionally favourable business, as their chronic poverty forces them to accept loans even on the most unfavourable terms, and at the highest interest rates; Furthermore, this usurious system is always certain to collect all debts and interest from metropolises which are saved from bankruptcy by their state administrations, who believe in the illusion that the prestige of the state depends on the prestige of the metropolis. Thus, on this plane of financial dealings, the phenomenon to which Spengler drew attention is also noticeable: the metropolises parasitically drain the resources of the provinces, entire states. In New York alone, alongside the metaphorical parasites, more than a million and a half unemployed people live today, their existence secured by social assistance. To deny them that assistance is to create a million and a half rebels who would bring about the downfall of the metropolis.

Dragon Kalajić

A draft response of the new Serbian politics to geopolitical challenges

- Speech at the Founding Assembly of the Serbian
People's Movement Svetozar Miletić in Novi Sad on 27
June 2001 -

Thanking the founders of the Serbian National Movement for the extremely difficult task entrusted to us, We must point out that, due to the nature of this gathering and the time constraints, we will only set out the basic outlines of the response. We shall dedicate our presentation to a concise outline of the geopolitical position of the Serbian people and the challenges it faces, and to proposing basic guidelines for defensive and regenerative responses.

We live in a time of great global, a great global, material and spiritual war in which—as the Celtic poet [Joan Dan long ago observed—it is decided whether man will become something more than human or less than an ant. The French admiral and military historian Paul Kastéx observed that in this age-old and millennial war, the struggle is for the supremacy or survival of a maritime-terrestrial power: Athens against Sparta, Carthage against Rome, once Great Britain and today the United States of America against Europe.

Pech is about a war that has been waged from time to time, but has for the most part remained undeclared, a war which the Atlantic Leviathan has waged against Europe, especially Germany and Russia, using all means, from the divide and conquer policy to the military interventions of the Atlantic Alliance.

That war has been going on for almost one hundred and fifty years, beginning with the Crimean War. On the Eurasian theatre of that war, the Serbian nation occupies a central position. Through Serbian territories run the main or necessary, riverine and overland transport routes that potentially or actually connect the North and Black Seas, Central Europe and the European Southeast, and the Middle East, Europe and Central Asia, respectively its Caucasian-Caspian zone. This major geopolitical fact has fundamentally determined, determines and will determine the destiny of our people, requiring constant combat readiness and extraordinary moral, intellectual and material strength to defend the freedom, sovereignty and integrity of our state.

For centuries, we have been the first line of defence for idealistic and Christian Europe, and we must remain so if we are to be faithful to our Serbian, and therefore European, identity. Such a choice determines all other choices on the battlefields of war, starting with those in the domain of foreign policy, which must operate along four dimensions. Our state has a stake in Central European, Balkan and Mediterranean space, and its fourth, main and vertical dimension is constituted by the ethnic, religious and historical bonds of solidarity with the Slavic and Orthodox peoples, first and foremost with Russia.

It is beneath the dignity and interests of our state for its movement towards the European Union to remain as it is today: beggarly, passive and unconditional. On the construction site of the European Union, it has not yet been decided whether it will be merely a transitional stage in the dismantling of European states and the dissolving of European nations, under the management of the Atlantic Leviathan, into a 'new world order' - or a powerful, sovereign alliance of European states and nations for the benefit of Europeans and the world. Our

Effectiveness must be directed towards an alliance with those political and economic forces who are on the building site of the European Union, fighting for the defence and development of Europe from Peekaboo to Vladivostok. It must be emphasised that in the modern world, where some national corporations and organisations possess greater power and influence than many large states - the lines of conflict of interest are not aligned with state borders but run transversely through their capitals and even centres of power. Hence, this is not so much about seeking allies among states, but rather among actual or potential political and economic powers.

Given the crucial importance of Russia's renewal for the liberation of Western Europe from the occupying shadow of the Atlantic Leviathan, A key contribution of our policy will be achieved if it simultaneously advocates an alliance with Russia and Belarus, which are recommended to us not only for ethnic, spiritual and historical reasons, but also for economic ones.

In the Balkan dimension, the task of this foreign policy is to create a Balkan, independent zone of co-prosperity, at a reliable distance from Turkey, which the Atlantic Leviathan is exploiting, seeking to re-impose its hegemony over the Balkans as the shortest route to entry into the European Union, for the purpose of destroying the demographic, cultural and religious fabric of Europe. Our state must make particularly determined efforts to forge strong political and economic ties with the Islamic world of the Mediterranean, and in particular with genuine sovereign states such as Iran, Iraq and Libya.

The foreign policy pursued requires corresponding undertakings in the fields of culture, education and the economy. As early as 1942, Nicholas Spykman, the leading geopolitical mind of Washington policy, pointed out that Europe's world pre-eminence and supremacy rested on its 'grey matter', namely, its classical, vertical system of education. This is why, since 1945, the enemies of Europeans have been waging a war against such a system, the most suitable for educating a free-thinking, fully developed and unconditional personality. The task of our politics is to reject all that ensnares man in the straitjacket of a subhuman destiny and to fully restore and develop the classical European system of upbringing and education. On a positive note, we must reject the rubbish of the American subculture of dehumanisation and bestialisation of the lower self, which has been raining down from the electronic sky upon all Europeans for decades.

In the domain of economics, it is necessary to make a Copernican revolution with respect to the prevailing process which imposes upon us a foreign, Anglo-Saxon system of liberal capitalism, in its original, savage and colonial form. One only has to look around to see that this system has destroyed the national economies of all Eastern European countries and stolen from the peoples not only their economic and natural wealth but also their future, turning them into slaves to the worst and most usurious exploitation. It is late, but not too late, for our economic policy to be based on the principles of the real-historical school of economics, which privileges the needs of the community over the self-interest of individuals. In other words, the very history of the global economic arena teaches us that this school has regularly, and continues to, triumph over liberal capitalism, sparking a series of renaissances, from Germany to Japan and China. According to the astute observation of Friedrich List, one of the founding fathers of the school in question—and whose principles are akin to the Slavic and Orthodox ideals of social justice- a nation's wealth consists not so much of material possessions but of the power to create wealth.

One does not need great foresight to see where our greatest opportunities for the rapid creation of wealth and the great mobilisation of all available creative forces lie: that is the sphere of agriculture and construction, from creating a cyclical system for the production of healthy food

to major public works on the construction of transport networks and infrastructure.

To awaken and activate this power of creating wealth, foreign credits, which bring profit only to the one who provides them, are neither necessary nor essential. It is necessary to dispel the illusion of money as some kind of tangible good: money is merely a pure convention that has no intrinsic value in itself and which, as a form of formal agreement, serves to encourage the exchange of goods and production. Internal money or its surrogates are perfectly adequate if there is a capable, competent government administration in which economic agents and the people have confidence. It is much easier and cheaper to create such a government and such trust than to continue to fall into a debt abyss.

Today we live under the blows of an anti-popular and anti-European, treacherous policy in the service of Europe's age-old enemies who aim to deprive us not only of the power to create wealth but also of our country, of our state, our future. That enemy makes no secret of its intentions and strategic goals. For example, as early as 1992, the US Secretary of State, James Baker, stated in the pages of the New York Times (of 18 April) that Yugoslavia should be reduced to the size of Serbia before the Balkan Wars, adding that measures would be taken against it on the model of the 'war coalition in the Gulf War'. On 24 May of the previous year, 1991, the same spokesman for the forces of globalism stated in Lisbon that the creation of new, 'independent states' should be promoted in Eastern Europe and: "What we want to achieve are independent states, not only of Russia but also in Russia, not only of Moscow and St. Petersburg, but also of the Urals, Siberia, and the Far East."

It does not require great intelligence to perceive why the enemies of the Christian state have fragmented it into a series of ever smaller, weaker, and more pliable statelets. Thus the enemy would more easily conquer the entire object of its insatiable and predatory greed and of its subversive, anti-European and anti-Christian hatred. And of such, vassal-like intentions, the US Secretary of State informed us almost openly in the official view on Eastern Europe, of 16 December 1991: "The role of the USA is to bring to those countries a democracy of which they know little and to lead by utilising the rich human and material resources of those vast countries for the cause of freedom instead of totalitarianism, for the immense strengthening of the worthlessness, prosperity and freedom of the USA and the world'.

It is superfluous to point out that in the aforementioned statement, the intention, the final bond and the word serve only as a rhetorical flourish, without any real substance, because that force is directed precisely at the entire world to conquer and desolate it.

One thing is certain: anyone who thinks that some sort of arrangement, some compromise of interests, can be made with such an enemy is profoundly and fatally mistaken. Simply put, the vital interest of that greatest parasite in the history of mankind is to take everything – and the rest. The time is long overdue to draw lessons from our nation's terrible historical experiences in the 20th century for the one we are entering, so that our political elites learn to think politically, that is to say, to recognise the enemy and his schemes. The first and greatest enemy of our people, as well as of all Europeans, has been and remains the so-called 'historical allies', the Anglo-American power in the service of the god Mammon and his usurers.

It is obvious that this enemy will not stop in its endeavour to tear our country to pieces, using the various separatisms that it incites and feeds, from Albanian and Muslim to Hungarian and that which is led by his Serbian or pseudo-Serbian 'useful idiots' in Vojvodina. My predecessor in this post, the academician Ekmečić, is right when he says that those who today advocate for

regionalisation of Serbia do not know what that means. They naively imagine that regionalisation will curb separatism. On the contrary, the regionalisation of Serbia leads to the gradual dismantling of our state.

A regionalised Germany is not a suitable model for us because we do not possess the other essential elements for successfully emulating such a model: We do not have the ethnic homogeneity of Germany, nor the strong, highly developed and deeply ingrained centripetal nationalism of the Germans. In other respects, their regions rest on historical foundations, on the corresponding states, principalities and margraviates which nationalism unified, whereas in our case, regionalisation would cut into the living body of Serbia, aborting centrifugal movements, and separatisms, even where they never existed, particularly in conditions of a great and all-pervasive crisis, which compels the weaker judicial materials to behave like mice in the face of a shipwreck. We possess a sad, historical example of a regionally fragmented Serbia: This was Serbia under Ottoman occupation, divided into sanjaks, where almost every Turkish commissioner, the knez-poslušnik, thought selfishly only of himself and his own, and not for the benefit of all Serbs.

We would not wish this principled condemnation of every regionalisation project to be taken here as a defence of some kind of Belgrade centralism. On the contrary, it is essential to decentralise state administration in accordance with geopolitical, geo-economic and geocultural forces. In conditions of extraordinary hostility, we need to have not one, but dozens of capitals, like a multi-headed hydra. Thus, for example, the general staff could be established in Niš and the Ministry of Defence in Subotica. The Patriarchate should be moved from Belgrade to Peć, the ministries of education and culture and agriculture to Novi Sad, while the Ministry of Foreign Affairs should, of course, remain in Belgrade.

It is late, but not too late for a counter-movement, against the tide of the nation's and state's decline. For such a counter-movement, the mobilisation of all available forces is essential, first towards conciliarity and then towards a regenerative effectiveness. It is necessary to unite all available forces for the defence of the nation and the state, above all political divisions and differences, from political organisations and movements to trade unions and professional associations, as well as cultural societies and interest groups. It would be natural and necessary for the largest parliamentary parties of a patriotic persuasion to take on the main task of organising this movement. Unfortunately, they are not yet up to the challenge and their leaders too often seem lost in space and time, not only intellectually but also morally and psychologically unfit even for average jobs, senile-infantile, obsessed with their own media images. This only confirms the long-held observations of foreign observers that the Serbs are a nation of nobles, while their intellectual elites are made of the worst judicial material. It is precisely for this reason that the movement being founded today can be a sign of the beginning of a great change, the emergence of a credible elite onto the political stage.

If political organisations do not rise to their duties and tasks, then movements like this will have to be formed very quickly and move at a swift pace towards the centre of the political stage to take responsibility for addressing the vital needs of our people and our state.

DRAGOŠ KALAJIĆ

AFTER THE BREAKDOWN OF ILLUSIONS

*Headings from the work:
European Ideology: 'Hukola Pasha', 2004.*

Where should one direct the gaze of expectation for the appearance of a genuine authority? The force of inertia directs such a gaze towards the remains or ruins of that institution from which *auctoritas* was first proclaimed in the political history of Europe. The subject is the senate. For such an institution to be fully opened to the emergence of a genuine authority, it is also necessary that it be completely renewed, which requires an extraordinary recognition of that virtue and an equally exceptional strength to open its way to a fitting place. What today survives on the political scene of Europe under the name of a senate is, in the best cases, merely a kind of higher chamber for the verification and correction of the decisions of the lower house of a multi-party, representative democracy, although even here the senators are *de facto* elected by the same parties, representing the corresponding interests, which are increasingly divorced from the electoral base.

As an element at the top of the tripartite structure of the Euro-Atlantic community, its authority for its political appearance and effectiveness demands its correction, or rather renewal. In the immediate outlook, however, there are no signs of preparations for such a great correction, except for those that announce it indirectly; that is to say, except for the symptoms of the breakdown and end of a civilisational cycle. Ortega y Gasset's observation that '*money rules only when there is no other ruling principle*' this can be supplemented by the insight that where money rules, no opposing principle is even permitted to exist publicly, let alone to prevail peacefully. It is to Ortega and Gasset, then, that we owe an inspiring lesson from historical experience on the recovery of authority, thanks to the collapse of oligarchic and anti-patriotic illusions: „*When collective feeling reaches my consciousness, it usually heralds a new epoch. The pain and shame of the collapse of oligarchic and anti-patriotic illusions are being transformed into the masses of the new state by a modesty that turns away from all its anti-monarchical illusions and delusions. The pressure of the boiling point of the atmosphere is taken into account. The necessity of a special intervention in the social sphere is acknowledged. In my view, the primary cyclical process is intertwined with and envelops the other. A beginning is made in which a new apocrypha is formed.*” (Ortega y Gasset, 1921.)

Where today does this new aristocracy stand, the natural bearer of a renewal of legitimate authority? If we place this question in the perspective of witnessing the agony of a world, namely the Western cycle of civilisation, we must conclude that the answer must be sought precisely within the European circle, among the ruins. Until now, the European spirit has always known that to the challenges of crises, decadence and collapse, it must respond with new ideas capable of renewing and rebirthing the life of Europe. On the other hand, in other cultural and civilisational circles, for centuries there have been, as there are today, no signs of the emergence, or even the preparation, of any self-contained value alternative to the processes of Westernisation. Although, according to Samuel Huntington's observation, the shadow cast by Western civilisation over the world is constantly diminishing, as is its share in world production (Huntington, 1996). – which from a corresponding standpoint is an essential indicator of power – the other cultural-civilisational circles are characterised, in the best-case scenarios, only by defensive processes, and the assimilation and adaptation of their own, weakened traditions and customs to Western models and norms.

One thing is certain: the restoration of authority can only be expected from that kind of man who is capable of standing upright amidst the ruins, unconditioned by the processes of decay. Pech is about the literal realisation of a metaphor of the heroic man, which Horace (Odes, III, 3) bequeathed to our thoughts and dreams: "*If broken by the supreme power – he is not to be measured among the ruins.*"

Such men are certainly not among the masses of supporters, functionaries and media of the punitive, usurious and poisonous civilisation of the West, which represents a complete reversal of all the essential principles of life and worldview, the virtues and values of the Euro-Aryan and European man. This is a judicial material marked by irreparable moral and/or intellectual weaknesses, from which it is impossible to form a new aristocracy and the bearers of authority. Pech is about the half-formed man of modern Western civilisation, who is in fact the very opposite of the wholeness that characterised the exemplary members of the councils of elders throughout the Indo-Aryan world, from the Roman senators to the Aryan samnyasins.

The basis for the renewal of authority cannot be found even where the cathedras of the official sciences of Western modern civilisation rise, because its fundamental and binding worldview, under the sign of the reign of quantity (Guenon, 1945.), also halves man, depriving science and any corresponding cognition and efficacy of the qualitative, and therefore essential, dimensions of things and phenomena.

The lack of a limited nature and the interconnection of knowledge and scientific disciplines – which in the ancient world ideally centred on their philosophical origin, centre and leadership – testifies to the end of a centuries-long process of disintegration.

It is certain that even what remains of the discipline called philosophy, or which so calls itself – most often entirely without foundation – cannot assume and restore the role it played in its Hellenic youth: the only available alternative to the masturbatory and essentially suicidal, yet universally imposed and widespread, direction of analytic philosophy and other metastases of neo-positivism (Paci, 1965.) is Heidegger's pointing to the need for a renewal of the knowledge of innocence and self-questioning before the world, with the help of etymology and poetry and a forest-dwelling renegade stance from Western civilisation, with the mere hope that in the face of the onslaught of the unleashed forces of nihilism, "*only a god can save us*". (Heidegger, 1980.)

Following the logic of antitheses, the second beginning of European thought should be expected from those places where there exists the most vivid awareness of the nature of nihilism and a will to regenerate. One of such, most prominent places on the map of European thought is marked by thinkers – from Heidegger to Jünger and Spengler – who were able to marry and creatively develop Heidegger's first lessons on nihilism and Goethe's mediations on traditional doctrines of nature. They have also provided many inspired and inspiring examples of the fruitfulness of the epistemic turn towards the qualitative dimensions of the objects of knowledge. This is a matter of signs or portents of the renewal of a holistic worldview, in accordance with the ideal of wholeness that characterises the authentic Euro-Aryan and European epistemological impulse. The fundamental stronghold of these endeavours, in opposition to the currents of anarchy, lies not in poetry, nor in philosophy *in the strict sense*, nor in the social or natural sciences, but in the space between them, at the intersection of their perspectives, through mutual influence. Therefore, the finest fruits of such a worldview are characterised by the interplay of the poetic inspiration of the mind, the philosophical wakefulness of reason, and scientific knowledge. This nexus most penetratingly illuminates its subjects with flashes of intuition through optics similar to those forged for physiognomic, characterological, and iconological research. The exclusion of such optics from the world of official science recommends them well for the horizons of the future, on the other side of the collapse of Western civilisation, in which they have

a significant share and the weaknesses of the corresponding sciences.

In the political domain, following the logic of dualism, the restoration of wholeness as the basis for the exercise of true authority can be expected where political thought and effectiveness strive for the ultimate overcoming of the process of disintegration, that is, towards the restoration of unity. It is precisely the ultimate outcomes of the process of disintegration that considerably facilitate this restoration, where the very definitions of social and ideological particularities and oppositions – beginning with the most fundamental, in the sign of the opposition between left and right – lose all firm foothold and principle, meaning and significance. The gradual weakening of these principles, the collapse of meaning and the erosion of significance of the ideological categories of left and right in the processes of globalist nihilism, removes great obstacles to the counter-movement. Under the blows of the latest and greatest avatar of the demon of economics, called globalisation, former class and ideological hostilities lose all significance because all parts or strata of society are threatened, which allows for the emergence of that kind of solidarity which is inherent to a genuine community, that is, a nation. If it is faithful to the ideal of wholeness, such a counter-movement must realise it by suppressing any possibility of civil war between the left and the right, by raising its fulcrum far above the arena of division and enmity, by setting in motion synergistic forces, by gathering together what is scattered.

It is also necessary to highlight a particular value of the conditions imposed upon man by Western civilisation. In the existential domain, the immediate experience of the forces of nihilism and perversity, gained in places of resistance is a precious and even necessary means for the forging of a new aristocracy, just as the old was born on battlefields, through the transformative overcoming of all the weaknesses inherent to the human element. It is perhaps superfluous to point out that the trials inherent to the peacetime conditions of life under the aegis of Western civilisation today are immeasurably greater than those of the Middle Ages, and that the tests which the new aristocracy must pass are considerably more difficult, and the stakes are higher.

IMF CALLS FOR SUICIDE

Dragan KALAJK

What has Dr Dragan Avramović, from his position as governor of the National Bank, achieved with the complete disregard for these ideas, with his destructive and unpatriotic policies and with the sanctions imposed on us, Geas of foreign credits and "structural uirformances" as required by the IMF.

23 November 1996.

Is there any reputable economist in this Yugoslavia who thinks that for the good of its economy it is best, or at least least harmful, to undertake a path of economic development based primarily on its own resources and possibly in place of being flooded with money? foreign Credits and the "structurally adjusted" demands of the International Monetary Fund (IMF)? I put such a question, somewhat naively and well-intentionedly, to a reporter with a domestic perspective on economic thought and practice. He looked at me as if I had sworn at his mother and replied in a tone of relish at his interlocutor's supposed sorrow:

"Among serious economists, there isn't a single one who thinks that a recovery is possible without massive foreign capital investment and the structural adjustments demanded by the IMF."

He listed a dozen first and last names of "serious economists" whose authority is, allegedly, sufficient to recommend the necessity of the "structural adjustments" prescribed by the IMF as a condition for opening credit lines. How 'serious' the aforementioned economists are - at least in the eyes of the writer of these lines - is the fact that until recently they were opponents of "capitalist exploitation of the proletariat" and advocates or preachers of all experiments in real socialism, from a dirigiste economy to the "contractual" and "...today they are equally zealous advocates or preachers of wild, liberal Capitalism and its globalist and mondialist metastases."

Clearly, this is a case of the very serious symptom of intellectual and moral perversion from which the local pseudo-elites chronically suffer. In the domain in question, the writer of these lines has consistently and equally skilfully advocated the view - based on numerous examples from historical experience - that the best, or at least the least harmful, path for the Yugoslav response to the challenges of sanctions and economic crisis is one based on (List's) theory and (the latter) practice of self-defence through the decisive actualisation and development of all potentialities and forms of self-sufficiency, along with the rehabilitation of the regulatory role of the state. The effort put into this worldview of economics provoked only one, but a worthy, response, in the form of a letter from the Office of the Governor of the National Bank of Yugoslavia, dated 20 February 1995:

Dear Mr Kalajh, I was deeply impressed by your article in Dugi of 17 February. I agree with many of your views. I would personally like to thank you for the effort you have put into analysing what I wanted to do. I would like to meet with you regarding your ideas for reviving the economy and would be honoured to invite you." Signed: Dragošlav Avramović.

NO GREEN LIGHT

Of course, I readily accepted the invitation of the Governor of the National Bank of Yugoslavia. In his office, whose windows looked out onto the Boulevard of the Revolution, he greeted me with a broad smile of cordiality, as if we were old acquaintances, even though we had never met before. There was also a boyish wonder in that smile, as if at a beautiful miracle:

What a coincidence! Just today, a Master of Economics who works for us handed me his project on a solution to the problem of grain procurement via bonds. Have a look at it. It's an idea similar to yours, although on a much smaller scale.

I quickly glanced through that project and noticed that it also calls for the same conditions: absolute trust of all essential economic actors in the state and, consequently, the absolute responsibility and professionalism of the state administration, particularly in the domain of tax policy and the fulfilment of its commitments. With regard to the aforementioned conditions, the governor expressed his deep discouragement. He openly outlined a series of internal obstacles to the realisation of the ideas in question: from the lack of a "lifeblood of the economy", from the lack of a 'lifeblood of the economy', i.e. a vibrant and credible banking system, to the 'pool of thieves in power', as he melancholically but accurately described his surroundings.

The first drawback presented, Given a viable and reliable banking system, it can be easily restored for the purpose of launching a production cycle, provided that depositors' confidence is restored, or at least a portion of the embezzled funds is returned. Given that there is a fairly good record of who has looted what and how much from the Serbian people, and where the stolen assets are all located, the relevant authorities could easily and quickly transform the nation's liabilities into assets. However, for such a major operation, what is essential is lacking: the decision and order to return everything that was stolen. For now, we can only speculate on the reasons for the absence of such a decision and order. The lack of a "green light" for the return of the stolen property was, through conversation, explained by Mr Avramović as being due to the detrimental influence of the "pull of thieves". At that crucial point in the conversation, a fundamental moral question presented itself to the writer of these lines: If the man in the position of Governor of the National Bank of Yugoslavia is truly as incompetent as he claims to be, why does he persist in shouldering the immense responsibility of his role?

For reasons that need not be explained, I did not raise the matter aloud. I assumed that my interlocutor was clinging to the governorship, expecting some pleasant miracle to occur. In the light of the aforementioned assessment, I was deeply (though negatively) surprised by his attempt to subordinate not only Yugoslavia's economic but also its foreign policy to the IMF's demands, or to 'structurally adjust' it to them. I am left only to speculate whether this bowing to the demands of the International Monetary Fund was an expression of utter desperation or, rather, the fickleness inherent in the domestic pseudo-elite, the civic 'righteous ones'.

CIB: STOP PROGRESS

However, not even the blackest despair can so cloud the vision of true expertise that it fails to see, here and today, how far removed the promised 'support' from the International Monetary Fund actually is, even under ideal conditions. If this year Yugoslavia were to readily fulfil all the directives and conditions for the rehabilitation of its status with the IMF - the first

The approved credits would be specifically intended exclusively for 'servicing' the debts left over from the previous and failed state. By all accounts, the first 'sound loans' – albeit also narrowly targeted at 'structural adjustment' – are not to be expected until after the year 2000.

To understand the state into which Yugoslavia will fall if it submits to the IMF's dictates, one does not need to have any kind of clairvoyance. It is enough to look around and examine the nearest example, for instance, the Bulgarian one. This is an economy that is far ahead on the path of "structural adjustments", according to IMF recipes, a process known as "transition". By the general admission of Bulgarian experts, the Bulgarian people are on the brink of starvation and are struggling for mere survival. The current left-wing government is failing to curb the process of destroying the Bulgarian economy, which was opened up by the previous pseudo-right-wing government, through naive belief in the goodwill of Western powers and the IMF's recommendations. - implemented all foreign demands and the corresponding "structural adjustments". In fact, all these demands and IMF recommendations were intended to cause catastrophic effects. According to the concise observation of Walden Bello and Shi Kang, set out in their planetary overview of the IMF's misdeeds (Subir l'ajustement structurel, in Les Nouveaux maitres du monde, Le Monde diplomatique edition, Paris, November 1995.) "Structural adjustment is not intended to support the (economic) growth of developing countries, as is claimed, but rather to halt economic progress."

As is customary, for the catastrophic effects of the imposed "structural adjustments", the experts from the IMF and domestic agents, all the "serious economists" and the corresponding media mouthpieces, regularly lay all the blame on the "carelessness", "incompetence" or "incapacity" of the politicians in power. For example, this is how the Mexican bankruptcy was explained, which was "saved" from total collapse by a "credit injection" from IMF funds amounting to fifty billion dollars. It goes without saying that this loan wiped out even the semblance of the Mexican state's sovereignty, reducing it to a mere colony under the guise of NAFTA. The legal authority of Mexico today serves mainly to organise and carry out bloody repressions of uprisings by the starving masses. The fate of Mexico most succinctly illustrates the title of an analysis of the state of its economy, published in the pages of the American economics magazine Fortune on 6 February 1995: "Is It Time to Buy Mexico?"

Incidentally, and at the G7 summit in Setmorice, in Toronto, in January 1995, many, particularly German, economic experts convincingly and even with undisguised irony refuted the theories of the IMF's policy advocates that all the blame for the catastrophic effects "structural adjustments" are the responsibility of the domestic (pseudo)elite. In a dossier on new financial markets (Les marchés financiers émergents) In a dossier on emerging financial markets (Les marchés financiers émergents) published by the Revue d'économie financière (No. 29, 1994), Dominique Nivault demonstrated and proved that IMF experts had long known full well the abyss into which the Mexican economy would fall by following their instructions.

Shifting the Blame onto the Government for Catastrophic Outcomes The "structural adjustments" serve not only to absolve the IMF of all responsibility and to conceal the real, nihilistic aims of that institution, but also to facilitate their realisation. It is a matter of pressure on governments to relinquish the last remaining means of influence over the national economy, so that it is left at the mercy of the IMF.

IS BULGARIA A COLONY?

One of the aims - but not the Final aim - of the Catastrophic effects of the operation called

"Structural adjustment" is the usurpation of state power in the domain of the economy by the IMF. This is the perspective which the IMF is now ultimately imposing on the Bulgarian government, demanding that its body (composed of domestic and foreign experts) take over the management of the Central Bank and Monetary Policy, from the issuance of money and the financing of commercial banks to the state budget. To legalise this usurpation of power and the abolition of a fundamental element of the Bulgarian state's sovereignty, the IMF experts demand that their request be approved by the Bulgarian parliament. Therefore, to secure themselves against all possible future protests or revanchism, the IMF experts are demanding that the Bulgarian government commit suicide and officially hand over a fundamental element of sovereignty to a foreign power.

The Governing Board of the Bulgarian National Bank issued a statement in which, with religious reverence, it said that adopting the IMF's demands would be a "very risky experiment". On that board, the former governor of the Bulgarian National Bank, Emil Kharchev, called the "risky experiment" by its proper name: "It is a false miracle; these are measures that are applied only in colonies."

The devastating effects of implementing the IMF's prescriptions or mandates have left the Bulgarian government with very little, if any, room for manoeuvre for any serious resistance. Inflation has halved savings over the past five months, the average salary is barely seventy marks, and national output has fallen by a further ten per cent this year. After all, one of the aims of the "structural adjustments" is precisely to provoke a catastrophe in which not even the most ingenious government has any alternative to the IMF's ultimatum. This is a state most succinctly expressed by a Serbian proverb from the early 1960s: "A mouse may be a genius, but if it finds itself in a mousetrap, it's finished."

The Formula of New Colonialism

The universal formula for so-called economic progress that the IMF imposes everywhere - regardless of the civilisational, cultural, political and ethnic specifics of the 'patients'. - consists of several elements whose destructiveness is greatly enhanced by their synergy. In chronological order, the first element is usually the demand for liberalisation, that is, of the "free market", to remove or dismantle all state protections for domestic production, from tariff barriers to subsidies for industries and entities vital to the national economy.

Alongside the rhetoric of libertarianism, this element is promoted as an ideal means of encouraging and strengthening domestic production through "healthy competition". In reality, deprived of protection, domestic production is almost invariably destroyed by the aggression of foreign goods, often of inferior quality, whose prices are lower by virtue of sheer quantity. After all, it does not take a great deal of intelligence to predict the outcome of a conflict between domestic producers and foreign, often multinational, companies which possess the corresponding scale of capital to invest in the promotion of their products.

Incidentally, the world's greatest economic powers, such as the USA, Japan and the European Union, have significant protections for their own productive forces and markets. It does not occur to these powers to consistently apply the 'free market' recipes; rather, they zealously endeavour to evade or relativise all corresponding obligations within the framework of the World Trade Organisation. The demand for opening up the domestic market is regularly accompanied by a call to abolish, or at least drastically reduce, all restrictions on the operations of foreign investors. This element

is usually advertised as a measure that will "attract foreign capital". In essence, it is a measure intended to facilitate the conquering and predatory advance of foreign capital, which everywhere aims to achieve the ideal equation: Minimal investment - Maximum profit.

Everywhere where all obstacles have been removed to the liberal reign of amorality and the equations of savage capitalism are exposed, galloping processes of destruction of the social fabric and the natural environment manifest themselves. These are zones of the literal expansion of the deserts of nihilism, zones of human and ecological catastrophe. When it has exploited everything it can and poisoned and polluted all, foreign Capital abandons the wasteland it has created and moves on to new prey. The world's most developed economies, such as Germany's and Japan's, provide the very opposite example of an economy: in them, profit is subordinated to other goals, from stability and development to social and even non-material needs.

For post-communist countries, so-called 'in transition', the IMF adds to its formula an element which mandates the privatisation of communal, i.e. state, property, Thus, towards a uniform type of ownership, which is as unnatural and abnormal as it is collectivist. This demand aims to make the sale of national wealth, that is, the material basis of independence, compulsory. Given that in the "transition" there is no real market for values, which are relativised by the crisis, by extraordinary conditions – they are determined ad hoc and arbitrarily, as a rule far below the actual levels of the previous period or the potential ones under normal circumstances. Furthermore, in no country undergoing 'transition' is there a mass of free financial capital of the kind demanded by the mandated privatisation processes. Therefore, privatisation there is usually carried out on credit. Thus, members of domestic political nomenclatures and mafias become the owners of the people's property for free.

Of course, the biggest spoils in the wholesale so-called "privatisation" are acquired by foreign bidders, as they have the financial means to buy off and bribe local political structures. Often they buy highly profitable industries—whose products have long since conquered foreign markets—simply to shut them down and thwart the competition.

A similar nihilistic purpose is also found in the IMF's universal demand that 'patients' allow their national currencies to 'slide', i.e., to constant devaluation. This element of the IMF formula for the self-destruction of national economies is advertised as an ideal or necessary means of "improving the competitiveness" of domestic products in foreign markets. In reality, the IMF formula destroys any production with even a modicum of ambition and hinders economic development. - the 'patient' usually has nothing to offer foreign investors and foreign markets except its own land and raw materials, semi-finished goods, cheap labour and mass emigration, caused by growing poverty.

Forced devaluation of the national currency aims to devalue the 'patient's' national assets and human potential to the point of worthlessness, thereby making them easy prey for the predatory raids of international financial capital. A particularly pernicious element of the IMF's formula is the requirement that the 'patient' drastically reduces public spending on social needs and thereby drastically lowers and limits wages. This element aims, among other things, to drastically reduce the role of the state and to reduce the state to the mere servicing of foreign orders. It goes without saying that such a policy increases the scale of misery and discontent among the masses. Exposed to the growing pressure of mass discontent and deprived of revenue by the force of the "stimulus tax policy" Which often and long-term exempts foreign investors from tax obligations - the state is forced to cover budget deficits with loans that increase its indebtedness and vulnerability.

blackmail and IMF diktats.

DUMNICHKA ECONOMY

At this point in our exposition, we confront the main form of the new colonialism imposed by the IMF. This refers to the so-called 'debt economy', the parasitism of which now encompasses the entire world, not only the underdeveloped but also many developed countries which are its greatest debtors. Worldwide, the "debt economy" produces social stratification and misery, and sends hordes of hungry people to developed countries. As John Galbraith rightly observed, it is a "Devil's Circle": Lending causes misery which in turn necessitates new borrowings, which deepen the misery. Galbraith aptly illustrates this mechanism through a cynical metaphor: "Given that we possessed the vaccine (read: financial capital, created purely by printing money without any real backing and multiplied by speculation) - we invented the plague (read: misery)".

The IMF is the chief policeman of the usurious international and the "lender of last resort" which conditions every loan on the implementation of "structural adjustments" of the borrower's economy and politics which aim to make it ever weaker, i.e. ever more susceptible to parasitic exploitation and economic and political blackmail. The greater the weakness of a state whose economy is managed, indirectly or directly, by the IMF, the weaker its defences against parasitism. As the astute observer Pteyms Morgan observes, According to the BBC's economic commentator, Pteyms Morgan, unlike old colonialism, "the new colonialism" is an occupation carried out by stateless global corporations under the protection and with the help of the IMF, the World Bank and the World Trade Organisation.

According to the findings of Edward Goldschmidt (the brother of the most successful individual speculator on the world's stock exchanges), presented in a study recently published in *Le Monde Diplomatique*, "A country that has taken out a loan (from the IMF) becomes an informal colony." Beginning with the debt crisis that erupted in 1982, the usurious international, through the IMF, applies a new technique of parasitic exploitation that, through sheer blackmail, transforms the debts of private entities, banks or companies into public and state debts. According to the findings of Michel Chossudovsky, Professor of Economics at the University of Ottawa, set out in the study **Dans la spirale de la dette** (In the Spiral of Debt), published in the aforementioned edition of **Le Monde diplomatique**, "the phenomenon of Conversion (of private debt into public and state debt, ed. D. K.) is a central element of the global crisis. Losses have been systematically transferred to the state. Furthermore, a large part of public subsidies, instead of stimulating the creation of new jobs, is used for the concentration of enterprises, for technologies that reduce employment and for the transfer (of production) to Third World countries."

Michel Chossudovsky also points to another, no less deadly "Vicious Circle" into which the most reputable debtors fall under the supervision of the IMF: "Those who receive state subsidies become the creditors of the state. The bonds which are issued (American) Treasury for financing large enterprises Buy banks and financial institutions that already enjoy state support. Here, the West reaches a complete absurdity: the state finances its own indebtedness; the subsidies the state provides are used to purchase public debt."

Thus, submission to the usurious international is a characteristic of the fate of not only Third World countries but also many countries of the First and Second Worlds. The entire world is gripped by a spiral of indebtedness that spins it ever faster and drags it towards ruin. According to Michel Foucault's insight, "the phenomenon

Accumulations of debt 'regulate' the world economy and are drowning national institutions, destroying their activities."

Eastern Dragons Against the Western Leviathan

In the existing world, the only real alternative to the perspective The (self-)destruction of national economies, called "structural adjustment", is provided by the economic policies of the "Asian dragons" that triumph over the Western Leviathan. According to Walden Bello and Shi Kangma, "these Asian countries have adopted an economic strategy that is diametrically opposed to that of the free market, which is otherwise the cornerstone of 'structural adjustments'." In them, the state has its role in planning the economy and in choosing the industries that are to be developed or supported with subsidies. The domestic market is reserved for local industry. Imports and foreign investments are subject to the strictest restrictions. In short, their indices of economic growth are not the product of 'structural adjustments', in the style of the IMF or the World Bank, but the result of a determined resistance to their dictates."

It is perhaps unnecessary to point out that the experts of the IMF and the World Bank meticulously overlook and stubbornly ignore these positive examples of economic development, based on principles diametrically opposed to their own formulas. Using superficial or corrupt political pseudo-elites in the countries they have set out to conquer, IMF experts present idyllic prospects for recovery, Adorned, of course, with false statistical data that would put to shame even the manipulators of the "real system". When these so-called experts, these said manipulators and deceivers, are confronted with the facts of the reality of the growing misery produced by the IMF and the World Bank - they, in the best-case scenario, can only shrug their shoulders and express regret, like that of a World Bank functionary, Maurice Miller, which was heard and reported in the United Nations report, Debt and the Environment: Convergent Crises (Debt and the Environment: Convergent Crises): "We had no idea that the human costs of these programmes (structural adjustment) would be so high, and that the economic benefits would take so long to materialise!"

The aforementioned masterpiece of cynicism prevents the author of these lines from concluding his review of the meaning and significance of the IMF. However, there are serious reasons why it is necessary to return to the beginning of the review. So, are there any reputable economists in this Yugoslavia who think that for the good of its economy and, above all, its people, it is best, or at least least harmful, to embark on a path of economic development inspired by the example of "the Asian Tigers", in the spirit of resolute resistance to the dictates of the IMF? The question posed is not an expression of the rhetorical cleverness of the writer of these lines, but rather an expression of a real and pressing need.

*Pressure is mounting, and the "American Slo
2" is*

Dragon Kalajih, UNITED, WE

DEFEAT THE BEAST!

The subject of our essay is the reasons for the vital necessity of creating an organic cultural-political, military and economic community of the Slavic peoples, capable of embarking on its own and original path of development, which will liberatingly shatter the threatening encirclement of the 'Hov's World Order', that closes the horizons of the divine mission in this arena of the universe and that reduces man to the husk of an economic animal. Here we shall discuss the possibilities of the Slavic response to the challenges of the Mammon-Masonic 'New World Order', on the potentials of the Slavic peoples and their ideal community to open up the prospect of a new and regenerative cycle for Europe, beyond the 'twilight of the West' and the increasingly obvious and imminent end of the 'modern world of illusions' (Pene Genon), that is, the demise of a punitive, usurious and poisonous pseudo-civilisation and its corresponding anti-culture.

It is essential, first and foremost, to assess our situation and the available state-building energy. We live in the ruins of a quasi-communist system which is the debauched brother, not the opponent, of the liberal-capitalist system, aborted by the same mother, the demon of the economy of the pseudo-civilisation of the West. In these ruins, a huge and decades-suppressed energy is awakening, taking the form of national liberation movements, which strive to establish corresponding, independent and sovereign states. Consciously or unconsciously, actually or potentially, all these movements of the Slavic peoples and their desire for statehood contradict the projects of the New World Order and the interests of its priests. In principle, they are therefore positive phenomena and forces that should be supported wherever they do not harm Slavic unity.

Unfortunately, the legacy of the quasi-communist regimes and the corresponding anti-national policies, according to the formula 'divide and rule' — often directs the national liberation and state-building movements of the Slavic peoples against one another, to the detriment of unity and a possible alliance, and to the benefit of 'the New World Order', whose agents are already openly encouraging and abusing fratricidal wars. The issue concerns conflicts and wars over arbitrary demarcations, motivated by territorial revanchism, which tragically mark this time of interregnum and the beginning of the post-communist era, from the failed Yugoslavia to the devastated CCCP. The fatal and all too often catastrophic effects of inter-national conflicts and wars provide the most fertile and free arguments for the agents of 'mondialism', which overshadow the absurdity of the lessons that the voluntary submission of peoples to omnipotence "Of the New World Order", with the renunciation of the right to freedom, independence, and national and economic sovereignty — is the only reasonable and salvation-giving alternative, or at least the lesser evil.

The Three Tests of National Movements

At this point in our exposition, it is necessary to elucidate the basic principles of the positive definition and orientation of national movements. Historical experience teaches us that every national movement, everywhere and always, actually or potentially, undergoes three essential and hierarchically ascending tests of viability. The first and fundamental question is: does the national movement bring welfare to its own people? The main question of the second, higher test is: does the national movement bring happiness and blessings to the wider geopolitical zone, and thus to other peoples as well? The ultimate question of the third test is: does the national movement possess the virtues, values, will and energy that can participate in the creation of a new cultural-civilisational organon and cycle? In other words, at that pinnacle, the national movement takes its exam in its ability to overcome its own limitations and to join with others, similar or kindred

participates in the construction of the common Empire through movements. It is unnecessary to elaborate on the rule of said experience that sheer force of good, and even the best, intentions is not a sufficient guarantee that the corresponding national movement will pass the first and easiest test. In modern European history, rare are the national movements that have managed to overcome the obstacles of the first test, but they have almost invariably failed the second. A good example of such a failure is provided by the great, complex and contradictory German movement, the Deutsche Bewegung, which led the German people out of the abyss of defeat and despair. Yet, of the multitude of currents and options within the Deutsche Bewegung, only one and the worst prevailed in Germany: the 'National-Socialist' one, fatally burdened by national egoism or idiocy. (in the ancient Greek sense of that designation of judicial debility) and consequent hostility towards other, Slavic peoples, which in the next trial not only completely nullified all economic, social and cultural achievements, achieved in the first, but also caused the German people's descent into a new, even more terrible and profound abyss of defeat and catastrophe.

From the sum of all historical experiences, we can draw the conclusion that the greatest possibilities for lasting success lie with those national movements that, from the very beginning, truly and primarily strive for the heights of the third and final of the highest and most severe tests of value. Even the very readiness, the will and capacity to face the highest and most severe tests of value — implies the possession of virtues and qualities that open up the broad path of ascent, towards the highest horizons of self-realisation. Thus, the best prospects for development open up for those national movements where national self-awareness and the desire to bring welfare to one's own people are only the starting points, and not the ultimate goals, of the mobilisation of energies and forces.

The qualitative reach of national movements—on the paths of the envisaged hierarchy—is perfectly proportional to the dimensions and magnitudes of the deepening of national self-awareness. Here the 'golden rule' applies: the more far-reaching the penetration of the light of cognition through the treasuries of tradition and national memory, the loftier the flights of spiritual self-awareness. It is worth knowing that tradition, by definition, means 'transmission'. It is clear that tradition, as a positive efficacy, implies the transmission of values that deserve to be remembered and actualised, that is, eternity. By following the traces of tradition steadfastly and consistently, along the paths of the past towards the prehistoric horizon, national self-awareness must transcend its own national space and time, that is, history, and to confront and adopt perspectives that lead to the unique, 'Hyperborean' origin and homeland of all Indo-European and, therefore, Slavic peoples. A national consciousness that is prepared and capable of undertaking the path of self-realisation must inevitably overcome its own limitations and surmount the corresponding trials that give rise to international conflicts and wars.

According to the law of co-incident and mutual interpenetration of opposites, this path of self-knowledge leads both to the primordial horizon of the past and to the ideal horizon of the future, to the great fulfilment of the most ancient desire of the national being, that is, to the restoration of the original communion, in new forms of life. And it is precisely this primordial, Indo-European unity that is the most enduring foundation, the greatest inspiration, and the supreme legitimisation of the enterprise of creating a community of Slavic peoples, as the core of the new gathering and uplifting of Europeans, beyond the 'twilight of the West' and the end of its pseudo-civilisation and anti-culture. The glorious call of the inspired and inspiring Friedrich Nietzsche is much deeper than is supposed: "Let us look ourselves in the face — we are Hyperboreans! Beyond the north, the ice, death — there is our life, there is our joy!".

The contemporary Slavic peoples are not eternal entities but were created by the divisions of a single Slavic ethnos, derived from the Indo-European primordial organon, along historical and diverse paths of migration and conquest. On these manifold paths, we have faced diverse challenges and acquired different experiences, properties and peculiarities. Therefore, the task is

to revive the Slavic community and unite the riches of diverse experiences, to combine the capital of heterogeneous properties and peculiarities. New and incomparably greater historical challenges than any we have experienced demand a great gathering of the Slavic peoples and the unification of strengths and energies, powers and talents.

The task at hand is non-negotiable because of the very magnitude of the challenge. The "New World Order" and the agony of the quasi-civilisation of the West demand the unification of the Slavic peoples as the only possible option for their self-defensive response and a regenerative counter-movement. If they wish to survive and endure, the Slavic peoples must unite and create their own cultural-political, military and economic community. Otherwise, by responding individually and in isolation to the challenges of the 'New World Order' — all Slavic peoples will perish and disappear from the historical stage, due to the immense disproportion between the planetary scale of the forces of modern nihilism and the minuscule powers of resistance. To achieve existential, biological "minimum" of survival — the Slavic peoples must undertake a common path towards with 'maximal' cycles and the highest peaks of metaphysical self-realisation.

At this point in our exposition, we can cognitively confront the essential challenges of the "New World Order" and its force of nihilism, as well as the world of possibilities for Slavic, self-sufficient responses. (...)

Towards the Renaissance of Slavic Culture

... With his unsurpassed cognition and definition of man as a 'mixture' of the animal and divine elements (zeon poe tikon), Plato has provided us with an indirect explanation of the success of nihilism. St. Augustine describes the properties of this 'mixture' with words of melancholic experience: "soul, labile, impressionable, vain." This "mixture" is usually incomparably more susceptible to inferior and negative influences than to superior and positive ones. According to Plato's doctrine, the extinguishing of the luminous formative and informative principle of the mind removes all obstacles to the onslaught of forces from the inferior sphere of man and thus causes first psychic, then existential, and finally social anarchy.

We are living in an age of planetary scale of that anarchy, which is the ultimate effect of the centuries-long process of nihilism of the demon of the economy. However, the majority of people still have no full awareness of the catastrophic extent of the disruption and degradation of the human element, owing to the gradualness of the nihilistic processes to which one becomes accustomed. In a similar manner, a disease spreads through the body, so that the afflicted do not perceive the deterioration of their health until the final defence collapses. Admittedly, the average contemporary inhabitant of the planet already knows how to perceive, with horror, the geophysical manifestations of nihilism, the unstoppable spread of its deserts and the agony of nature, flora and fauna. Unfortunately, that man still lives under the delusion that the actions of nihilistic forces are partial, that they affect only the external world and not the internal one, becoming accustomed to his own dehumanisation and humiliation.

To effectively demonstrate the desolation of a man's inner world, it is necessary to present pedagogical comparisons of examples from a life long past and a contemporary one. In all spheres of life, such comparisons present us with polar opposites, such as those between beauty and ugliness, light and darkness, good and evil. To the intelligent person, one example is sufficient: the comparison of the waltz, the last dance of monarchical Europe, bathed in crystalline light, in halls of noble magnificence — and the main dance of Afro-American senile barbarism, in subterranean discotheques, under the ghostly lightning of the light-show, which highlights the darkness, a dance whose very name synthesises the nihilistic programme of demolishing man: "rock and roll", that is, "rock and roll". The rest of the nihilistic work is done by the doom-doom calls for self-destruction, advertisements for perversion, Satanism and synthetic drugs.

The priests and strategists of the 'New World Order' know full well that culture is the foundation of every legitimate nation, and therefore cultural values, virtues and traditions are a primary target of the age-old nihilistic *solvē*. Deprived of their own cultural foundation, peoples become easy prey to conditioning and blackmail, and are compliantly transformed into a faceless mass. The vast majority of the world's peoples have already been irreversibly uprooted and deculturated. Instead of actively living, creating and developing their own cultures — these peoples, transformed into faceless masses, have become passive consumers »international« surrogates of lost virtues and values, i.e., the anti-culture made in the USA. Likewise, the signs of joy, the spark of happiness, and the blush of vitality have vanished from their faces, giving way to shadows of melancholy, indifference, and weariness. All the surrogates produced by the factories of so-called 'mass culture' everywhere and always bear witness to the general intent of their inventors to reduce the humane to the subhuman, with a total inversion of values and virtues. The subversion of the 'globalists' seeks, through 'mass culture', to twist the human impulse towards nobility into baseness, to pervert the need for beauty into a penchant for the grotesque, to kill the longing for beautiful sounds and melodies with the din of depraved rhythms, to turn the aspiration for divine enlightenment towards the darkness of demonic possession, to stifle the sense of beauty and turn man into a sexual mechanism, to destroy the heroic and metaphysical institution of marriage and marital fidelity, and to impose collective promiscuity as a model...

The 'globalist' programme for the destruction of the classical European system of upbringing and education is carried out under the authority of the relevant institutions, in the service of the 'New World Order', such as UNESCO. Since 1945, this institution has been destroying the classical, differentiated and 'vertical' system of upbringing and education across the planet, through direct or indirect actions, and is imposing a uniform and 'horizontal' system in its place", according to the programme of creating a uniform humanity, or a "grey race". A particular target of the assault was Latin and Ancient Greek, which were largely removed from European compulsory education programmes, under the pretext that they are "dead languages" and therefore useless. Of course, the real reason for such a purge lies in the fact that these languages are more alive than the living, precisely because they are 'dead', that is to say, in the fact that they are eternal and unchanging and therefore ideal and unshakeable points of reference.

After all, it is enough to trace the meanings of key concepts of modern civilisation, such as 'democracy', 'revolution' and 'proletariat', to Latin and Ancient Greek sources or 'reaction', 'conservation' and 'tradition' — and to realise where malice is heading.

...'globalist' falsifiers. By removing classical languages from the compulsory curriculum, Europeans were uprooted from their foundations. Furthermore, the classical languages were indispensable due to their long-recognised pedagogical virtues, as the best means of fostering the intellectual and ethical development of a free-thinking individual. Thus, the way was paved for a system that artificially prolongs the infantile stage, where the child learns solely through imitation. Whereas a differentiated and 'vertical' education system created autonomous and independent personalities, this 'globalist', uniform and 'horizontal' system produces obedient and dependent individuals, in accordance with the needs of 'The New World Order'.

In Europe, the final blow to the classical system of education was dealt by the artificially-fuelled 'student revolution' of 1968, from the wreckage of which European universities are still struggling to recover. On the other side of the Atlantic, subversion is already striking at the very pinnacles of university education, from Princeton to Stanford, where, for a week, the systematic and open persecution of the great works of European culture from the curricula has been underway. The greats of European culture, from Plato and Aristotle, via Dante and Shakespeare, to Nietzsche and Dostoevsky, are being purged as 'politically incorrect' authors, as the main bastions of 'Eurocentrism', "white racism", "sexism" and "elitism". We could jokingly conclude that from Europe

the exiled Karl Marx, with his unbridled hatred for the authentic European tradition and culture — moved to the USA and there found new devotees. Naturally, From a more retrospective point of view, one could conclude that 'Marxism' has in fact returned to where it was imposed on Europe, primarily on Russia, by the force of capital that the usurious international invested in the October Revolution.

The planetary spread of anti-cultural and, in truth, anti-human nihilism demands the total mobilisation of all available forces and resources for the defence of Slavic cultures and the Slavic person. Historical experience of such defensive undertakings—albeit against incomparably smaller challenges—testifies that they fail if they are merely and solely conservative in nature. Even the mere preservation of the remnants of cultural values requires the mobilisation of creative, or rather regenerative, powers. It is not enough merely to guard the cultural treasures; they must be steadfastly enriched. Conservative action must be accompanied by a revolutionary one, in the original sense of the term, that is, in the sense of a return to primitivity.

Here by 'originality' we mean the eternal and ahistorical source of creative principles. Therefore, it is of paramount importance to avoid the dead end of nostalgia for a past of virtues and cultural values, which invariably proves its barrenness. We must grasp the true meaning of the monuments of culture in our treasures: they are manifestations of the eternal and ahistorical spring of creative principles in a specific space and time. It is futile to restore and imitate them; rather, you should use them as signposts to eternal originality." A worthy cultural revolution effects a cultural rebirth precisely by transcending all monuments of the past, confronting, directly, the eternal spring of primalness. All that is created in such a renaissance, new as it is in relation to the old, is but a new expression of the ancient, eternal desire of creative powers for actualisation.

Any authentic elevation of culture requires a vital foundation, namely the vitality of folk culture. It is not enough merely to remember and preserve myths and legends, games and customs, the fabrics and embroideries of folk culture as things of the past, but it is necessary to awaken and encourage the creative powers of the people to realise themselves in the present day, to open up towards the horizons of the future. The creative powers of the Slavic peoples have been numbed and put to sleep because they have been deprived of self-respect, which is the very foundation of self-confidence, the essential energy for self-realisation.

It is true that the old ambiances of life and its ancient structures, which together stimulated creative powers to achieve, have been irrevocably lost. However, in the toolkit of modern civilisation, there are many means that can be usefully employed for good, for establishing new and even more favourable conditions of life for the people, primarily a peasant people, which will once again encourage their creative needs and powers. Of course, a cultural revolution cannot be carried out without the necessary political power and corresponding, all-round support. Only a single, decisive and enlightened Slavic political action can seize the spaces and resources necessary for the cultural revolution of Slavdom.

That conquest of yours will begin with the electronic sky, which today is criss-crossed by television sewers that continuously dump rubbish from the 'international' or 'global' anti-culture upon the Slavic peoples. The closest and most terrifying example of this usurpation by the enemies of the Slavic peoples and Slavic culture is provided by (so-called) 'Russian Television', which is almost entirely in the power and under the control of open Russophobes. Hence, in the programmes of this

The programmes of the so-called 'Russian Television' are dominated by messages and rhythms of subjugating conditioning, while the contents of authentic Russian, Slavic and European culture are systematically absent, that is to say, forbidden. And at this point in our consideration, the necessity of a great and liberating assault by the Russian patriotic forces is obvious. Such an assault is later than we are inclined to think, but it is not too late.

The forces of 'globalism', under the pretext of phrases such as 'the laws of the market', Under the pretext of slogans such as 'laws of the market', 'free competition' or 'integration processes', agents of 'globalism' everywhere fiercely oppose any attempt to defend economic independence, imposing a neo-colonial and pseudo-imperial system of exploitation of the natural and economic wealth of the Slavic peoples. Agents of 'globalism' everywhere fiercely oppose any attempt to defend economic independence, portraying such aspirations as the result of ignorance, because in the modern world it is supposedly impossible to preserve economic sovereignty. If one were to believe the doctrinaires of the demon of economics, all nations would have to capitulate to the violence of the 'New World Order' and renounce any desire to manage their own economic destiny. They would have to remove all defences before the 'globalist' plunderers and hand over all their natural and economic wealth to them.

The 'globalist' dogma was exposed by Washington's own policy, reacting to the growing and already catastrophic foreign trade deficit with Japan, demanding the disapplication of all 'laws of the market', principles 'free competition' and the 'open market', demanding the imposition of protective tariff barriers instead of 'integration processes', because, allegedly, Japan's economic expansion is a 'special case'. From the standpoint of the interests of the Slovenian countries, this 'special case' is a good lesson for the defence of economic independence, within the framework of optimal possibilities and in accordance with their own interests. After all, the economic history of the modern world convincingly shows and proves, by a series of examples, that all successful exits from crises and all economic revivals have been achieved with the help of determined defence of the internal market, that is to say, with the help of significant restrictions and conditionalities. All these examples of great economic rises and recoveries also attest to the principle of the primacy of politics over the economy. Under the influence of the pernicious effects of the perverse 'real-socialist' politics on the economy, we are all too often inclined to shun any notion of subordinating the economic sphere to political decision-making, and thus we become easy prey to the suggestions of the liberal-capitalist model. And in this respect, you must be able to distinguish the means from the method of application. Under the influence of enlightened and pragmatic politics, many countries have experienced a renaissance, from Germany to Japan and from Chile to South Korea.

The enormous scale of the potential market of economically united Slovenian states, as well as the complementarity of national economies, with extraordinary natural resources and labour potentials, enable such a community to achieve complete autarky, in the event of the utmost necessity. Therefore, the general subversion and propaganda of the agents of 'globalism' in power in the Slovenian states primarily aims to prevent the movements of the Slovenian peoples towards the creation of a cultural-political, military and economic community, so that the Slavic peoples, separated, divided or even in conflict, one by one or as a whole, might once again fall into slavery under the masters of the 'New World Order'.

Also part of this strategy is the forcible imposition of the liberal-capitalist model, which, according to the definitions of its most influential theorist, Friedrich von Hayek, the very opposite of freedom and the corresponding power of the people, as well as the fundamental human impulses towards justice and solidarity. It is a model that legitimises and legalises the worst judicial or quasi-judicial impulses, as well as the ruthless dominance of the strong over weaker economies. By von Hayek's own candid admission, the phrase 'free competition' is merely an elegant excuse for the dominance of the stronger over the weaker, because in reality, there is no competition at all: it is known in advance that greater capital will defeat a smaller one, that without state aid a national enterprise will be devoured by a multinational company and its planetary network. The specific value of the product does not matter much in that »competition«, because the power of capital invested in advertising the worst product will succeed in imposing it on the masses instead of the best, if the latter does not possess the corresponding power.

For us, it is important to know that the liberal capitalist model is entirely alien to Slavic distinctiveness and the Orthodox tradition, all the more so because it originates from Protestant and Jewish religion, as the research of scholars such as Max Weber and Werner Sombart has convincingly shown. Furthermore, a particular, though not the final, reason for rejecting such a model lies in the fact that it is showing signs of exhaustion everywhere. The triumph of the Japanese economic model, based on the Buddhist tradition, over the liberal-capitalist model of the USA, provides us with a highly inspired and inspiring example.

The crux of the Japanese model of economic revival and triumph rests on the Buddhist conception of work, which in this respect is similar to the Orthodox one, and thus suitable for Orthodox adoption. At this point in our exposition, it is instructive to cite the observation of the renowned Japanologist Serge-Christophe Kolma: »It has been shown that the essence of modern Japan rests in the unification of the energies of the two *śud* dimensions, the economic and the spiritual. The economic side of the individual, which had been suppressing the spiritual side, must now accept the great return of the spirit. The Japanese primarily seek to affirm a concept of work that is typically Buddhist. This is what the Japanese call 'Michi', which means 'The Way'. According to them, work is not directed towards satisfying desires, but quite the opposite: work is the Path on which suffering (caused by desires) is eliminated and desires (which cause suffering) are suppressed."

The Japanese model of the enterprise as an 'extended family' also has the same stimulating and orientating value", that is, as an economic extension of the organic community and its life, which has corresponding conditions for its application in the Slovenian folk tradition, as evidenced by the tradition of family cooperatives.

For our purposes, the Japanese refusal to import American rice, which is seven times cheaper, is particularly significant. From the other, American side of the conflict, Washington persistently demands that Japan at least open its market to river rice. In this seemingly bizarre conflict over an apparently trivial product, the discerning eye can perceive a deeper meaning. The Washington priests of 'globalism' know full well that by forcing the export of excessively cheap rice, they would destroy the Japanese countryside, therefore the very foundation of Japanese culture and tradition, and the cornerstone of Japan's economic rise. This same realisation encourages the Japanese to defend their farmers steadfastly.

The Slovenian cultural revolution also entails a great return to the land and the countryside, a renewal of its vitality and fertility, and the joy and happiness of living. If we trace the processes of nihilism in modern civilisation retrospectively, we will arrive at its first and decisive victory, which consequently made all subsequent ones possible. Pech is about the victory of the nihilism of the demon of economics over the village and peasant culture, marked by the horrific slaughter of hundreds of thousands of Vendéan peasants, loyal to the French king. This two-hundred-year-old process of nihilism is characterised precisely by the systematic destruction of the village and peasant culture and the transformation of free peasants into dependent proletarians, uprooted and soulless, crammed into the dungeons of the new Babylons. The revolution of which we speak here demands a reversal of that process, a return to the land and the village, the restoration of lost freedoms and dignity, and the self-respect and self-confidence of the peasant.

Such a revolution is also demanded by the basic, biological needs of man, because the spread of deserts and the destruction of nature by ecological catastrophes is, in fact, a consequence of the demonism of the economy and its war against nature. The undertaking of a return to the land and the countryside also implies a great movement for the restoration of nature and the healing of the planet – the ecological catastrophe has reached critical proportions on a planetary scale, which requires a decisive and general counter-movement of regeneration. According to Lester Brown, director of the Earth Policy Research Project and of the corresponding annual reports, published by the Washington-based Worldwatch Institute, it is enough to leaf through the report to realise the kind of disaster we are getting into. The gap between what is

necessary to do in order to save the environment and what we do, is ever-widening and deeper. We are losing the battle to save the Earth." And further, according to Lester: "it is enough just to look at the soil crust being cultivated. Every year the soil crust erodes and is reduced by the floods that sweep across the plains, no longer encountering forests to hold them back. The annual loss of the planet's topsoil corresponds to the area under cereals cultivation in Australia. Observing the land aspect alone, we can conclude that each year will be harder for hundreds of millions of people in the world... The fact is that the five warmest years of the 20th century have all been in the last decade. The fact is that cereal prices are rising and, given this trend, it is certain that they will rise further. For hundreds of millions of Third World people, this will mean only one thing: hunger. And despair. Hunger will be a spectre that will haunt the world."

The Slavs can save the world from ultimate catastrophe if they decisively oppose the demonism of the economy and the violence of the priests of this 'world order', and if they create from their lands a garden of exemplary nobility, beauty and joy of life. By the power of that example of the rebirth of man and community, Heaven and Earth — the Slavs will transform the world. Let my faithful reader, to whom I am grateful for their trust in time and patience, allow me at the end to quote the words of a toast by a Russian friend, addressed to me these days in Moscow, words that have accompanied me throughout my work on this essay, stirring my thoughts and dreams: »We fight for justice. We will kill the Beast. Victory will be ours!«

DRAGOŠ KALAJIĆ

RISE UP ON THE DECK OF YOUR SHIP!

The great Serbian intellectual, Dragoš Kalajić, is no longer with us. At one time, our paper had the honour of publishing his exclusive articles. This is one of the best, from 1990...

BY: Dragoš KALAJIĆ

Although the opposition parties are uniting here today because of a common enemy, it is certain that in the future parliament they will split into the left and the right, according to the unwritten protocol that has been in place since the time of the French Revolution. Initially, in such divisions, the MPs loyal to the ideals of the monarchy and the 'old regime' sat on the right-hand side of Parliament, while the representatives of the 'third estate' and advocates of the bourgeois revolution sat on the left. Over two centuries, under the force of the global dominance of the demon of economics and materialism, the left has expanded almost to the end of the original right, relegating the nostalgists of a future restoration of aristocratic tradition to the margins of the political stage. The contemporary boundary between the right and the left actually separates two blocs of closer or more distant descendants of the original, bourgeois-liberal left.

If we exclude communist and 'neo-fascist' parties or movements, contemporary differences between the left and the right in the parliaments of the West can be expressed in percentages of tax policy and degrees of sensitivity towards the question of national sovereignty and integrity. The Left always and everywhere advocates for significant increases in tax rates, i.e., for larger state budgets, more generous public services, and more assistance for 'vulnerable' minorities. Right-wing politicians usually believe that such increases in tax liabilities discourage entrepreneurship, which causes capital to move abroad to more favourable profit zones, threatening to increase unemployment, cause a recession and lead to general impoverishment. Therefore, the right wing advocates for a reduction in tax liabilities, correctly arguing that such a measure encourages entrepreneurship, increases the volume of domestic capital investment, creates new jobs, reduces unemployment and contributes to general well-being. Naturally, the strategy outlined entails a reduction in the state budget, a curtailment of public services, and the denial or reduction of assistance for many 'vulnerable' minorities. The rise in discontent among the less capable strata of society helps the left to come to power, and the collapse of the economy under the burden of a profligate left-wing budget creates a new kind of discontent that returns power to the right. The historical experience of Western parliamentary democracies has demonstrated the Left's extraordinary talent for spending or squandering taxpayers' capital, whereas the Right has proven itself to be a thrifty, parsimonious, or wise administrator of society's wealth. The first period of the left's rule is characterised by euphoria and an orgy of prosperity and wastefulness: this is when what the right had prudently saved in power is squandered mercilessly. When the reserves accumulated under right-wing policies are exhausted, a crisis ensues and the masses call upon the right for help, withdrawing their confidence from the left.

HEDGE FUNDS HELP THE LEFT

Leftists advertise themselves as champions of social justice and equality, humanism and solidarity with the oppressed, accusing right-wingers of egoism and amoralism, for the benefit of

the wealthier and to the detriment of the poorer classes. However, in all scandals of political corruption and thievery, MPs from left-wing parties are almost invariably in the dock. In the latest major corruption scandal of the year, which has characterised the French political scene, the left-wing majority in Parliament shamelessly and brazenly protected with immunity its MP, a socialist, accused of corruption.

The uninitiated may be surprised by the fact that transnational capital, made in the USA, supports and assists left-wing parties in Europe. There are many reasons for such a seemingly paradoxical choice. First and foremost, the left is largely or completely indifferent to the interests of national political, cultural and economic sovereignty. The Left is usually prepared to betray national interests in favour of 'internationalism' or the Masonic 'New Order' that is, the global pseudo-empire of capital, according to the formula of the Masonic symbolism on the primary banknote of the first and greatest Masonic creation, the United States of America: "Out of Many, One". Pech is about the ideal of fusing all races, ethnicities and nations into one uniform, 'grey' humanity. According to the same programme, all religions are to be united into a single, Masonic one.

Successfully avoiding tax traps in countries where it operates transnationally, capital, always and everywhere, seeks to overcome resistance from national economies by subverting the allegiance of the state administration. The most effective assistance from the state administration to transnational capital is where it has extensive powers of intervention in the economy. Such powers are demanded and seized by the left upon coming to power, whereas the right is not a suitable collaborator for transnational capital because it advocates for a reduction in the scope of state intervention in the economy. Hence, national or smaller-scale entrepreneurship, feeling threatened by the offensive of transnational capital, seeks and finds its best defence in right-wing parties. Furthermore, the right shows a sensitivity everywhere to the interests of national and political, economic and cultural sovereignty. In the contemporary conditions of the invasion of hungry masses from the Third World into Europe, the far right is acquiring ever greater importance and a stronger role because it embodies the greatest national self-awareness and the corresponding will to defend national sovereignty and identity.

"LOOK AFTER THE CHILDREN"

It is unnecessary to point out that the terms left and right denote value-laden concepts, but it is instructive to shed light on them. The media, which condition and produce 'public opinion' in the service of the various 'internationals' of supranational capital, have instilled in the masses the prejudice that everything on the left is good and everything on the right is bad. That is why protagonists of right-wing parties (with the exception of the extreme ones) have, until recently, steadfastly and fearfully rejected such a designation, claiming that in parliament they actually occupy the 'centre'. For Petki, examples of courage were those who stood out from the trained masses, like the one the great writer Charles Bukowski confessed to: "Whenever I hear of someone being a right-winger, I know for sure that he's a man who thinks for himself."

The obvious failure and monstrosity of many left-wing projects – starting with communist or socialist ones – has prompted the current process of re-evaluating the value systems of the left and the right. The old meanings persist only by inertia, like the one we observe in the terminological definitions of the positions of Gorbachev and Ligachev on the political stage of the USSR. The media label the first position as left and the second as right, because they consider Gorbachev a champion of good and Ligachev a champion of evil. However, such a designation is completely at odds with classical terminology, because 'perestroika' is a move to the right of the political spectrum, while its

its communist orthodox opponents remained faithful to a left-wing orientation.

It is interesting and instructive to learn the traditional meanings of the left and the right, for they are in fact the complete opposite of the modern ones. Departing, the great Nemanjić bequeathed to the Serbian people the essence of his wisdom in the form of a formula of advice for the future: "God knows the paths on the right, while those on the left belong to the devil." According to his biographer Theodosius, Saint Sava took the "right (proper) path". The Christian basis of this legacy is attested to by numerous biblical statements that negatively define the left and positively define the right. According to Christian tradition, the right path leads to paradise and the left to hell. Psalm 142:5 instructs the faithful to 'look to the right' on Judgement Day, for there is the throne of the Protector. According to the Gospel of Saint Matthew (XXXVIII, 31), "then the King will say to those on his right hand: Come, you blessed of my Father, and take possession of the Kingdom prepared for you from the foundation of the world. Then he will say to those on his left: Depart from me, you cursed, into the eternal fire prepared for the devil and his angels." It is necessary to add that the Nemanjić instruction also rested on the Serbian and, more broadly, Slavic pagan tradition. According to the Serbian Mythological Dictionary (edition "Holit", Belgrade, 1970), the left side is "weaker, backward and unlucky" while the right is "stronger, progressive and lucky". The left is the world of death and the right is the world of life. In some Serbian regions, the custom still persists for travellers to make the sign of the cross three times at a crossroads and spit to the left, where witches and devils gather. It is a means of white magic used to ward off bad omens, demonic forces and misfortunes from the left. Many other customs belong to the same order, from pouring wine with the right hand (because the left incites to drunkenness) through the prohibition of feeding a child with the left hand (as it attracts illnesses and weaknesses), to the wedding ritual, where one goes to the wedding and steps into the groom's house with the right foot. That is why, to this day, when we see an ill-tempered, quarrelsome or disturbed person, we say they have 'got up on the wrong side of the bed'. A survey of the Indo-European cultural continent reveals that this symbolism of the left and right is universally widespread. In Latin, the word for right (dexter) is synonymous with 'lucky', 'favourable', 'good', and 'upright', "correct", and "righteous", while left (sinister) denotes the very opposite, namely "unlucky", "unfavourable", "evil", "corrupt", "wrong" and "fatal". Tacitus has these meanings in mind when he writes "sic sinistra fama et rumor sinister" (Annals, Bk. VI, 32, 1. 2). A significant portion of these meanings has been preserved in the modern direct and indirect successors to the Latin language. For example, according to the Larousse dictionary of the French language, sinister denotes everything that is 'dark, dreadful, terrible' and 'the announcement of misfortune'.

Left and Right Hand

In Roman and Hellenic visions of the 'afterlife', a crossroads of souls is perceived. The wicked, base and corrupt depart along the left, broad path, whilst the good, noble and virtuous make their way along the right, narrow path. A similar symbolism is attested to by the most distant Indo-European tradition, in India, which distinguishes the paths of the 'Left Hand' and the 'Right Hand'. In this life, the path of the 'Right Hand' (Dakshinacara) is undertaken by those inclined towards order and law, wisdom and knowledge, justice, and the sovereignty of the mind over the animal passions within man. The 'Left-Hand Path' (Bamanakara) is undertaken by the outcasts of the Aryan race and members of the lowest castes. It is the path of chaos and anarchy, of lawlessness and subjection to demons and the basest passions. Such base material is left with only sexuality as its sole possibility for self-creation, and so these 'Left-Hand Path' schools are largely dedicated to corresponding instruction. Some 'Left-hand Path' schools even today recommend cannibalism and sexual intercourse with corpses, the ingestion of faeces and drinking of urine, ritual rapes and murders. For the more penetratingly perceptive, it may be of interest that the symbolism of the left and right is characterised not only by the human but also by the biological and cosmic environment. For example, the logarithmic spirals of the oldest, preserved, seashell life-protectors are

clockwise in our hemisphere. Research in modern biology has recently discovered that the spiral structure of genetic material is also right-handed. All observed cases of left-handedness in the spiral structure of genetic material attest to an anomaly, disease or degeneration. Finally, the spiral structures of the motion of cosmic galaxies are also right-handed. How to explain this universe that testifies to the rule that life, order and happiness are right-handed, and death, chaos and misfortune are left-handed? The question exceeds the scope of our task, but we will point the way to knowledge. We think that the perspective which reduces all things and phenomena to a materialistic regime and the corresponding mechanics of cause and effect is entirely mistaken, or leftist, with regard to the question posed. For example, if we try to explain the symbolism of the right and left in culture by the fact that the right hand is generally more skilful than the left, this opens up a new question: why is the right more capable than the left? Why are judges predominantly right-handed? This is a fact that belongs to the universe as a tiny part of its right-handed manifestations; it cannot be explained, but rather demands an explanation. It is necessary to perform a reversal of the epistemological perspective, to adopt precisely that system of optics which is inherent to the tradition of European right-wing thought. Therefore, it is necessary to view the physical world from a metaphysical perspective, as our greatest teacher, Plato, recommended. The meaning of left-handedness and right-handedness lies in the metaphysical origins and determinations of this world of things and phenomena.

Serbian historical experience tragically confirms the traditional symbolism of the left. All the great misfortunes, tragedies, deprivations, persecutions, famines and sufferings came from the left, caused by left-wing forces and ideologies, from Freemasonry to communism. Such an experience should be borne in mind during the first post-war free elections for the Assembly. Left-wing parties are easily recognised by their names alone, by their tendency to present themselves as 'democrats', 'socialists' or 'reformist forces'.

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Creanga de Aur

Preliminary explanation: "The present work is not what is commonly called a study of folklore; Creangă's fairy tales are only a point of departure, a pretext and raw material for considerations strictly pertinent and woven upon the science of symbols, a traditional discipline characterised as immutable, unanimous, perennial, with laws of its own coextensive with those of a meaningful and hierarchical universe, mysterious, but not absurd. To possess this science is to possess the Golden Branch and the thread of Ariadne, complementary symbols." (p. 5)

The Golden Branch is capable of indicating a path where the way seems absent. Ariadne's thread leaves a mark on the path travelled, preventing its disappearance and thereby safeguarding the possibility of return.

"But alongside the doctrinal aspect, there is also the methodical aspect of the problem. The reader needs a teaching that is at the same time an electric discharge. Our chief enemy is mental apathy, the ash formed from the corpses of notions sedimented for centuries. Their strata have suffocated in modern man the Memory, the Anamnesis, the Longing, the Nostalgia, the springs welling from intellectual intuition." (p. 5)

Fundamentally, the myth is neither an invention nor a human convention. The myth is a uranic descent, fixed by virtue of the law of inverse analogy into fabulous or real entities. When the pure myth is swept from the heavens by the simoon of abstractions, what remains is purely quantitative and devoid of explanatory force.

"We have only one alternative: either the sky is a tapestry in which eternal hieroglyphs are inscribed, the intangible framework of all gestures, arts and crafts; or the firmament disintegrates into radioactive dust." (p. 6)

The demythologisation of the world, the disintegration of paradigms and of transcendent schemes, leads to a release of energy which culminates in chaos.

The sufficient reason of traditional societies was myth, a form of encoding that was both symbolic and ritual.

Ovidiu Bârlea's work, *Poveștile lui Creangă*, is invaluable for the study of the roots of Creangă's fairy tales. This researcher also collected variants of the Humulești writer's stories, whose meanings are hermeneutically complementary. Studying their geographical area of distribution, researchers have been unable to establish a definite centre for their centrifugal spread.

"Kaliman is a name of a being, real or mythical, and of a mountain in our country; among the Bulgarians, Koloman and Kelemen among the Hungarians, Calman among the Jews; the Greeks had Kaeonimus, a simple metathesis, and the Etruscans had Lucumon. But at the very antipodes, the old island of Borneo has once again taken up its ancient name of Kaliman-Tan since gaining independence. The highest mountain in Africa is Kaliman-Gearo. Klmn are letters that succeed one another in almost all alphabets. In Arabic angelology, it is the name of the Angel of the southern corner of the eight-cornered throne, of the heavenly Throne. How could we establish a lineage, or even a kinship between these diverse toponyms and homonyms?

The reality is that on a horizontal plane, the tribulation of myths gets lost in a labyrinth with no exit; it is a ball of string without an Ariadne, a tangle of thread that snaps at every moment you pull it." (p. 10)

We must admit for authentic tales the possibility of a monogenesis from the Primordial Tradition, containing the root of the multiplicity of variants. From a traditional point of view, folklore is not a 'popular creation', spontaneously produced by the mass of the people. The only popular fact is the survival of symbolic forms. The people fulfil the function of a collective memory, a 'lunar' function, denoting a passive character, incapable of initiative and spontaneity. What is thus preserved is a considerable sum of data of an order

esoteric.

The degree of consciousness and lucidity of the redactors regarding the deep meaning of the myths they put down on paper is of entirely secondary importance. The value of the myths is intrinsic, independent of the ignorance or knowledge of the redactor.

Guénon considers fairy tales to be residues of vanished esoteric traditions. Vasile Lovinescu opts for the possibility of a simultaneity of the fairy tale with the initiatory doctrine which it represents in disguise: the doctrine is intended for the circle capable of receiving the light directly, while the fairy tale is for the others, who are only able to see the shadows in the Platonic cave.

Coşbuc synthesises the fairy tale in Death and Resurrection, in Metamorphosis. This, however, is the defining specific, the central and essential element of all religions.

In the labyrinth of Creangă's work, both The Golden Bough and the Thread of Ariadne are needed.

The Golden Branch serves as an emblem for the most important part of J. G. Frazer's work (The Golden Bough) in his narrow interpretation of the myths, reduced exclusively to the phenomenon of rebirth in nature.

In the Latin tradition, the foremost authority on the Golden Bough is Virgil. He provides instructions on the use of this artefact in the sixth book of the Aeneid.

"But the question arises: why is any active conquest of the luminous heavens, of the heights and of the superior states of being, conditioned upon a prior descent into darkness, into the abyss, into the inferior states of being? Because death conditions the resurrection, because Tod und Verklärung (death and transfiguration) constitute an inseparable couple with consecutive terms." (p. 16)

The descent into Hell resembles, to a certain extent, the 'regressus in utero' spoken of in psychoanalysis, a regression which aims to purge the harmful residues from the subliminal by bringing them into the light of consciousness. However, in psychoanalysis the result is the bringing to the surface of monsters whose normal habitat is the abyss. "The larvae of the Golden Branch must be eradicated in hell, not unleashed into our world." (p. 18) The journey into Hell is only effective when guided by the Golden Branch, a pledge of Resurrection and of Immortality.

The Golden Branch must be identified with the druidic mistletoe, with the willow branch from certain initiation rites, with the juniper branches of Palm Sunday.

To offer Persephone the Golden Branch, as Virgil says, is to legitimise yourself, to prove to her that you have descended into Hell for catharsis, of your own free will, not as a damned soul. Then Persephone becomes Eleusis, the Most Merciful, and the bearer of the golden branch becomes her adopted son.

The Golden Bough is "Uniqueness in multiplicity, the scent the hound sniffs on the trail of the sacred quarry; more existential and more poignant, it is the nostalgia for beginnings [...]." (p. 19)

Exiled in the midst of a sordid humanity, Creanga de Aur can be found in the sorb tree carried like a flowering branch, offering to lead us from the end of one year to the first day of the new.

Creanga de Aur, growing on a tree like the Druids' mistletoe, is also an arbore, but without earthly roots, devoid of titanic, asuric, infernal elements. "As I have said before, Creanga de Aur is a legitimization, for whoever possesses it, a seal, a star on the forehead, the thread of continuity between hierarchised states of being. The temporal reflex of this continuity is the perpetuity of a traditional function throughout the ages." (p. 21)

The shortest path to the centre is the spiral.

The most detailed version with descriptions of the Golden Bough is found in P. Ispirescu's fairy tale, 'The Twelve Imperial Virgins and the Enchanted Palace'. The fairy tale belongs to the category of myths that recall the cyclical era in which a degenerate female priesthood was unleashed upon the world. This era was brought to an end by Parasu-Rama, the sixth Hindu Avatar. At the same time, he also exterminated the rebellious kshatriyas; the deviations were probably interconnected.

Any garden, and especially those in fables, is an extension of the Garden of Eden, the natural prototype of the others, because it is the centre of the natural state in which we find ourselves.

Ritual suppresses time.

The initiatory realisation, whatever symbolic form of external deeds it may be cloaked in, is in reality, first and foremost, a spiritual realisation in the intellectual domain.

The Golden Branch can be found, in connection with the architectural Magnum Opus, in another of Ispirescu's fairy tales, The Hunter's Son, which has numerous connections to other cyclical enigmas.

"We recall that the correct aim is an exceptionally effective method in some traditional sciences for obtaining the power of concentration (Ekagra), without which spiritual realisation cannot be conceived. It is known what an important role archery plays in Zen Buddhist schools. In this discipline, the aim is above all to reach a level of concentration in which the archer identifies perfectly with the target. At that moment, physical aiming becomes unnecessary and a point is just as easy to aim at as a wall." (p. 30)

In Greek mythology, Zeus struck the titans with lightning and from their ashes made men. Therefore, they are moulded from titanic substance, but with an Olympian spark, coming from Zeus. Men must conquer their titanic nature with the Olympian one, says the Orphic teaching.

The elephant symbolically represents the priestly power.

The Romanian term 'zână', the feminine of 'zeu' (god), designates something higher than 'fée' or 'fairie', entities which do not exceed the intermediate level of the subtle world.

The Nedeia from Romanian fairy tales is an alliteration of India, which, according to Guénon, initially designated a land in the vicinity of the Supreme Centre of the world. In Oltenia, Banat and the Hâţeg Region, nedeile are certain moments of pre-Christian celebration. "Nedeia Cetate is the spatialisation, the architecturisation of an annual, and therefore temporal, festival. Therefore, its inhabitants are Great Architects, because they have realised the volume of the sphere, or as it is also called, the squaring of the circle. As the Nedeia festival is at the summer solstice, it means that Nedeia Cetate is a place where it is eternally the St. John's Night." (p. 35)

The proverb 'to oil the axle so that the wheel does not creak' makes a spiritual reference: the axle is the Pole, the World Axis, and to oil it means to put an end to an anomaly, a creaking, a disharmony between the derived tradition and the primordial Tradition.

In the myth of the Flood, Noah sends from the ark a dove (centrifugal power - solve) and a raven (centripetal power - coagula).

Regarding the fairy tale The Hunter's Son: "Departing from the West, the Hunter's Son takes the Golden Bough from the East and brings it back to where he started. He is thus promoted as the Great Architect of the East and the West. The Golden Bough, broken from the tree of paradise, becomes a tree transplanted into a second paradise. In other words, we are dealing with an adaptation of the Primordial Tradition to

particular cyclical conditions for the creation of a spiritual centre derived from the supreme one, or for the healing of an old, defunct centre that has 'cut its roots', to use the Kabbalistic expression, that is, has broken contact with the Supreme Centre. Hence the need to anoint the axle so that the wheel does not creak." (p. 41)

According to the traditional conception, the principal world is reflected in our phenomenal world, as in a mirror in reverse accord.

Everything that is transient is by definition symbolic, and everything that does not have its sufficient reason within itself is symbolic. The universe is transient, and to realise its symbolism is to realise its roots in the immutable world of ideas.

The universe is an 'upside-down tree', implanting its roots in the heavens and stretching its branches over all the earth.

The study of Creangă's fairy tales is exemplary; in other words, his norms and insights are valid for universal folklore; the ethnic character interests us only insofar as it proves that the most immediate, most concrete reality is susceptible of serving as a point of departure for considerations which go beyond and totally transcend it." (p. 42)

The Mother-in-law with Three Daughters-in-law (the mother's jealousy)

This fairy tale-novella compels us to seek symbolism in an apparently sordid story, containing rather a court case.

"The jealousy of the divine mother" is a fact that strikes one in all genesis myths. Creator of worlds and of being, she wants them to remain strictly dependent on her. The natural centrifugal tendency seems to her a scandal.

What is called in India Puruṣa-Prakṛti appears as harmony from a transcendental perspective, but on a horizontal plane it appears as a struggle and a fierce antagonism. Prakṛti is unintelligible. She gives birth under the action of Puruṣa's presence, like a woman impregnated in her sleep. The resulting creatures partake equally in her lunar passivity and in the activity of the essential sun. It is therefore natural for them to tend towards their essential pole, but this is only possible insofar as they break away from their mother.

In Creangă's work, the negative aspect of femininity appears in The Mother-in-law with Three Daughters-in-law, in the old woman neighbour of the old man from The Pouch with Two Pennies, in the old woman and her daughter from The Old Woman's Daughter and the Old Man's Daughter, in the goose from Stan the Woeful, in the mother of the emperor's daughter and in the sow from The Tale of the Pig, in the Heel of Hell from Ivan the Terrible.

The Mother-in-law with Three Daughters-in-law is the Nadir of Creangă's mythology; The Goat with Three Kids, its Zenith.

"The Mother-in-law" was placed by its editors among the fairy tales intuitively, even though no supernatural element is apparent in the narrative. In fact, it seems more like a novella, recounting a rural drama, not one of the rarest.

"The Mother-in-law" is a sort of rural nickname for the radical foundation, Mulaprakṛiti, as the Hindus call it, of Manifestation, of the Heel of Hell. She lives only for herself and keeps everything she produces tightly to her bosom. She is the original Attraction, Cupidity, Radical Selfishness, the compelling passion of any elementary life, the inner spring of Nature.

Prakṛiti is the mother-in-law, and the three gunas that emerge from non-distinction are her three sons. They are dynamised by their wives, the Shaktis. The youngest daughter-in-law, the youngest, is indisputably the satva guna,

the upward, luminous tendency.

The sons are 'tall as fir trees and strong in virtue but weak in mind', on the side of the root of the world.

Baba really has a third eye, but the sinister reverse of the cyclopic, frontal eye of Eternity, situated at the nape of the neck. In the language of the old Hermetists, it is the 'Inverse Attraction of Nature', the eye of Medusa, which petrifies and freezes the depths of hell.

Our world does not permit a closed circle of happiness or misfortune. Providence sanctions the attempt to establish a perfect circle in manifestation, through a Luciferic attempt at separativeness.

The third cloud symbolises the intervention of the Principle in the world. Under the guise of a terrifying cataclysm, it is in reality a restoration of balance. "The cruelty shown by the youngest daughter-in-law is salutary, purifying through destruction like a hurricane. It may also be an allusion to the tantric methods of Shivaite rituals; it is the path of Rigour." (p. 51)

"The fact that the ielele in Romanian traditions personify the three gunas of Hindu tradition cannot be doubted. Their sacred dance stirs the manifestation from its basic torpor, determining the dosage of the descending, ascending and expansive tendencies in indefinitely variable measures, a dosage which is the efficient cause of all that exists. Woe to the profane one, woe to the unworthy one whom they catch at the point of interference of their dancing! He suffers like the mother-in-law in our fairy tale; he is maimed, his mouth is sewn shut, his hands and feet are taken, his wits are taken. The Jinn are not evil; otherwise, why would they also be called the Benevolent? They are terrible, which is quite another thing. In reality the three fairies cannot endure the abjection of the human condition and, conversely, it cannot endure their transcendent holiness." (p. 51-52)

They are called Iele. 'They', not because they have no names, but because these are too transcendent, too dangerous to be spoken by profanes. Romanian tradition has preserved their names: Margalina, Rujalina, Savatina. Marga is reflected in the pearl, and is therefore white (sattva). Ruja is red (rajas). Savatina, or Sabat, is the Sabbath, the day of Saturn, whose colour is black (tamas).

The little girl is a personification of the wrathful aspect of Kali. Her judgement is of a crushing intensity, a divine violence rushing to shatter any limit and any obstacle. When she leaps upon the old woman's body and tramples it with her feet, she imitates the eternal gesture of Kali, dancing on the body of Shiva.

The myth dates back to a very ancient era, when human sacrifices still existed. It is a reminiscence of a female priesthood, mentioned in many traditions, a priesthood which, it seems, originated in Atlantis, destroyed by Parasurama, the sixth Avatar of Vishnu. In any case, Creangă's fairy tale is tantric, like almost all of his. The Dacians sent Zalmoxis a messenger, throwing him up and catching him, in his fall, on the tips of their spears. The Baba's sacrifice is situated at the lower end of the spears. The Baba is crushed, not pierced. The Zalmoxian sacrifice is uranic and essential; that of the old woman is substantial, 'ex parte materiae signata quantitate', rigorously symmetrical with the first. Therefore, we believe that the fairy tale reveals ancient prehistoric rituals." (p. 36)

The Goat with Three Kids

The Mother-in-law with Three Daughters-in-law and the Goat with Three Kids constitute a whole. Their continuity is intrinsic, and its visible seal is the number three, in the ternary of the daughters-in-law and in that of the kids.

The mother-in-law, being the Threshold of Hell, is co-extensive with the foundation of worlds and of integral manifestations,

of which the tenebrosity is the root. The Goat is 'astral', she is Almatheea, the nurse of Zeus on Mount Ida. The continuity between the Mother-in-law and the Goat is ensured by the three gunas.

"The first two fairy tales are the two poles, substantial and essential, between which the rest of Creangă's stories will unfold." (pp. 57-58)

The three gunas determine Exaltation, Amplitude and immersion in the Abyss.

Cronos, married to his sister Rhea (Earth), swallows his children. In traditional exegesis, Cronos, regent of the intellectual heaven, by swallowing his children renews them, transfigures them, strengthening the Olympian character in them. Rhea is furious, because her point of view is exclusively maternal. She gives Cronos a vomit potion, who then vomits up his children to give them to the world (in contrast to the supreme heaven, the world is vomited from him).

It is true that in Creangă's version, it is not shown that the wolf vomited on the two older kids, but in other versions, the fact is affirmed: we quote the most famous of the versions, that of the Brothers Grimm. For, the myth being non-quantitative, its different redactions do not exclude one another, but rather complement each other as refractions of a single image. Therefore, their collation is permissible and we can say, contrary to appearances, that the wolf did in the end spill over the two elder brothers." (p. 59)

The Goat, setting out to bring the fruits of heaven, earth and air, embodies the Horn of Plenty. She is the Universal Man in the guise of the divine Goat.

"In its essence, the Myth is prototypal, eternal, above space, time and Becoming, which it creates, or rather brings from potentiality to actuality. It is reflected simultaneously, from above downwards, in all parts of the world, like the sun in all the earth's waters or in the myriad facets of a crystal. The just schema is that of a central point which projects an innumerable number of rays onto the circumference." (p. 60)

The wolf is the goat's godson, because there is a kind of complementarism between Paradise and Hell when viewed from a median point, even a sort of interdependence, because Hell is situated at the root of the Tree of the World, and Paradise in its crown. The Goat chose the Soles of Hell as its counterpart because even the highest intelligences, in order to subsist in our world, must incarnate, must become fixed. "And a Seraphim must have a measure of Tamas in it, otherwise its being would dissipate." (p. 62)

The symbol of the wolf is complex, ambivalent. It is called Lykos in Greek, which means both wolf and light simultaneously. The Dacians, called daoi by Strabo, refer to the Phrygian name for the wolf: daos. The Dacian standard was a dragon with a wolf's head.

It is possible that the alliance between the goat and the wolf is ancient, from when the beast had a luminous aspect. The wolf becomes sombre during the degeneration of a cycle that rushes towards its end. "We should not be surprised that an epoch, comprising many millennia, has been contracted into a single anecdote, for as I have said before, ordinary chronology does not fit into myth, which makes use of a contracted time and unfolds in elliptical durations. Two events which succeed each other in a fairy-tale can sometimes be separated by eons." (p. 63)

The wolf tries to imitate the goat, but cannot. The devil can mimic anything, but not the Logos. In Christian hagiography, it is said that the devil can completely take on the appearance of Christ, but if he speaks he gives himself away, emitting a deranged cackle.

The great goat hides foolishly, in broad daylight. The second, concealed under a chessel. The third, on high, in the vertical darkness. The wolf is not a being, but a personified fundamental tendency, Avidity-Radix, the insatiable furnace that devours everything and, in the end, itself.

The wolf eats whom it must, either for reasons of cosmic salubrity, as it concerns elements unworthy of survival, or because of the being that must be reborn regenerated, that is, the elite of the cycle. It is therefore a basal, voracious and insatiable cosmic agent, which devours and reduces to indistinction everything that is transient, the manifested world. The wolf's belly symbolises what the Hindus call sandhya (the indistinct critical point that links two consecutive cycles of existence).

Entry into the wolf's belly is what is called 'regressus in utero' in modern psychoanalysis, caricaturedly reduced to psychic traumas. The little leedul does not need the wolf's belly, for he takes refuge in another, superior womb: the cave of the dark chimney.

Countless are the references to the end of the Black Age by fire (Revelation XIX, 20 is an example).

The problem of Atlantis and the respective tradition, in its relationship with the Hyperborean, Nordic tradition, which is in truth primordial in our cycle of humanity, is crucial for understanding cyclical development. The Vedas affirm the tradition of the primitive habitat of the Hindus, not in the country designated by the name of India, but in an extreme northern, polar region. Homer also speaks of Ogygia, "where are the revolutions of the Sun", an enigmatic expression which could have no other meaning than that, there, the sun has a rotational movement around the Zenith, without ever setting.

To reach its present location, the Nordic Tradition had to descend from the polar region along a North-South axis, through various stages. It is said that this axis lies on the plane of a meridian which divides the habitable lands exactly in two by surface area, at the same time traversing the greatest expanse of land, and this is the meridian of the Great Pyramid.

The tradition concerning Atlantis places the 'Island sunk beneath the waves' in the Atlantic Ocean. Its memory could only survive through the transmission of its inhabitants who escaped the deluge (Noah's Flood).

Hyperborea and Atlantis are not mutually exclusive, the latter being subordinate to the former. There was no rivalry between them, but rather a rebellion of the Atlantean civilisation, rigorously punished by the flood.

Guénon suggests that, in the traditions newly established after the migration of a minority from Atlantis on the eve of the disaster, metaphysics would be Hyperborean, whilst the cosmological doctrines would be Atlantean. The Egyptian, Chaldean, Syrian, and Phoenician civilisations, as well as the Minoan-Aegean civilisation centred in Crete, are considered to be the result of such a fusion.

"The relationship between the Hyperborean and Atlantean traditions is that of the masculine to the feminine, of essence to substance." (p. 76)

The symbolic colour of the Hyperborean tradition is White or Green, of the Atlantean tradition, Red. In our fairy tales, the White Emperor, the Green Emperor and the Red Emperor appear.

"In conclusion, The Goat and the Three Kids is an eschatological fairy tale, structured around the theme of Death and Transfiguration. For our living, we have been given life on earth. The rest is vanity." (p. 77)

The Two-Penny Purse

The realities of the higher plane are reflected on a lower plane in the form of symbols, due to the irreversible relationship between the Principle and Manifestation. "Ens contingens is conditioned by ens necessarium and, as such, reflects its possibilities, but as a mirror, in an inverted way; what is evident above is encrypted below, veiled, requiring an interpretation [...]." (p. 78)

Primal couples: Purusha-Prakriti, Plus-Minus, Positive-Negative, Male-Female, Vertical-Horizontal, Sun-Moon, Heaven-Earth, etc.

Puruṣa and Prakriti are present in Romanian fairy tales through the pair "Moșul and Baba" ("Once upon a time there was an old man and an old woman"). "If they happen to have children, they come from a pre-existing age; if they have them during the course of the myth, it is by divine command, in the manner of Abraham and Sarah, of Deucalion and Pyrrha." (p. 79) The couple manifests in its purest form in the fairy tale *The Story of the Pig*, where the old couple has a positive value.

The Pig's parents are the adoptive parents of the Avatar, but also of the entire cycle. In *The Two-Penny Purse*, the couple is separated, hostile, a kind of Manicheanism that divides the universe into antagonistic camps – it is a cyclical disorder. The disorder is much more severe in *The Old Woman's Daughter* and *The Old Man's Daughter*. The witch's tyranny is a quasi-permanence until the intervention of the providential element, which strikes from the blue and where you would least expect it, as in any soteriological myth. This group of fairy tales therefore has a common denominator.

"Feminism is not a recent phenomenon; it is the last reflex of an immemorial crab." (p. 81)

The symbolism of the cock is eminently solar. Its song in the darkness tears the night apart. "Symbols of a luminous or fiery nature, such as the Sun, the Cock, the Phoenix, the Pyre, are of Atlantean origin, as is their natural complement: the Moon, the Hen, the Waters." (p. 82) Hyperborean symbols are taciturn, nocturnal, polar: the Swamp Swan, the coniferous forest, the Bear.

In a transfer of symbols from the Hyperborean to the Atlantean civilisation, the septarium of the stars of the Great Bear was transferred to the constellation of the Pleiades, during the predominance of the Atlantean tradition.

"The degeneration of a cycle is first shown by its intellectual ruin, by the inability to see the fiery aspect of the signs of things around." (p. 83)

The apparent deficiencies of the primordial pair are inevitable and providential tribulations for cyclical becoming. Without them, the cycle would not unfold. Worldly deficiencies are functional, necessary masks, ad hoc imbalances, separations that prove to be ordeals which set the wheel of the world in motion.

"The myth expresses tantric methods because it emphasises the force aspect of the Principle (*vira*) and by this is shown to be more suited to the end of the cycle. [...] the tantric awakens by special techniques the serpent Kundalini, which slumbers coiled up at the base of the spine. When it awakens, it ascends along it, burning everything in its path, to pour into its necessary finality in the Thousand-Petalled Lotus, in the Sahasrara crown of the skull, the nimbus of the saints." (p. 81)

The old man beats his cock just as the Yogi awakens the Kundalini, with identical results.

The Rooster sets out on an expedition, equal in means and results to the expeditions of the solar heroes of mythologies. He is Agni, drying a damp world, purifying the stagnant marshes, exterminating the snakes and dragons from them. When he returns home, his grandfather's yard will become the Rooster's Nest, identical in essence to the Phoenix's nest, which is an unquenchable pyre of aromatics and incense; it will be a Solar Citadel, in Campanella's expression. However, let us not forget that this expedition has, like all myths, a dual aspect, macrocosmic and microcosmic, and that its symbols are valid on both planes, the external and the internal." (p. 84)

The Rooster's path pertains to the nature of infernal journeys. The noble thief, the negative satanic element, is just as necessary in the war of liberation of transcendent virility as the wolf is in the final triumph of the Goat. The theft of the purse is reminiscent of the emasculation of Uranus, the Sky-Father, by his son Saturn-Kronos, and the fall of his virile attributes into the depths of the Ocean.

The cock's obstinacy in the recovery of the stolen purse is explained by the fact that all the wealth of the world, its entire plenitude, is a mere phantom without the possession of its 'root', the two poles through which the Horn of Plenty overflows. "Ultimately, the stake in the game of the present tale is 'the wealth' of the goat from the previous tale." (p. 87)

When the boy takes the "unwilling" purse, he cuts its roots, amputating it from its natural place. The idea of "cutting the roots" refers to the symbolism of the "Inverted Tree", that which has its roots upwards, in the Principle itself. It is a typically Promethean operation, that is, what is called *Kufr* (denialism) in Islamic esotericism.

Thrown into the well, the cock of fire exhausts the Water, the radical Humid, healing the Borboros from the bottom of the well. The cock, a positive element, is a mere point in relation to the mass of feminine waters. The point, spatially non-existent, engulfs all space, for it is its principle, encompassing possibilities in indistinguishability.

"We must always remember this lack of common measure between Principle and the world; for this reason, the first consumes the second." (p. 89)

The cock's descent into the well is symbolically identical with Harap-Alb's descent into the Spân's well.

Thrown into the burning oven, the cock balances the element of fire with the element of water, putting into practice the "Art of Balances".

Water and Fire represent in the elemental realm the same complementarism, that of Sun-Moon, of Gold and Silver. In Hermetic symbolism, the triangle with its apex upwards represents Fire, the triangle with its apex downwards, Water. Interwoven, they form the six-pointed star, called the Seal of Solomon, also known as the Shield of David, the holiest symbol of the Jews, which is in reality widespread throughout the world. The Seal of Solomon is the homologue of the cross, as it represents the complementary Active-Passive.

Thrown into the herd of cattle, the cock represents the solar power interacting with the element of earth. It is a descent into the primordial mire from the foundation of the world, from the root of the cosmic Tree; it descends into the original promiscuity and fecundity, the enormous womb of all that exists, the initial husk from which all that lives and multiplies has emerged. In elemental symbolism, earth settles at the bottom of the waters as silt and as their residue, much like in a vessel of murky water. One could say of the cock that it has reached the navel of the universe, from which there can be nothing but an ascent." (pp. 90-91)

The swallowing of egg yolks symbolises the liberation of the solar principle in its mineral light form from the prison of Hades, which is precisely what all solar heroes do in their catabasis to Hell.

The Rooster represents a principle of metamorphosis, for which quantity and volume no longer exist. It adapts to all the conditions of this world precisely because it is not belongs. It is that indestructible element in the destructible world, called *Akṣara* in the Hindu tradition, and *Luz* in the Hebrew one. At times enormous, at times reduced to a point, the Rooster is an alternation of plus and minus, of expansion and contraction; it is the heart of the world with its systole and diastole.

According to our folk traditions, the cock crows at night when it hears the drum from the heavens, that is, in the moments when the Non-Time descends into our world, with the help of the cock.

After recovering the precious talisman, after having gathered Water, Fire, and Earth, the liberation of the volatiles brings to mind the symbol of the element Air. In a higher sense, the birds symbolise angelic, supra-formal, divine entities, enslaved to the titanic, telluric nature of the boyar.

The Rooster's being and mission are lofty: it is too great for the world, that is, for what exists outside the old man's courtyard, to contain permanently. His intervention in it is exceptional, occurring only in very serious cases of cyclical disorder. It is not a planet, but a comet, or, to put it another way, it is the sun at the centre of the planetary system, sometimes descending into the world. In other words, the nature of the solar cock is avatic; it is an a sole missus, a messenger of the sun. The greatest in heaven becomes the smallest on earth, for a short time; it deliberately places itself under the authority of the one who, having normally and at the proper time the mission to guide the destinies of a world, can no longer cope in moments of grave disorder, can no longer fulfil his mandate validly and effectively. Then comes the unexpected and subtle intervention of the avatic comet." (p. 95)

The hen, sterile like her mistress, is the representative of a deviant female priesthood, revolted against the supreme spiritual authority of this world: separated from the cockerel, the hen lays eggs, but unfertilised ones.

"The hen dies from the beating. When the Totem, the synthetic Prototype of a species, a tribe, a king, a civilisation dies, it implicitly means, and according to the unanimous laws of symbolism, that the civilisation, the race, etc., etc. in question, have also died, more precisely, they have been erased from history and resorbed into that place where the principles, the quintessences of vanished civilisations are preserved. Once the Little Hen has vanished, the Pleiades also disappear as the 'Pole' of the Atlantean civilisation, which has collapsed, deprived of its vault key. And the 'place' where the quintessence of the vanished civilisation is reabsorbed is the yard of Moşul, alias the Citadel of the Rooster, the Solar Citadel." (pp. 95-96)

The face of the old woman and the face of the old man

The universe comes into being in the field of force generated by the Purusha-Prakriti couple. In its highest aspect, Prakriti, Nature, passes the possibilities of manifestation from potential to actuality through the mere act of Purusha's presence. Only on the lower planes of nature do the two terms take on the form of sexes.

The primordial duality is embodied by the two protogenitors, Adam and Eve. In disgraced planes of existence, such as our own, the primordial couple suffers the vicissitudes resulting from the imbalance of the ambient nature.

"The nature of the relationship between the two factors determines the harmony and good order, not only of society, but of the entire plan of existence. When the pair appears in the guise of extreme opposition and antagonism, it secretes chaos; when it is harmonious, it becomes complementary, with the end of spiritual and physical generation, we have a relative equilibrium, as much as is possible in the kingdom of life and death; in an eschatological perspective, that is, at the end of Time, the pair is beatifically resolved into Unity, returning to the Androgyne from which it proceeded." (p. 98)

The Purusha-Prakriti couple is that of the spiritual parents of humanity. They are the Old Man and the Baba from our fairy tales. In their pure state, without physical posterity, we find them in The Two-Penny Piece and The Story of the Pig. When they do have children, as in The Old Woman's Daughter and the Old Man's Daughter, these are their Shaktis.

In 'The Face of the Old Woman and the Face of the Old Man', the antagonism between the sexes is virulent, and the cyclical moment very dark. The old man is entirely enslaved by the 'Heels of Hell'. The power of the Old Man, intoxicated by asuric influences, will be restored by his Shakti, his messenger to the Solar Citadel.

Both the Elder and Baba have children from previous marriages. The Elder's previous companion was Sofia, because only the child of a resident of the Solar Citadel can reach there. Her place was taken by a master, for the cyclical, inevitable and indispensable degradation demanded it for the final regeneration. The Master is 'widowed' of Sofia, of wisdom, but there is a substitute for it, a presence waiting to become effective.

In her negative role, "Baba", "Hârca" represents the tendency to subversion, to dragging into the abyss, to pulverisation. But if in the process of initiatory realisation, the crone is 'fixed', 'mortified', she becomes, unwillingly and without knowing, the root of the Axial Tree, the foundation of the Dom in Mineral Symbolism. Until the moment she is absorbed into the darkness which for her is positive, the old man and his daughter are hunted, suffering the tribulations of the werewolf-bitten moon." (p. 101)

In a mythical perspective, a peasant woman who spins synthesises the three Fates, Clotho, Lachesis and Atropos, the spinners of birth, life and death.

The fork of the wicked girl spins Nothingness. It is not a matter of laziness, but of an inability. The girl and her mother spin the threads of their own shroud, the garment of Nothingness. It is the mad hope of the Abyss to weave the Impossible, the labour of Penelope and of the Danaids, seeking to give substance to that which exists only as a vague intention and a plot. But if mere intention is not enough to produce the Nothingness, it is enough for the upheaval of the world, for its immersion in a relative Chaos and to give an appearance, an illusion of consistency to the absurd." (p. 102)

Upon her return from Holy Sunday, the girl reaps the fruits of her 'cosmic' charity, for it is absolute and without expectation of reward.

"The propagation of a wave motion is only possible through an alternating succession of + and -. It might be objected that, in our case, the + and - are distributed into two homogeneous and well-distinguished groups like the fat cows and the lean cows from Pharaoh's dream." (p. 113)

The same path, retraced by the old woman's daughter, is naturally sinister, because of the basic selfishness that generates it. "The lazy daughter carries through the same stages her total inability to look at herself, her congenital sterility." (p. 114) On her return, she is rejected and tantalised by the beings and things she had rejected, and which now appear to her in their aspect of plenitude.

In Sanskrit, Surya is the name of the sun, identical with Syria. The historical region known by this name is only a substitute, an externalisation of the true Syria. Certain earthly 'regions', naturally privileged, can mirror some heavenly, stellar 'regions'.

Thus, the clearing where Saint Sunday resides is an immovable point, the 'dwelling' of the Sun, around which the 'revolutions' of the world, of the seven planets, take place. The Saint is situated in the heart, in the centre of the world (more precisely), from where Mercy and Severity pulse outwards, herds of cattle or dragons. Solve and Coagula. She is the Mistress of the Keys, of Life and Death, the representative of God in our world." (p. 115)

Implored through the deed of the old man's daughter, the Holy, the depository of the Primordial tradition, from which all other traditions proceed, renews a covenant with the oppressed and almost extinguished tradition. The chest she gives to the girl is the Ark of the Covenant. By analogy in reverse, the oldest, ugliest of the chests is also the most precious, richer in content.

"In the Ispirescu version, instead of Saint Sunday, we find Saint Friday. We are in the sphere of

Venus, which is third in order. This fact reminds us of Dante's supreme heaven, il terzo Cielo, the third Heaven where the Apostle Paul is raptured, on his way to Damascus. The symbolic colour of the planet Venus is Green, and the importance of this colour in Romanian traditions is well known: 'Verde-Împărat' is an eminently benevolent character in fairy tales; on the other hand, the patron saint of Moldavia is Saint Paraskeva, St. Friday, the Greek name for the colour green. The planet Venus is the Evening and Morning Star, a bipolarisation of the Midnight Sun, with Holy Sunday being the Midday Sun. We therefore have no contradictions, but only different perspectives." (p. 116)

Saturday is consecrated to Saturn, the regent of the highest of the heavens, the intellectual heaven, whose colour is Black, the metaphysical symbol par excellence, in its quality as a negative determination.

That the maiden's path is schematised by the caduceus is also shown by the fact that the stages of this itinerary (The Old House, The Puppy, The Hair, The Fountain, The Oven, Holy Sunday), counting both the starting point and the destination, are six in number. Indeed, six times the serpents of Hermes' caduceus cross each other on the median axis, that is, between the six subtle centres, whether on the axis of the macrocosm or, in the microcosm, in the human being, in the six subtle centres symbolically located in the spinal column and in the frontal point between the eyes. The seventh, being exclusively extracosmic, is indicated by two little wings.

The fairy tale's ending is the positive conclusion of one of the countless Amazonian adventures that mark the cycle.

Daniilă Prepeleac

Motto: "Faust: Well then, who are you?"

Mephistopheles: A part of that power which always wills evil and always does good" (Faust, Part One, Scene III)

The fairy tale is composed of two consecutive themes: the disadvantageous exchange and the contest of strength and cunning with the Zmeu (the devil). Both themes are strictly and organically interconnected. A cause-and-effect relationship exists between them. It is only natural that a plenitude should follow a privation.

In the folklorised myths, Daniilă Prepelica and Stan Pățitul, the problem of Evil and the pact with the devil is posed.

Satan is obliged to conform to a cosmic order, because he is one of its guardians.

"That is why the quote from Goethe requires a 'key' that is not within the reach of many. Mephistopheles is understood when he is surpassed. The definition 'a part of that force which always wills evil and does good alone' must be meditated on word by word. Mephistopheles is only a "part" of that Force, which is why he speaks of good and evil. If he were the "Whole", he would use complementary terms entirely devoid of any moralistic taint. Mephisto is 'un pauvre diable', he proceeds from Ahriman, not from Lucifer. For Evil is only a very limited specification of that dark, compacting, and then dissolving force, which is the root of the world, without which the Universe is inconceivable. It destroys the destructible, that is, all that, being born, must die, so that it can be distributed into new forms of life. What would become of the world if corpses did not decay?" (p. 122-123)

"The problem of Evil, of the tendency towards nothingness, is resolved in pure metaphysics and in the peasant tales spread across the whole face of the earth. Simplicity and the humour of the 'Go-to-the-desert'. In these tales, the element of psychological torment is almost completely absent. For, the tyranny of Satan unfolds in the intermediate domain of the nafs (the psyche), says

Muslim esotericism. The middle world manifests itself through the middle class and through its typical expression, psychological literature. Now, literature, being 'middle', necessarily expresses itself through feelings which, given their median position, can never arrive at a first truth. It is one of the prejudices of the modern world that psychology leads to truth. In reality, it leads to nothing, except to literature for literature's sake. We dare to refer to colossal examples. Faust would have lost his being had he not been saved by the 'Eternal Feminine', while Ivan Karamazov irretrievably loses his mind. The problem of Evil is posed, but not resolved in these colossal works." (p. 123)

Daniilă Prepeleac overcomes the terrible and grotesque aspect of the Devil through intellectual means, through meditation and reflection.

"[...] by virtue of the law of inverse analogy, the more the fundamental problems of metaphysics are enveloped in the Bengal fire of mythology, in forms sometimes trivial and familiar, the greater the distance established between the essential and substantial poles of Manifestation, because of the gulf yawning between them. The space between the two parentheses is vaster, and therefore more encompassing of truth, enclosing between its extremes a broader synthesis of the Universe. The curved line, propagated to the extreme, meets its beginning, and the circle is the all-encompassing image of the world." (pp. 124-125)

Not being a common measure, there is no complementarism between Daniel and Stan, on the one hand, and the dragon, on the other.

The ruinous exchange in Dănilă Prepeleac shows us that poverty is the necessary and preliminary condition for spiritual enrichment. Enrichment is another aspect of the process of regressus in utero. The impoverishment-enrichment constitutes two phases of a single process, fundamentally identical to the death-resurrection, when viewed from an initiatory perspective.

The children, in cryptic language, signify spiritual posterity and wealth in virtualities.

The 'un-charming', the 'un-cheating' of Daniilă simply means that Daniilă was an exile in this world, like all great spirituals who sometimes take on the mask of bewilderment, sometimes that of madness, in order to better conceal their mission.

The elder brother has both feet on the ground, undeniably and irredeemably of this world, whereas Daniilă, pitiable, shy, and helpless, has his centre of gravity in the sky.

"It is worth noting Dănilă's nickname, Prepeleac, because it is not a family name, but precisely a surname, grafted onto his individualised name. A nickname comes from a dimension higher than the family sphere. More precisely, it is a hieronym, an initiatory name, which joins Dănilă to a spiritual family, the family of the Prepeleac, with no connection to his familial limitations. And what a name! Prepeleac, a nickname and an axial symbol. Not only that, the sprigs of branches that emerge from the stakes are horizontal in relation to its verticality, forming a crucial complementary; they indicate the hierarchical multiplicity of states of being, distributing themselves to the right and left, before and behind the axis, thus forming the three-dimensional cross, an eminent and superlative symbol of the Universal Man, whose rustic name is Prepeleac." (p. 127)

"For to him who has, more will be given, and from him who has not, even what he has will be taken away." The oracle of the gospel is simple when taken in a literal sense. But it becomes of a miraculous ambiguity when transposed to the spiritual plane. To him who has (on earth) more will be given (also on earth), his poverty in Heaven remaining compensatorily lucre; on the contrary, from him who has not, even the little he has will be taken, so that through poverty, he may become an empty vessel which 'wealth' may fill from beyond, from the Heights. An initiate is called 'faqir' in Arabic, which means poor." (p. 128)

In Dănilă's sister-in-law we find the mother-in-law, the wolf, the nobleman, the wicked witch, that is to say, the basic ferocious tendency of avidity and sterility, not as an end, but satisfying itself in itself.

Dănilă is the madman; he does things backwards, valuing them from the perspective of the heights.

Our peasants give admirable names to animals, names that have no trace, nor any Christian resonance. The usual explanation is that Christian names cannot be profaned by being given to animals. It is said that the gods of traditions that have died out become the demons of the tradition that has replaced them. It would not be plausible that names (citing only from Creangă) Duman, Tălmășan, Bălan, Zurzan, Hormuz, could these have been names of old Dacian deities, later borne by people, and then 'exiled' to animals after the triumph of Christianity? One piece of evidence would be the name Hormuz or Urmuz, the God of Good and Light, the eternal antagonist of Ahriman, now given to dogs and oxen. No longer human names, given to animals, beings peripheral to our state of existence, they can instead designate angelic beings or constellations." (p. 129)

Danil gives the oxen to a cart 'that goes by itself', the cart to a goat, the goat to a goose, the goose to an empty sack, an empty space available for future abundance, a virtual turbine. It remains empty like a chick, empty like a worm, reduced to its primordial geometric schema. This is the first stage of its realisation, Solve. It is a dispersion, which must be followed by a gathering.

Dănilă Prepeleac has an admirable saying which is the very formula of the cosmic illusion, of the phantasmal character of the world (Maya): "Well!... that's another one! If I am Danila Prepeleac, I have driven the oxen; and if I am not him, then I have found a cart... Sometimes he is Prepeleac, sometimes he is not." A purely Taoist formula, which is reminiscent of the reflection of Zhuang Zi, one of the fathers of the doctrine who, dreaming he was a butterfly, no longer knew whether he was a Zhuang Zi dreaming a butterfly or a butterfly dreaming it was Zhuang Zi.

Dănilă Prepeleac with an empty purse in his hand is the hero facing a regressum in utero. We find this regressum in utero in all of Creangă's fairy tales: it is the crone from The Mother-in-law with Three Daughters-in-law, it is the wolf's belly and the fire pit from The Goat with Three Kids, it is the rooster's stomach from The Pouch with Two Pennies, it is Dănilă's pouch, it is the sack into which Chirică Dracul puts the crone and- it is our world, it is the chest of Saint Sunday which sucks in and expels herds of cattle and knots of snakes and dragons in The Old Woman's Daughter and the Old Man's Daughter. "For it leads, whether to the upper worlds or the lower, up or down it is the same single womb, in which death and life successively combine and through which the creature is projected into heaven or expelled into hell. Passage through it is an immutable law, which the Romanian fairy tale affirms without weariness, categorically and with force. Nothing and no one leaves one world to enter another, except through the central, non-spatial point of the letter X." (p. 131)

Nothing of this world clings to Dănilă. His poverty is spiritual, in the evangelical sense of the word; the recipient cannot work in the spiritual realm unless he has been reduced to a spiritual purity, identical to a Prima Materia, to the paradisiacal primordial clay from which Adam was made in his first form.

Dănilă Prepeleac begins construction with a cross which he drives into the ground, thus establishing the central point, projecting the building from the top down, consecrating the fact that it has its roots in heaven. A most normal thing to do, for the foundations of any traditional building are in heaven, just as the roots of the cosmic Tree are also in heaven.

"The building of a church is the architectural expression of the transformation of Chaos into Cosmos, common to all cosmological doctrines; a building which is an imitation of the creation of the world. But Chaos is, by definition, the 'dwelling' of the demon who cannot admit its transformation, which for him is tantamount to a destruction." (p. 134)

The Devil symbolises a tendency towards adversity (Satan means "The Adversary").

The so-called Bogomil legends give countless examples in which the devil, from being God's intentional adversary, becomes his collaborator in the creation of the world, and all his gestures of negation are transformed into positive acts: the divine cogitation superimposes a 'dimension' over his rebellion intellectual which "transmutes" it. A limited and "terre-à-terre" aspect of this truth is expressed trivially by the proverb "make friends with the devil until you cross the bridge" and this fraternity consists in reality of a wager: the 'bridge' is a narrow gate that unites two worlds and you stake your fate on not falling into the abyss. The devil is a 'resistance', to speak in modern technical language of an engineer or an electrician. It is Archimedes' lever, which helps in scaling the worlds, in traversing the seas, on the condition that you do not lose sight of the 'Polar Star', the celestial lever. Even the residual aspect must not be despised. "Cineres ne vilipendas", "do not despise the ashes", the residues, said the old alchemists, for you can transform them into a base salt. Seek for gems in "mould, worms and mire". The Initiate looks to the heavens, but for that very reason, he holds a crooked staff in his hand with which he gathers diamonds from the mud, without looking down." (p. 135)

Subject to God, the Adversary is compelled to do Good when he wills Evil.

When offered money, does Danil accept it and abdicate? No, because the monastery, enchantingly formulated in conceptual dimensions, is now a reality that the devil cannot perceive, for the intellectual domain is inaccessible to him. The ideal edification of the church has forced hell to pour out the gold enslaved by the sunlight. The ideal church has acted as a vomitorium. "Danilă, the hermit, has a sacerdotal character; the mere unfolding of an intellect, the formulation of a sacred geometry, succeeds in undoing hell's stranglehold on the mineral light." (pp. 136-137)

"[...] the more piously the snoava is told, the more serious and mysterious the myth becomes." (p. 137)

A dispute for gold takes place which can be defined by the real fact that to a brute force, the Intellect adds ineffable elements, undetectable by the dragon, but irresistible, purely qualitative, which do not destroy the brute force through direct combat, but by opposing a void.

Let us remember that the 'intellectual' domain is strictly forbidden to the demon. And that is what is formed by the axiom of the unintelligence and unintelligibility of Prakriti, of Substance. With its nose in the primordial muck, the demon cannot possibly look at the stars because it does not even know of their existence. It is not its destiny and function to be a worm of Prime Matter." (p. 137)

The Devil saddles the mare and circles the pond, a circus performance that has nothing to do with the specific, qualitative aspect of the horse, that of a mobile support. That is why he does not see the difference when Danil takes the horse between his legs and performs the same act. "The Devil, being forbidden and inaccessible to qualitative determinations, cannot perceive those of space, and so is unable to differentiate between the horse being carried on its back and being held between its legs." (p. 138) Riding backwards, with the mare on his back, the devil respects his nature, whose characteristic is inversion, the caricaturisation of the natural order.

If Satan circles a pond, Danil circles the reflection of the sky in it.

The Devil works only by his own power, whereas Daniel solicits the power of beings apparently external to him. As king of creation, man externalised the other beings from his own substance when, in Paradise, God commanded him to give them 'names'. Traditional exegesis interprets the biblical quote in the sense that God first created the creatures as intellects, as Ideas, but only 'spoken' by the Primordial Man, lieutenant of God on earth, acquired 'nama-rupa', 'name and form', that is to say, the element of consistency and effectiveness. The man who has regained his centre identifies with the Axis of the World, 'internalises' once more the beings of the environment, which

they become his intrinsic attributes.

For Danil, the flight of the horse, the swiftness of the hare, the power of the bear are his own recovered powers, specific to his degree of spiritual realisation. In all contests with the terrible, but stupid, force of the Abyss, Dănilă employs an initiatory technique well-known in all esoteric doctrines without exception: the replacement of a quantitative force with an imaginative one, through a deliberate and synthetic concentration. This mental operation reduces the physical effort to almost nothing. It is a matter of substituting, through imagination, one thing or action for another in order to produce a magical or extraordinary result.

Jiu-jitsu is an initiatory combat technique, in which the opponent is destroyed by his own force. This force is solicited, multiplied by the vacuum it encounters before it, in such a way that it outbids itself. By exceeding its limit, it self-annihilates itself and its author.

The devil's whistle exhausts the noise, but not the sound, which is a fundamental distinction. The true sound, the Word, is inaccessible to him.

Dănilă smothers the devil's noise at its root with a simple gesture, 'striking' the devil with an oak cudgel on the right temple, then the left, then in the name of the father, that is to say, in the subtle centres, in the vital nodes of the noise. Creangă says: "for the more ascetic Dănilă became, the more he relied on the staff than on the holy cross", but why then does he make the sign of the cross on his head with the staff?

The goad is the plough of the Venerable Lodge, identical to the Vajra and Thor's hammer, Mjolnir, the diamond lightning that makes the Master Architect the master of the power of the Claws.

The club with which another demon comes is an expression of the force of gravity, of the principle of gravity, violated and projected madly towards the sky. It, however, cannot reach the sky by any means, inevitably falling to the ground. Creangă wants to show us that this is a terrestrial, volcanic principle, the exact opposite of Zeus's lightning bolt, which descends from above.

About the moon: "In Hindu tradition, the moon is the dwelling place of the Pitri, the generative ancestors of the current humanity. They are celebrated in our country in the pre-Christian festival of 'Mosi'." Germs may also be named with the same symbolism, considering that the moon is regarded as the principle of the vegetable kingdom, germs of a subtle nature. If the germs of the formal world exist in the world, then ipso facto, the moon is at the boundary between the formal and the informal world; it is a point of junction between them, a gateway-isthmus (Janua), an inevitable passage. Through this narrow gate and beyond it, only the being can pass which, itself, has been reduced to a point, in other words has recovered primordial unity, simplicity, by shedding all 'accidents', has been 'impoverished' like Daniel the Poor. Then it can pass through the 'eye of the needle'. Whoever cannot pass through this point, symbolically located on the moon, unable to shed their 'Name and Form', is 'redistributed', projected once more into the world of forms, into the world of genesis and death. It is not difficult to understand that the perspective is sinister. That is why the moon is, at the same time, *janua Coeli*, because it is the point of passage into the higher worlds, and *janua Inferni* for those who are sent back into Becoming by the 'Guardian of the Threshold'." (p. 143)

Lucretius: "God gave the face to humans so that they might lift it to the heavens".

According to Romanian traditions, the spots on the moon represent the two sons of Adam. Cain carries on his back, as punishment, the body of his murdered brother. Abel bleeds continuously, drop by drop. When the blood fills the moon to the brim of the cup, it will spill onto the earth, burning it to ash. Cain represents Time, Abel Space. Time corrodes and grinds to atomic dust everything of a spatial nature: edifices, cities, history in its geographical aspect, mountains and plains. Eventually, having nothing left to consume, Time will consume itself, and space, reduced to a point, will instantly recover its three dimensions. It will be

the total, flash-like triumph of Abel. This is what is called in traditional science, 'the spatialisation of time' or 'the squaring of the circle.'" (p. 144)

If Danil's lunar brothers are Cain and Abel, then necessarily Danil is the third brother and son of Adam, Seth, the one who succeeded in re-entering the earthly Paradise. He is the Grail King, a King in training, as is fitting for our age.

Danil's identity with Seth is functional. Our hero is a link in a chain; he fulfils a very high spiritual function in his generation.

Dănilă must pay a toll, a tithe of this world, to pass into the other, just like Beauty, who cuts off a thigh to feed the vulture that brings him out of hell into the light of day.

Danil's ideal monastery rises in reality from the surface of the pond, driving its deep foundations into the mud at the bottom.

"A pact with the devil is in the nature of things only when the devil ceases to be the devil, that is, when he loses his limitations through the sacrament of Unity." (p. 149)

The Story of Stan the Sufferer

This second story concerns Dănilă Prepeleac, and deals with the same theme of the Adversary. It is about the 'adversity' that lies between knife and griddle, between plough and furrow, the force that rejuvenates worlds through destruction.

[...] the devil is tricked by the dissolution of his own limitations, in the alchemical sense of the word, by one wittier than he. For limitation is equivalent to stupidity, and if you strip the devil of his stupidity, what is left of him? Danil brings out the devil's fangs as a virtuoso dentist and plays with him because he possesses the 'infallible compass and impenetrable cuirass' of 'Knowledge'. He pushes virtuosity to the point of being effortless, appearing as light as the performance of a ballerina or a great acrobat. In reality it is a dance over an abyss; the force he unleashes is terrific; to avoid becoming dizzy, he must position himself at that intellectual point where there are no longer any antinomies, nor that above and below which constitutes an abyss." (p. 150)

In Stan Pățitul we are no longer dealing with the theme of 'the devil being tricked', but with a reckoning between God and the devil: the demon has transgressed God's cosmic order and must pay for his actions conscientiously, without any plan of deception.

The problem is no longer Faustian; there is no trace of a pact between Stan and Kirika.

God rewards Stan's mercy, giving him the devil as a servant, who creates his prosperity.

Just as at the beginning of the fairy tale series, The Mother-in-law with Three Daughters-in-law and The Goat with Three Kids illuminate the lower and upper extremities of the World Axis respectively, so too, on a smaller scale, Dănilă the Tail-twister and Stan the Sufferer elucidate the inferior and superior, illusory and real, aspects of Satan, which resolve into the Demiurge, highlighting his mode of operation, his function in the Universe, without which he could not pass from potential to actuality." (pp. 151-152)

Dănilă Prepeleac and Stan Pățitul constitute a unique myth, with a translation from bottom to top.

"Before beginning the interpretation of the fairy tale, we recall Goethe's aphorism, 'all that passes is

a symbol". The evidential force of the aphorism lies in the truth that nothing which has a beginning and an end can have its sufficient reason in itself, for the transient is synonymous with the conditioned, and thus has its cause in the unconditioned. The Infinite is 'signified' in the contingent world through limitations. Thus it would be entirely inaccessible. These limitations both veil and unveil the prime Ideas, from which the finite proceeds by necessity. If we add to this the fact that the Ideas are mirrored in the world of Necessity in reverse, the most meagre and prosaic details can symbolise gigantic cosmic dramas." (p. 152)

We find Stan in the initial state in which Dănilă is after the disadvantageous trade. The Orphan is symbolically complementary to the Widow and these two august prototypes are found, without exception, in all traditions. "When the prototypical orphan, the Primordial Golan, deigns to fix itself in the world, most often with a specific mission, concealing its Unity in multiplicity, it is a case of an envelopment with the precise purpose of bringing at least its apparent periphery into contact with the ambience. The Infinite seeks a common measure with the finite." (p. 153)

The final enrichment has an alchemical character in both Dănilă Prepeleac and Stan Pățitul. "The Master of the Philosopher's Fire, after being reduced through 'depletion' to the state of a raw material, of an elementary particle, reaches the final phase of 'Multiplication', when with a 'dram' of projection powder he transmutes ten thousand drams of lead into philosophical gold." (p. 153)

Being 'sufferer', 'sufferer', Stan will be able to cross the abyss of a three-year collaboration with the devil without dizziness. Any initiatory wanderer 'suffers'. On the other hand, 'Stan' has a sense of 'solidity', of 'habitat', antinomic to his nickname. Thus, 'Stan the Sufferer' is a name that refers to both 'Atma' and 'Jivatma'.

"Pățitul" could also be a derivation of his name, Ipate.

Having had his name changed, Stan is a "dwija", his new name defining his new personality, as in all rites of initiatory incorporation.

"Before attempting to clarify the meaning of this enigmatic page, let us establish what can be understood by a pact with the devil. It is not quite as simple as some imagine. In its immediate and accessible sense, it is a bilateral contract signed by both parties: the devil with an incomprehensible scrawl, and the man with his name written in a pen dipped in his own blood.

The Devil obligates himself to grant the signatory a number of years or a life, with greater or lesser prosperity, accompanied by magical powers. The counterpayment is the soul of the one who makes the pact. Naturally, the terms of the pact vary indefinitely; sometimes prosperity is accompanied by recovered youth, as seen in the legend of Faust.

This is the solemn, juridical aspect of the pact. In reality, and in its profound aspects, on a subtle and even metaphysical plane, the pact with the devil is not a rarity; it is an everyday, every-moment event. Good or bad literature on the subject has masked this aspect. Between Heaven and Hell there is a competition whose battlefield is the human soul, the middle term. Therefore, neutrality cannot exist. Thus, the pact with the forces of Hell is effected tacitly and automatically, insofar as man sacrifices his essential, unitary nature to the Multiplicity of which Satan is the protagonist, the Principle of Individuation, of Alterity: first and foremost, Unity is sacrificed, the image and likeness of God, the One. It is primarily a question of an intention, of a more or less conscious impulse. Unity and Multiplicity, though they have no common measure between them, are implicit and necessary in the Universe. Man must live Multiplicity under the sign of Uniqueness, which is the aspect of Uniqueness in the world. Therefore, it must not cultivate multiplicity in the sense of proliferation, that is, in a direction of horizontal expansion, but perpendicular to it, in a vertical 'stationary' state, giving itself and the nature it governs a sense of aspiration towards reintegration into the Principle.

It does not require much perspicacity to realise how many people bring sacrifices on

altar of Multiplicity and how many on that of Unity. All those who pay homage (in the feudal sense of the word) to plurality, make a tacit pact with the Principle of Individuation and with its representative in our world, Satan, the Adversary. The pact is effective, even if it is ignored by those who make it, without the need for the romantic trappings of lightning, red light, bat wings and a quill dipped in blood. The pact is inevitable even for the man who claims to take a neutral position. Between the summons of heaven and the vertigo of the abyss, the horizontal line is devoid of any consistency. There is no alternative but to fall into Hell or to strive for the heights. Because of his central position in the Universe, man is the battlefield of the two extremes of Manifestation. Our lack of adequacy with the Unity makes us, to the same extent, complicit with Alterity, with multiplicity, that is to say, with that which does not have its own existence. In other words, with that force which religions designate by the name of Satan. The Pact thus understood is what is called in Islam Sirk; 'Associationalism': the attribution of partners to God; through this, the creature denies Him, for the 'Supreme and unparalleled Essence', as Muhiyiddin ibn Arabi calls it, suffers no point of reference. For this "Associationalism" is an event of every moment, of every breath, in a man's life; in Muslim esotericism it is called "Sirk khafi", hidden associationism, because it is unconscious, which does not prevent it from being a tacit pact of the second degree.

Sirk khafi can worsen, becoming conscious associationism, then revolt and negation, which, in extreme cases, objectifies itself in a conscious pact with Hell, sometimes following "convictions", but in the vast majority of cases, as a result of passionate propensities, with a desire for life for its own sake, pursuing satisfactions of this nature or even without them. The most well-known is the pact of Faust.

We mention in passing the very rare case, situated on a very high plane, when the power represented by Satan is deliberately used to comprehend it within a hierarchical work of which the devil is a part, without his being aware of it, because, being at the root of Manifestation, it is necessarily at the root of any complete work in the Universe. Examples can be found in the preceding fairy tale, Dănilă Prepeleac, and in numerous legends of builders.

In all the cases we have cited, with the exception of the last, the devil surprises man in a moment of mental obnubilation, of a lack of lucidity, when he sells Eternity for the ephemeral." (pp. 156-158)

In Stan Pățitul, it is not the man, as is usual, but the devil who is caught red-handed in the act of nonconformism. It is not the devil who has Stan over a barrel, but Stan who has the devil. He must serve man for three years, because he did not say Bogdaprosti (God will accept), as God had ordained and as Stan had complied.

Satan, when punishing his subordinate, reduces the appearance of the Adversary to a functional mask, adversity being necessary in the Universe as a lever and a foundation.

Stan takes Satan's subordinate into his service (a curious assonance between Stan and Satan), without a trace of sinfulness, because he gives him the opportunity through his service to redeem his initial sin. A simple omission on his part brings about a gruelling three-year penance. One can see how the law of corresponding actions and reactions works in the universe. The devil's deficiency ties him, hand and foot, to man." (pp. 158-159)

We are not dealing with the usual bilateral pact. Stan does not hesitate, has no regrets, on the grounds that from beginning to end he is blameless.

A primary affinity and common measure between the enlightened devil and our peasant: both are orphans, with all the significance of this symbol. Stripped of accidents and superstructures, they appear to one another as they truly are.

An exchange of tremors takes place between Stan and Chirica, with an essentially incantatory role of

dismantle the boundaries between two beings, so that a third may be born.

Stan is always called Stan, and Chirica is always Chirica. Apparently this is meaningless, but in fact the principle of identity has been expressed: Chirica is always Chirica, and Stan is always Stan. To say that Stan is Stan means that the character has identified substance with essence, individuality with personality, that the being who can say these things about himself has restructured, has been restored to its primordial state. Moreover, in the formula 'Stan is Stan', the latter Stan cancels out the first through a tautology which is, in essence, a short circuit. A handful of ashes remains.

The person remains nameless, thus designated by a negative determination, which implies a high degree of initiation. The answer to the question implies her annihilation. On an essential level, they are without form and name (Rupa and Nama) and this is my name. Being nameless, I have them all; I am all Stan, as I am all Bran. What is Stan to me, what is Bran to me? Why are you so keen to learn the name of a phantom?" (pp. 162-163)

Stan shows, in bird-speak, from the start, that he has figured out who the evening's visitor is: "Oi, you little flutterby, aren't you christened by Saint Chirica the Limp, who pulls the devil's hair?"

Chirica is "Kiriakos", "the Lordly".

Hupatos is also a Greek name, meaning 'The Highest'. It is an epithet of Zeus in Homer (The Odyssey, I, 45): 'Theon Hupatos' (The Iliad, XIX, 258).

Both names insinuate themselves into one another: all Kirika, all Stan - "Kirika all Ipate", through the superimposition of the two terms. Thus "Kyrios Hupatos", "The High Lord", Elelion (in Hebrew), "The God of Melchizedek", "The Priest of the High One".

"Kyrios Hupatos is the real but hidden hero of the tale, bifaced like Janus. Afflicted, pitiable, exiled on this earth, 'one who has suffered', he is 'Stan the Sufferer' in our world, in his buffoon's exile. Why should we be surprised? Sometimes he has been a jester, a buffoon, a clown, a juggler, a courtier of the Old Court. These are some of his favourite disguises." (p. 165)

Chimera: "Broad, broader, broader-flushed, flushed-sprawling, sprawling-maul, maul-swamp, swamp-glimpse, glimpse-yellow, yellow-hoodlet!"

In this arrangement, the household is reduced to its geometric scheme, which transforms it into a sanctuary with three square enclosures sharing a single centre.

"If the whole episode were not symbolic, why so many ceremonies for hiring a day labourer?" (p. 168)

Stan's prosperity increases astonishingly, because Chirica, the representative of the principle of multiplicity, has found in Stan an echo, a sounding board.

"Creangă, or more precisely the ancient myth to which he gave a literary form, poses the problem much more deeply than do the relatively modern legends, that is, those brought to Europe after the triumph of Christianity, in which Satan represents exclusively Evil, disputing with God the soul of man. The alliance between Chirica and Satan is sincere; it is a mythological pact, 'going deeper than the root of Evil' and of original sin. It belongs to traditions that are purely metaphysical, older and purer than those with a religious form." (pp. 168-169)

The adversity between God and the Devil is not that between Good and Evil except in elementary catechisms. At this level the two are irreconcilable.

The companionship of Stan and Chirica has nothing Faustian about it; neither tries to deceive the other. Neither man is damned, nor the devil paid.

The fact remains that Dracula is helping Stan to get the dragon's rib out of his wife.

"It must be reiterated that Chirica's gesture is in complete continuity with God's initial gesture. The same mythical blood pulses in the same artery. Therefore, if Chirica removes a diabolical, that is to say, negative, rib from the woman, it signifies, by analogy, that God also removed a negative element from Adam. Eve symbolises this negative element. After the creation of the woman, Adam forms a couple with her, who, however, cannot be compared to his original androgyny. The creation of Eve allows Adam to become positive to a certain extent, to recreate a substitute for his primal principle, which is passed on to his son Seth and his descendant, Enoch. "Enoch walked with God, and he was no more, for God took him away," which is traditionally interpreted to mean that Enoch did not die, like the prophet Elijah and the Evangelist John." (p. 171-172)

Chirica, continuing what God began in Paradise, can no longer be a devil in the religious sense of the term. Chirica is the Demiurge, a notion eliminated from the Abrahamic scriptures, at least in their literal sense.

In Christianity, the woman (the negative element) is rehabilitated by Mary.

The Lord, addressing the Serpent and Eve, says to them: "She shall crush your head and you shall strike her heel" (Gen. III, 16). The antagonism between the two is evident, yet at the same time so is the complementarism: Eve and the Serpent form a single entity.

According to the Talmud, the rib from which God takes Eve is at once a rib of Adam and a Serpent.

"Eve, the first Pandora," said the ancient Hermeticists.

Stan's total lack of scruples and sense of guilt is remarkable. Nor was there any need for him to have them. From the beginning, he knew who he was dealing with and uses his collaborator like a force of nature, steam or electricity, for example.

"The myth has an intellectual purity of a Taoist apologist, under the guise of a snob." (p. 175)

The Story of the Pig

This fable is so widespread across the face of the earth that its centre of propagation is impossible to find. It can be found practically everywhere, from Europe to India, from Indonesia to Africa and the Americas.

More precisely, since the myth is at the root of time and space, it is a futility, a contradiction in terms, to seek a spatial and temporal origin for it. The myth is co-extensive with the primordial root of the worlds; therefore, it partakes in their harmony, in their 'order'. The word 'order' shares the same root as 'ritual'. This means that it did not burst into our world like a flood, but as a rhymed incantation.

And indeed, in its highest form, the myth is an 'incantation', which actualises the primordial myth in our world of becoming, with necessary soteriological effects. And the adaptation of Silence (myth, "mueo", to be silent, mute – they share the same root), to the discursive form, could only be elaborated in sanctuaries, by beings highly qualified for this adaptation; therefore, nothing less popular can be envisaged than the myth." (p. 207)

The theme of deviant femininity reappears, particularly virulent in the second half of the current human cycle. Only the malignancy of deviant femininity is mortified in the tale by a femininity

transcendent. The conclusion of Creangă's stories in which deviant femininity appears always entails its eradication, thereby restoring the disturbed order.

Dănilă Prepeleac overcomes hell, which is always situated in the substantial half of the world. Stan Pățitul collaborates with him because he is 'Pățit' and knows his laws. Ivan Turbincă is swept from the lordship of the world, being unworthy of it, with the back of God's hand.

The Story of the Boar is the account of the sacrificial tribulations of the third Avatar of Vishnu, Sweta Varaha, the White Boar, who gave his name to his Shakti, Varahi, the spiritual Centre of the World, the depository of Sanatana Dharma. The White Boar gave his name not only to the Supreme Centre, but also to the entire Kalpa, that is, the super-cycle composed of fourteen Manvantaras, which is called Sri Sweta Varaha, 'the Kalpa of the Elder White Boar'. The boar in our story is in fact the Swine, the Lord of the Monastery of Frankincense (and thus Alba).

The root Var, as the name of the boar, is found in the Nordic languages in the form of Bor (from which the English 'Boar' and the German 'Eber'). Its equivalent in Romanian is Boreu. The land of the Hyperborean tradition is Borea, or the Land of the Boar. In our language, the north wind is called Borila.

In antiquity, the Boar represented the constellation that later became 'Ursa Major' (also called the Scales).

The couple from the Pig's Story is the couple placed at the beginning of time, the parents of the Evils. It represents Saturnus Senex, Cronos the dispenser of the ages, dejected like him. It is a primordial syzygy, which must not be confused with the Adam-Eve couple, the generators of humanity. As I have said before, the senile couple watches over the cycle, remaining outside of it, not generating it. It governs becoming through an action of perpetual, yet somewhat distant, presence. If this couple is not represented by two young people, it is to remove any idea of proliferation or generation. The action of simple presence must be suggested by the couple's peripheral position. It is the Purusha-Prakriti couple, in its hominal aspect, unmanifested in the cycle; it conditions it by protecting it, guiding it along paths unknown to other men." (p. 213)

The starting point of the fairy tale is the sterile primordial couple. Applying the law of inverse analogy, precisely because it is sterile on a physical level, the couple is fecund on a spiritual level. It creates the invisible germs of our visible world.

The avatars from the earliest ages of humanity did not have a human appearance, but appeared as a Fish (Natsya), a Lion (Simha), a Boar (Varaha), and it is about this last one that this tale is told.

The old man sets out to search for "be it man, be it serpent, or any other creature". The supreme quest is one in which you do not quite know what you are looking for, and especially where to look.

The sow is an animal expression of the primordial mire, identified with the borboros. Together with her piglets, she forms an infernal projection of the Zodiac, for that which is above must have its inverted reflection in that which is below.

Through the inverted reflection, that which is below is a scrawny and filthy piglet; above is the White Boar, whose home is in Ursa Major.

"There is also another perspective on the Myth, in which the Principle dons the garb of abjection, so as to have a common measure with the world into which it has descended, so that, through a momentary likeness, it might lure it and draw it up like a hook from a fish. It is one of the reasons why Jesus Christ, the Grail Kings, and Petru Rareș appear as fishermen." (p. 215)

In the Vishnu-Purana it is said that Vishnu, the conservative, restorative and healing Principle of the worlds, in illo tempore transformed himself into a piglet, stuffed into a mud-pit up to its ears. At this time, the Universe was threatened with destruction. The god did not want to leave the mud in which he felt so comfortable. In vain the gods begged him to leave the pigsty and return to heaven, which was also threatened with collapse. Then Shiva, the god of metamorphosis and of positive destruction, pierces him with the lance of Knowledge. Vishnu bursts out in a dying laugh and transforms into the White Boar, Sweta Varaha. He then manifests in the world as the third Avatar, saving it from peril. "These similarities leave no shadow of a doubt that the Story of the Pig is the story of the third Avatar. This is the sovereign tradition that it transmits to the peasant of Humeş." (p. 216)

Făt-Frumos is trapped in a magic circle, from which he cannot escape without outside help. The old man's intervention is as providential as that of Shiva in the Vishnu-Purana. The old man breaks the zodiacal circle, thwarting Hell's claim to simulate a circle in a world of change and vicissitudes, a vain and illusory attempt.

The Old Man, the reaper of the White Boar, is reminiscent of Joseph, who adopted the infant Jesus. The Gospel, through this element, is linked to the Primordial Tradition.

The situation of the piglet in the mud is reminiscent of the Psalmist's verse: "The stone the builders rejected has become the cornerstone."

"In myths, gods become human so that humans can become gods." (p. 219)

The emperor wants to marry off his daughter, but between the daughter and the potential suitor there is a hiatus, a narrow path, which can only be bridged by a bridge, an isthmus, and this final detail provides the key to the myth. This bridge is reminiscent of the ladder in Jacob's dream, along which angels ascend and descend. The bridge is the flat, horizontal projection of Jacob's ladder. "In our tale, it is not a question of the founding of a secondary spiritual centre, of an adaptation of the Primordial Tradition, [...]: it is a question of the Supreme Centre itself, who is called Varahi and Varaha is the name of the third Avatar of Vishnu, descended in the form of the White Boar. The reader unaccustomed to traditional disciplines cannot realise the capital importance of the fact that a Moldavian peasant storyteller mentions these fundamental things, when a Hindu influence cannot be a matter of question." (p. 221)

The hut of the Old Man and the Old Woman, transformed into a palace, becomes central to the emperor's palace: on the bridge the bride comes to her groom, and not the other way around.

The Piglet is the 'Bridge-Builder', Pontifex Maximus between the two worlds. The Roman Emperors and the Pope also bear the same title, that of Pontifex Maximus.

The Supreme Pontiff, in the superior sense, is Manu, the primordial and perennial legislator of the cycle, linking Heaven and Earth. Beauty-the-Wild-Boar fulfils the function of Manu.

The Supreme Centre is known by different names: Agartha (The Invincible), Ciang-Sambala (Sambala of the North), Salem (Peace), Luz (Migdal), Paradesa (The Supreme Land) from which Pardos and Paradise, Tula (The Balance), Varahi (The Land of the Boar), The Rifean Mountains, Monsalvat, Mount Qaf, Meru. In our tradition: The Other Land, The Gate of Paradise, The Land of the Rohmanians, The Land of the Blajini, Youth without Old Age and Life without Death, The Green Empire, The White Island, today The Island of the Serpents, Nedeia the City, The Monastery of Frankincense.

Mistreţul is a priest-king, or in Christian terminology, a Magi King.

"The Supreme Point, precisely because it is situated beyond any conceivable duality and is purely qualitative, has had different localisations and a journey from the pure north-polar habitat towards the south then

to the east. It is interesting that there is an almost general consensus among contemporary historians regarding the homeland of the Aryans; it is no longer considered the centre of Asia, as in the 19th century, but a region from north of the lower Danube, called Histria in Antiquity, to the Baltic, from where the Celts radiated westwards, The Thracians and Proto-Ilyrians to the south, the Hittites to Asia Minor, through the Hellespont and over the Caucasus, towards Turkestan, Iran and present-day India. This formidable North-South, West-East migration naturally had its halts, and these stages were the localisations of the Supreme Centre. However, this migration could only change its North-South direction to West-East in ancient Dacia and its neighbourhoods, as it ran along the north of the Black Sea and the Caucasus, in the area of the 45th parallel, which lies at an equal distance between the Pole and the Equator. We have said that one of the most important names of the Supreme Centre is 'The Land of the Boar', Varahi; we recall the observation of Constantin Giurescu, that, according to the Peutinger table, Vrancea was formerly called Varanha, the Land of the Boar, the place where the sacrifice of the shepherd from Miorița was fulfilled." (p. 223)

All versions of a myth are collated into a whole. The story of the Boar is also known to the Romanians in the versions of Tudor Pamfile and Petre Ispirescu. In Ispirescu's tale, the 'singularius' (wild boar) character of the boar, which lives in the heart of the forest, is better highlighted.

The advice the emperor's daughter receives from her father is a masculine one, which presupposes self-control, respect and an intuition of mysteries: "My daughter! [...] lest sin should push you, and you do some wrong, and some misfortune befall you! For as I see it, this man, or whatever he may be, has great power. And he must be something beyond the understanding of our minds, seeing as he has done things beyond human power!"

The mother's advice is purely worldly, dominated by social concerns, snobbery, and conventionalism: "My dear, what sort of life will you have if you cannot go out into society with your husband? My advice to you is this: always keep a good fire in the stove, and when your husband falls asleep, take the pigskin and throw it on the fire to burn, and then you will be rid of it."

The emperor's daughter met the same fate as Elsa with Lohengrin, the son of Parsifal, the King of the Grail. A virulently malevolent female influence causes the empress to stray from the right path. The banishment of an avatar from the earth is a cyclical misfortune.

Why is the advice to destroy the filthy skin in which our prisoner is held nonetheless fatal? First, because it is too premature; then, in our world, far removed from the Principle, it can only subsist in the ambient in a garment of abjection, by virtue of the principle of inverse analogy. Agni must take on a swine's hide, so that he may have a minimum of common measure with the surrounding world. It is swine, for the very same reason that, in the face of the hag and the old man, immense riches lie hidden in the ugliest of chests." (p. 228)

The analogy in reverse requires that the incorruptible diamond at the apex of the celestial vault can only appear, and be effective in our world, under a corruptible, unclean and turbulent guise.

By day the avatar submits to the sublunary law; by night he is the sun of Midnight, whom only the initiated see in the nocturnal shadow.

The emperor's wife, imprisoned in iron along with the germs she carries within her, is the Anima Mundi enslaved in the iron age, in the literal sense of the word, for in Greek, 'cycle' means 'sky'.

"The Age of Gold has long since passed away; it exists only as a germ, as a potentiality in the maternal womb of Time. The son of the third Avatar, the White Master, for the time being

potentiality, will be born at the end of the cycle as the tenth Avatar, through the saving gesture of his father who will shatter the iron circle enclosing the womb of the redeemed woman. Until then the golden germ is enslaved in the dark matrix of the iron age. Until then the abandoned and wandering wife is the symbolic 'Widow' of all initiations, whose memory has been preserved even among the Freemasons, who call themselves 'Sons of the Widow'. She is Isis seeking Osiris, Mary seeking Jesus in our carols, Aphrodite seeking Adonis, mortally wounded by Ares, Ishtar seeking Tammuz." (p. 230)

The young Empress has incinerated the pigskin, the garment of Prince Charming, and in reaction is seen clad in an iron circle, with iron clogs and the staff of exile, which she must wear down through use.

The pilgrimage towards one's own self leads the emperor's daughter to the Monastery of Frankincense.

The disjunction between the two hagialac, the outer and the inner, has caused incomparable qualities of intuition become instinct to wither in man. If we wish to know what people were like in the cycles of a bygone age, we must imagine them as beings in whom instincts became intellects and intellects instincts." (p. 232)

In the Story of the Pig, the feminine 'Ego' sets out in search of the masculine 'Self'. It is a direct sign of the Hyperborean derivation of this theme, an ancient message of the first Tradition of the cycle, after which the others are merely adaptations.

The Empress must traverse the planetary circles, of which Creangă mentions three: the orbits of Mercury, Venus and the Sun, thus in popular form: St. Wednesday, St. Friday, St. Sunday.

St. Wednesday gives the emperor's daughter a golden fork, which spins golden threads by itself, an axial symbol of the Caduceus.

From each of the three saints, the beggar also receives a preshura and a cup of wine, to help him subsist. The Eucharistic food par excellence.

The golden spindle, received from St. Friday, is a strictly complementary gift to the golden distaff, as it unwinds the threads spun by it.

The Monastery of Frankincense is at the centre of that Dantean and Pauline 'terzo cielo'. Any initiatory centre is represented with three protective enclosures, either circular or rectangular. The transition from the circumference of the circle to the centre is usually symbolised in fairy tales either by a flight or by a leap into a precipice.

The lame nightingale, the only one who knows the way to the Monastery of Frankincense, says: "for it was there that longing carried me, and I broke my leg." The reply is admirable, for the White Monastery of Frankincense is reached through an intense, vital, existential aspiration towards it.

Holy Sunday grants the emperor's daughter a hen with golden chicks. The Típsia is a horizontal section of the world's sphere. The shell indicates the cyclical moment, the sequence of human history whose destiny was being spun by the Wild Boar's wife. "It is known that this name, the Egg with Chickens, the Hen, is the popular name for the constellation of the Pleiades, but it is less well known that the Pleiades, daughters of Atlas, became, at a cyclical moment, namely during the period of Atlantean predominance, the zodiacal substitute for Ursa Major, the Polar constellation.

"The dependence of man and all of creation on the Principle and the interdependence of phenomena in the cosmos are the two fundamental laws of traditional metaphysics. They have their origin and explanation in the divine Unity and the homogeneity of Nature. Any spiritual modification,

religious, social in the human cycle, must be synchronous with similar and analogous changes in the Universe, concretising itself in the predominance at certain cyclical moments of the symbolism of the directions of space, strictly solidary with the temporal symbolism, which also modifies: the moment of the beginning of the year, the celestial localisation of the Solstices and Equinoxes, formerly polar, now zodiacal, the projection of these celestial localisations onto the earth, which seems the most extraordinary thing, but in fact is not when we know of the earth's solidarity with the Heavens; hence the displacement of the world's spiritual axis, the Pole-Mountains, to different geographical regions. Man, having his own sufficient reason and ontological root in the universal, finds his most important symbols on the celestial vault, the sensibilis Deus, the Holy Book par excellence, from which, through adaptation, the other sacred books of humanity derive." (pp. 237-238)

When the Hyperborean Primordial Tradition and the Supreme Centre became occulted, their accessible representatives were other traditions, directly derived from it. One was that of the Atlantean civilisation, whose symbolism was no longer polar and solstitial, but solar and equinoctial.

Correspondences between spatial directions and races:

- North (Winter), childhood, the white race, water;
- East (Spring), youth, yellow race, air;
- South (Summer), maturity, black race, fire;
- West (Autumn), old age, red race, earth.

The Atlantean civilisation was of the red race, and its last descendants are the American Indians. The period of predominance of the Atlantean civilisation lasted for a Platonic Great Year (12,960 years), until the catastrophe mentioned by Plato in the *Critias* and *Timaeus*, and also in *Genesis*; Noah's flood is the same as the cataclysm that sank Atlantis.

The collapse of the Atlantean civilisation was due primarily to a deviant female priesthood, complicit in a revolt by warriors against the priestly caste.

"What do we see in our fairy tale? The young Empress makes a transfer, the exact opposite of the one we have mentioned above, bringing the Pleiades, The Hen with the Golden Eggs, from Holy Sunday, Regent of Atlantis (due to the solar character of Sunday) to the Monastery of Frankincense, the palace of the White Wild Boar (and Wild Boar was the name of the constellation now called Ursa Major)." (p. 239) This operation of reintegration could only have taken place in the final moments preceding the collapse of Atlantis.

The entire story refers to the absorption of the secondary Atlantean tradition into the Primordial Tradition, overseen by the White Magus.

"If, as a subsidiary point, we corroborate the episode with the hierogamy of Harap-Alb with the daughter of the Red Emperor, the presumption becomes a certainty, for the Atlantean civilisation was that of the red race. Essentially, the Tale of the Pig and Harap-Alb represents two complementary aspects of the same myth: in the first, the girl seeks the White Pig; in the second, the White Pig abducts the daughter of the Red Emperor, the quintessence of the Red Empire. One might say that old Creangă wanted to consider this pivotal moment in human history, the most important in the last twelve thousand years, as both centripetal and centrifugal, in a double, inverse motion." (p. 240)

A nocturnal Creangă, in a chronicle-like style of fable: "And so, travelling for another whole year, with great difficulty and turmoil, they passed over countless lands and seas and through woods and deserts so terrifying, in which venomous aspis hissed, the basilisk with its enchanting eyes, weasels with twenty-four heads apiece and countless other dreadful vermin and loathsome creatures, which stood with their jaws agape, ready only to devour them; of whose greed, cunning and malice human tongue cannot possibly tell."

The mountain has a more 'primordial' character than the cave; this results from the fact that it is visible from the outside, whereas the cave is, by contrast, an essentially hidden and closed place. The representation of the spiritual centre by a mountain corresponds precisely to the original period of earthly humanity, in which the truth (Sat) is fully accessible to all (hence the name 'Satya Yuga' (Golden Age), in which the mountain's summit is then Satya-loka or 'the place of Truth'; but when, as a result of the descending course of the cycle, this Truth was no longer within the reach of more than a more or less restricted elite (which corresponds with the debut of initiation, understood in its strictest sense) and became hidden from the majority of people, the cave became a more fitting symbol for the spiritual Centre and, consequently, for the initiatory sanctuaries which are its images. Through such a change, the centre did not leave the mountain, but only withdrew from its summit into its interior.

What Creangă said about the cave, that it was "a paradise and nothing else!", corroborates what R. Guénon maintains when he presents the initiatory cavern as being illuminated within, while outside "darkness reigns", the profane world being assimilated with the "outer darkness".

In traditional teaching, any food is necessarily susceptible to becoming a Eucharist. The substance that serves as the basis for this Eucharist may indicate the origin of the rite.

Before entering the Monastery of Frankincense, the iron sandals and iron staff are completely worn out and abandoned. "From a macrocosmic point of view, this indicates the total exhaustion of the Dark Age, which is also called the Age of Iron." (p. 253)

One might ask: what is the Footprint of Hell doing in the Monastery of Incense? But what is the Serpent doing in Paradise? The Footprint of Hell is precisely the Root of Heaven, it is Mula-Prakriti (the Root Goddess), the infernal aspect of Prakriti.

"The White Boar unites in his person the dual Sacerdotal and Regal Power in its single Principle, as it is preserved in the Centre of the world, however this may be understood, in a symbolic and literal sense, or both at once. As the head of this centre and identified with it, Beauty is the master of Contemplation and Action. Significant in this regard is the mention in the fairy tale that, before drinking the cup of milk in the evening—a Eucharistic and therefore priestly gesture—he goes hunting during the day, a chivalrous gesture. He appears in his dual function, spiritual and warrior." (p. 260)

"The linguistic phenomenon is well known whereby a word loses or gains the letter r, either as a softening or as a strengthening of its efficacy. Trac, in the sense of 'dragon', becomes dac, the Phoenician god Dagon is a fish-god; he was Dragon, Balaur, in another guise." (p. 260)

The Heel of Hell puts the sleepy milk to sleep: a time will come when even the Eucharistic substance, the sustainer of the world, will be intoxicated. The sleep of Sleeping Beauty indicates the numbness of the Centre of the World.

Beauty, binding and unbinding his wife with an iron ring, reveals himself as the perfect master of the power of the Keys, of Potestas ligandi et deligandi, which is only fitting given his function as Ciakravarti (Turning of the Worlds).

"A very important complementarity and an exchange of attributes, in the manner of the Far Eastern Yin-Yang, is to be noted: the man is the master of the cup, a feminine symbol; the woman is the mistress of the Fork-Caduceus, a masculine symbol. This exchange of attributes makes the couple an Androgyne, a Janus-Iana." (p. 265)

The fairy tale illustrates very well the impossibility of neutrality in relation to the Transcendent. He who is devoid of this aspiration is necessarily swallowed by Hell, by the Abyss. The Empress-Mother represents the bourgeois, external line, convinced that she is working for her daughter's good, when in reality she is walking on the open mouth of the Abyss.

"The foundation of Hell cannot be destroyed, for its disappearance would also bring about that of the Universe. Can a tree subsist without a root? She is returned to her natural state of atomic dust, of a discrete quantity. When in her place, the crone represents a positive element, for she is immersed in the Principle of Sesibility; she makes possible the incarnation of spiritual principles into the manifested world. She is the alchemical Base Salt." (p. 267)

Unable to perceive the metaphysical level, he tries to capture Vishnu (the fairy tale explains that he wanted to marry one of his daughters to Prince Charming). Vishnu allows himself to be apparently deceived, for only in this way could he descend to the bottom of the Abyss, grafting himself onto one of the roots of the world. Vishnu dons the garb of abjection in order to transfigure abjection.

The child of the two represents the Golden Age of the new Manvantara, which shows that our fairy tale has prophetic virtues.

"As a conclusion to these considerations, a question rises to the surface, legitimate and natural: is our fairy tale not the Hyperborean prototype of the Grail cycle, in its pure state, without diversions and additions along the way that would tarnish the Myth, distracting attention, especially without the very late, sometimes incongruous Christian infiltrations?" (p. 269)

Harap-Alb

A fairy tale of a discouraging complexity, a veritable folkloric Cafarnaum, as some researchers say. However, there is no point in considering the insinuation that an artificial fusion of 2-3 different fairy tales took place.

The myth of Harap-Alb, taking place in illo tempore, has the natural organicity of second causes.

Warning regarding the methodology of hermeneutical analysis: "Therefore, if the Harap-Alb fairy tale collects esoteric vestiges from all parts of the world within its structure, it is not to serve them as a cemetery and a museum, but because it contains within it synthetic virtues and springs of living water that revive them, in view of the great mystery at the end of the Age, when the wheel of the world will stop and time will be transposed into simultaneity. Therefore, digressions are imperiously necessary in a study of this fairy tale. Only thus will the diamond sparkle through all its facets. Although multiple, the initiatory data in the fairy tale are only terminus-es of doctrines supposedly known; we shall attempt, to a small extent, to trace their genealogy." (p. 271)

The frame of the tale: a world fallen into chaos, virtually ruled by two principles, subordinate to one another: the Green Emperor and the King, the elder and the younger brother. The bond between the two is weakened by the disorder from without. The object of Harap-Alb's quest will be the restoration of the world's organicity.

In a geometric symbolism, the King is at the circumference of the circle, the Green Emperor at the Centre. Thus, in Hindu tradition, the two brothers are represented as the sons of Shiva: Skanda the warrior, protecting the meditation of Ganesha. The latter's symbolic colour is green.

The superior, the Green Emperor, has three daughters, while the inferior, the King, has three sons. As in the Yin-Yang symbol, each of the halves of the circle has a point within it of the other half's colour. An observation, I repeat, of capital importance, for the hero will soon acquire the Romanian name of the Yin-Yang, Harap-Alb, realising its possibilities to the very end. In other words, our hero will become, in the end, both King and Green-Emperor, Skanda and Ganesha, that is to say their father, Shiva, the common principle of action and contemplation, will be Janus bifrons, abolishing the initial duality which frames the fairy tale and radically vitiates its ambience." (p. 273)

The macrocosmic Harap-Alb, lethargic, reduced to a vegetative state, dazed by cyclical disorder, will be 'sanated' by the microcosmic Harap-Alb, through his major initiatory realisation. Man is the regent and centre of the plane of existence in which he finds himself, and his vicissitudes, his positive and negative achievements, are reflected upon nature.

From a profane perspective, the three daughters of the Green Emperor have no purpose in the fairy tale. We only know they exist without seeing their utility. They are a triple Shakti of the Green Emperor, the powers of their father, constituting a virginal priesthood.

The mention of the "terrible wars" may be an indication that the state of decadence of the environment could be the result of a disorder, caused by a revolt and a rupture between the warrior caste (Kshatriya) and the priestly caste (Brahmins), of which the Hindu Puranas speak and which has often repeated itself in history, with its inevitable result, anarchy. The normal hierarchical relationship being destroyed and the two castes separated, each of them exacerbates its own shortcomings: the priestly power, deprived of its "external covering" (to use the technical term) of the warriors, becomes ineffective, like a mollusc without its shell; while the power of the warriors, uncontrolled by a higher principle, becomes 'titanic', compacts into itself, collapses, and shatters into indefinite fragments. Thus, anarchy is established. The place of the intellect is usurped by affectivity, love and hate, the respective initiation taking on a powerful sentimental 'tint'. The active qualities of the warriors. No longer revolving around an immovable motor of an intellectual nature, it projects its rotary force around a void, around an activity that lives only for itself, constituting not a circular motion like that of light, but a genuine." (pp. 274-275)

The king puts obstacles in the way of his sons when they want to reach the Emperor Verde. This behaviour is tantamount to a refusal, an attitude which is not without connection to the 'geology of the mother', a basic behaviour identical to that of the mother-in-law with three daughters-in-law, who also does not want to release the boys. On the other hand, the King's egocentrism becomes a powerful means of selection, strengthening and refinement.

The King, through the bear's pelt, belongs to the Nordic warrior class.

Harap-Alb is the White Mitre, identical to the hero of the fairy tale *The Story of the Pig*, the master of the Incense Monastery.

At the threshold of crossing into another plane of existence, the ambience is sensitised under the guise of a symbolic entity, which is called 'The Guardian of the Threshold'. In 'Harap-Alb' he takes the form of a bear, embodying all the limiting conditions that the hero wishes to overcome. More than a being, the 'Guardian of the Threshold' is a nightmare. In other fairy tales, it appears at three successive bridges, of brass, silver, and gold, as a wolf, a lion, and a twelve-headed dragon. Similarly, the guardian appears to Dante, at the beginning of his initiatory journey, as a lion, a lynx, and a she-wolf." (p. 277)

A stooped old woman begs for alms from Harap-Alb: "Perhaps you are disgusted by one such as this?" said the old woman. "Hey, enlightened little prince! The One-Above-All pours out His gift even upon the powerless; it seems that is how His Holiness pleases." Do not think that because you see me bent and withered I am weak; by the power given to me, I know beforehand what the mighty of the earth intend to bring about, and I often laugh heartily at their incompetence and weakness. You find it hard to believe, I know, but God forbid you should ever be tempted! For I have seen so much in the many, bitter centuries I have borne upon these shoulders. Oh! My little king! Believe me, if you had my power, you would roam the lands and seas, you would give the earth away whole, you would carry this world on your fingers, and everything would be as you wished. But look at the gibberish this stooped and powerless one is spouting! Forgive me, Lord, for I know not what I have said!" Illuminate, little star, have mercy on the old woman with something!" It is one of the strangest texts in Creangă's work and in Romanian literature. The old beggar woman identifies with the immovable centre around which the ball of the ages and the whirl of cycles is wound.

the feminine aspect of Manu.

Holy Sunday appears as a beggar, because the fallen human race can have no connection with the solar Archangel except through its humble aspects, the only possible points of contact. In Muslim esotericism, it is said that the spiritual Pole of the age appears among people as a beggar or as a travelling merchant. "We repeat: the aspect of abjection of the great spiritual entities is deliberately assumed, without culpability, whereas in ordinary people it is a natural scab, a symptomatic eczema." (p. 280)

The way in which Creangă presents Saint Sunday goes far beyond folklore, and we ought to ask ourselves what exactly Creangă knew.

The saint teaches him to ask his father for "the horse, the weapons and the clothes with which he was a groom", which shows that at the founding of a traditional civilisation there is a hierogamy, and its renewal is effected through another hierogamy.

Revealing herself as the Angel of Light (by being raised to heaven), Saint Sunday initiates our hero, who becomes her adopted son. A blessing and an initiation take place.

The theme of the revigoration and regeneration of the spirited horse is one of the most frequent and important in Romanian folklore. It precedes, conditions, and is intertwined with the hero's regeneration and palingenesis. The horse is an incarnation of Shakti, the power aspect of the divinity.

"Both the Holy Sunday and the Horse are solar in nature, the second emanating from the first, as a specification, as a *dunamis*. The Horse is an investiture gift of the Holy. Both pass from an ugly appearance to a radiance, through metamorphosis. Again the dual insinuation into the world. Therefore, both episodes are strictly co-related and consecutive." (p. 283)

The way he is 'awakened' the horse from its torpor, by ingurgitating fire and striking it on the head with a bridle, he recalls the yogic procedures for the awakening of the power of the Kundalini serpent, an immanent aspect of Maha-Shakti, coiled and asleep at the base of the spine, in the root centre. "The Yogi, through asceticism and special discipline, transforms his breath into spirals of fire, then with it, concentrated to a point like a spearhead, he aims for the dragon's head in its lair. The beast awakens, but the heroic Yoghin places the bit in its mouth and forces it to ascend along the subtle central channel of the spine, piercing from below upwards its seven subtle centres in their ascending hierarchical order, synthesising it, then uniting with Shiva in the thousand-petalled crown (Sahasrara) at the crown of the head, where the transcendent hierogamy between Shakti and her Lord is consummated. And indeed, in the end Harap-Alb places the 'Crown' of the Emperor-Green (Sahasrara) and consummates the hierogamy with the daughter of the Emperor-Red, *similibus*. It hardly needs to be stressed that this regenerated horse, returned to its nature, reintegrated into its natal fire, is identical with the Merkaba, the fiery chariot of the Kabbalists, which snatches Elijah to heaven. The horse, in its quality as an ignifer, is a symbol and in some of our fairy tales it is directly called *Bun-Galben-de-Soare*, that is, Solar Gold. Likewise, the icon in which Saint George thrusts his lance into the mouth of the overthrown dragon, while the Virgin looks on from a tower, expresses this same reality." (p. 283)

The three leaps that the horse makes with its master on its back have, among other things, the virtue of changing the centre of gravity of the new regenerated man, an operation called in Kabbalah 'the displacement of the Lights', *Makifim*.

The horse asks its master if he has ever thought of reaching "The Sun / With its feet / The Moon with its hand / And through the clouds to seek your crown?" Lovinescu's commentary: "What do they signify? How do they show us the prince? In a non-human posture, in his transmuted form; he sits with his feet in the sun, touches the moon with his hand, and his crown and the crown on his head are in the clouds. In other words, our regenerated hero has slipped back in relation to other men, he stands with his head down and the sky is his floor; it is the typical position of the Universal Man in all traditions.

The man regenerated in the Spirit escapes the power of gravity and his new centre of gravity is Heaven, which becomes for him a fixative, as the earth is for ordinary people who are 'down to earth', a supposed compliment." (p. 285)

One is reminded of the Twelve of the Tarot, 'The Hanged Man', in which the 'condemned' is hanged by one foot, the other making a cross, his hands behind his back—that is, removed from action—and from his pocket flows, with inexhaustible generosity, a river of gold. "Any spiritual realisation can be summarised in one phrase: the initiate inverts his centre of gravity. For him, ponderability is fixed in the heavens. It is an application of the law of inverse analogy." (p. 286)

The King's Son sets out on his journey "like the wind", and not "like the thought", showing that he is at the beginning of his realisation, in the "Lesser Mysteries" phase.

After meeting his father disguised in a bear skin, the King's Son sets out towards his destiny, invested through the bear skin with a Nordic warrior's initiatory transmission, of which this animal is the pre-eminent symbol.

The belief in the malevolence of the Red Man is general, as is the warning against him. "Roux poil est félonie", says a French proverb. In German: "Rote Haare, Gott bewahre". Judas was red-haired, as was Herod, and so will the Antichrist be in the future. In pseudo-Aristotle: "Blondes are noble, for they are of the lion, redheads are very bad, for they are of the fox." Green is the colour of vegetation, of spirituality, while red is the colour of the desert sand. Baal paints himself red to descend into Hell. Esau, Jacob's brother, who sells his birthright (that is, the spiritual principality) for a pottage of lentils, was "red as a hairy mantle" (Genesis 25:25). Atlanta was the cradle of the red race, in the far west; the cradle of the white race was in the far North, on the White Island, also called the Green Island, Verdea Erin "Gronland".

The Spaniard is not a man without a beard, but a man lacking the possibility of a beard, afflicted by a congenital stunting of the hair-bearing system of his face. In his way, he is a sort of eunuch. The growth of a beard is the result of an expansive physiological possibility; totally devoid of it, the Spânul is exclusively constrictive, smooth, polished like a slate, but on such skin the blades of razors are sharpened... When he is the master of a living being, he can by nature have only a vampiric-comprehensive role towards it; but when this being steps onto the calvary of an initiatory realisation, he subsumes all its individual elements until they disappear. These elements are, by definition, limiting, and from this one can see the eminently positive role of the Master, without him realising it." (p. 289)

On the other hand, the Master represents the Principium Individuationis, Radical Egoism, egoism for egoism's sake, present in the prince as in all men, and which must be devoured so that the hero's universal possibilities may be unleashed, producing his final apotheosis, his deification.

We can say that the ordinary man is grey, an indistinct mixture of black and white, of Harap and Alb. Spiritual realisation consists in discriminating through separation, the Harap from the Alb. When the operation has succeeded, the two antinomic elements erode one another, becoming equal through this purification. "Separation, effecting a qualitative discrimination in the chaotic mass of our possibilities, presupposes an advance without hesitation, and therefore a total prohibition of looking back, of turning from the path. In all traditions we find this prohibition pushed to its literal, almost superstitious, aspect." (p. 292)

"With every step we take, we leave behind a residue which is our own shadow, which we usually drag along with us. When, however, through initiation, the separation of which I have spoken occurs, the umbilical cord that binds us to our own spectre is cut, and the shadow and the residues objectify themselves for a final battle, becoming autonomous and relentless,

frustrated by their principle of life [...]." (p. 293)

The Spaniard, who is an abscess of fixation, clings to Harap-Alb like a suction cup, and the rest of the fairy tale is the prince's struggle to carry him on his back without paying him any attention, until the spectre is exorcised. The Spaniard's harshness towards Harap-Alb makes his role that of a guru. "And the greyhound is a guru to the sparrow." (p. 294)

Descended into the "Fons terribilis", the prince dies dissolved in "Vitriol", then is dispatched back to the light of day, "reborn", "regenerated" into a new being, "Harap-Alb".

The hag mutters her secret: "Chima Răului, / Pe malul pârâului." Which must mean: "The Scheme of Evil / On the bank of the stream." The hag designates herself: "I am the scheme, I am the figure of evil on the face of the waters, which poisons their very being." But also "I am the corruption, the misshapen form of evil, the abomination of desolation, mirrored on the face of the waters, that is, upon the entire creation. He is not Evil, but the schema, the Archetype of Evil, therefore the Principium Individuationis, the principle of extreme distinctiveness, of Radical Egoism, which gives rigour to Manifestation." "In Western traditions, this Principium Individuationis, which impels even the atom to will to be exclusively itself, is designated as Lucifer, the Fallen Star." (p. 296)

"The whole episode is written with a refined subtlety. How could an ignorant peasant have sailed with such skill and good fortune on a sea of ambiguities?" (p. 297)

The bitter enmity between the hero and the villain conceals an essential complementarity, the two antagonists being inseparable. Ultimately absorbed into the Great Unity, they remain inseparable even there.

In an immediate sense, the Spaniard is the Dragon, the Keeper of the Threshold, for we find him at both ends, at the two gates of the hero's initiatory trajectory: the first time at the mouth of the well, when he receives the sacred name of Harap-Alb. The second time at the upper end, when he suffers the second death at the hands of the Spaniard, which causes him to pass from the Lesser Mysteries over the threshold of the Greater Mysteries.

Interesting is the expectation of the horse in the episode of the Prince's enslavement. If the episode had only an immediate, apparent meaning, it would have been logical for the animal to defend its master. In reality, the hero's Self will be ground between the Horse and the Whip, like between two millstones.

The positive aspect of the Spider is proven by the fact that he brings Harap-Alb out of the hopeless forest, whose thickets he knew as the back of his hand.

"The doctrine of cycles, unanimously present in all traditions, teaches, contrary to all theories accepted today, that the unravelling of a human cycle propagates not progressively, but descendently, from quality to quantity. A cycle signifies a circle, and a circle has a centre. Therefore, the spirals emanating from this centre are qualitatively superior the closer they are to it. This is why we are today in the full reign of quantity.

Thus, symbolically speaking, the cycle spins its thread from light to darkness. The light received by the planet Neptune cannot compare with that received by Venus. This progressive decadence was indicated in Antiquity by the sequence of the Ages of Gold, Silver, Bronze, and Iron. The Romanian fairy tale has preserved this custom well, when it shows the handsome prince, in his initiatory quest, necessarily traversing the reverse path of cyclical development, for it is a return to the origins, the forests of Bronze, Silver and Gold, sometimes of Diamond, the last one indicating integration into Eternity, incorruptible diamond.

In Hinduism, the Ages are indicated respectively by the names of Satya-Yuga, Treta-Yuga, Dwapara-Yuga and Kali-Yuga. The name of this latter Yuga, Kali, means among other things Black, on

when the first Yuga is naturally luminous. Thus the cycle is contained between the antinomian terms of White and Black. He who bears the name, such as Harap-Alb, is the Aeon; thus the cycle in its entirety: a white beginning, a black end and, at the same time, a return to the centre and the beginning of a new cycle.

The great traditions of the cycle necessarily manifest themselves at its providential moments. The last tradition of the cycle is the Arab tradition, in the full unfolding of the Dark Age. This is why the Arabs are 'black'.

Due to the polyvalence of symbols, 'black' also has another, metaphysical sense, representing the supreme, unmanifested face of the Principle. In truth, black is not a colour, but is above and beyond them. It is what is called in Areopagitic theology an apophatic term, a 'negative determination' of the Principle, in its supreme hypostasis, like other negative determinations, such as Silence or the Void. As the final tradition in the cycle, Islam makes the connection with the first tradition from it, the Hyperborean tradition, like the serpent Ouroboros biting its own tail. Harap-Alb, as an Eon and an Androgyne, sums up in himself the Alpha and Omega of the Cycle, both on a microcosmic and a cyclic level. He unites the two traditions in their common principle. This is why he is 'White', but also 'Harap, Arabic.'" (p. 300-301)

Of all the traditional sciences, 'sacred geography' was the first to disappear, followed by 'sacred history'. In both cases, it is a question, first and foremost, of the knowledge of the qualitative determinations of Time and Space, as they manifest not only in the Macrocosm but also in the Microcosm, in man.

In its higher sense, black symbolises the primary state of Non-manifestation, and thus the name of Krishna is to be understood, in opposition to that of Arjuna, which means 'white', the one and the other representing respectively the non-manifest and the manifest, the immortal and the mortal, the 'Self' and the 'I'.

As the Black Land, Romania also occupied a central spiritual place (also called Kara-Bogdan, Kara-Ifiak, Bilarapsiku zemliu, its rulers being Negru-Vodă, Kara-Ştefan, Basarabi).

Ioan Corvin, the Prince of Transylvania, father of King Matthias Corvinus, is 'black', as his name indicates. In Western chronicles he is called 'Le Chevalier blanc de Valachie'. He was therefore a Harap-Alb.

Stephen the Great was a human representation of the White Bull, and for that reason the Turks called him Kara-Stephen, Stephen the Black.

"This totality of facts leads us to suppose that 'Harap-Alb' could have been the necessary name of the Supreme Chief of an initiatory hierarchy, which, at blessed historical moments, manifested itself externally, in history, as it is accessible to us; ordinarily the name and entity are concealed throughout the centuries. It is possible that the secret of their function was entrusted, in symbolic form, to fairy tales of the kind we are now studying.

The garment of myth envelops what must not be known; the apparent puerilities exercise indiscretions. An unfathomable kind of cryptic testament is passed down through the centuries, until, at the hour appointed by destiny, "The Stone of the Corner" will be taken from the trench and set in its place." (p. 307)

According to Hasdeu, who in turn cites the historian Jordanes, the pileati who constituted the ruling class in Dacia were called the Sarabii. Thus, Dacia was called the Land of the Saracens as early as Antiquity. Hasdeu considers that Bessarabia is a historical survival of the ancient Saracens.

During the time of the Roman Empire, only two provinces were named Felix: Dacia and Arabia. Both

The name should be connected with the 'Isles of the Blessed', one of the names for the spiritual centres.

Several of the Basarabs bore the nickname 'the Black', and on their 'armes parlantes' appear the heads of black men. It is therefore not impossible that 'Harap-Alb' is, among other things, a 'Sarab-Alb'.

Hasdeu breaks down 'Sarab' into Sar and Ab. The first part of the word, Sar, means Sun, Prince, Lord, Chief, in Indo-European and Semitic dialects. In Sanskrit, Sur, Surya is the Sun, the pre-eminent Master of the world; in Hebrew and Chaldean, Semitic languages, we have Sar and Sara, Prince and Princess. Then among the Aryan peoples, Sri, Sol, Sun, Sir, Sire, Messer, Messire, Monsieur. Among us, besides Soare (Sun), we find it in its pure but ambiguous form of 'sur': the immediate sense of grey rather indicates a kind of indistinctness of colours in excelsis: Sur-sky, grey horse, grey eagle. It is a kind of colour of the Aether and of the Firmament. It is therefore possible that the term "cal sur" actually means "sun-horse", which should be linked to the spirited horse from fairy tales that we sometimes find referred to as "Good-Yellow-of-the-Sun". Harap is the popular form of Arab; its possible connection with Sarah shows that the 'Harap' in our tale means 'master', 'lord', 'chief'. He is not black in the racial sense of the word, but in that of an Ethiopian, of a transcendent being clothed and burnt by the Ether. Holy Sunday, the Solar Archangel, is also "Dea Syra", the sister goddess, reigning in the mythical "Heliopolis" and in primitive "Syria", which, as I have already said, should not be confused at all with the historical city and country of the same name. According to Muslim tradition, in primitive Syria the "solar language", "loghah suriyannah", is preserved, that is to say, the primordial language of present-day humanity. Adopted by the Goddess Syra, it is only natural that the prince should become 'Harap-Alb', for the goddess is also 'Black-White', for the reasons which Guénon sets out at length in the extracts reproduced by us.

As for the second part of the word, Ab or Ba (inversion is one of the most common phenomena in linguistics), we find it just as universally widespread. Ab, Ba, Pa, means father, and therefore 'Chief'. Together with 'ma', it is the first monosyllable a child utters. There is another phonetic 'coincidence', if we break 'Sarab' down into 'Sar' and 'Rab'. The latter word means Lord, Master, in Semitic languages. In Arabic, it is one of the divine names, exclusively reserved for God. Since Sur is Sanskrit and Rab is Arabic, it is possible that Sarab is a node, a point of coincidence, the sign of a junction between the Hindu tradition, which directly emerged from the Primordial Tradition (as did the Dacian and Celtic traditions), and the Arabic tradition, the last to appear in the cycle. The ruling caste of Dacia provided priests and kings. It therefore represented more than the exclusively sacerdotal Brahmins of India. The Sarabhi are perhaps more akin to what in India is designated by the name Hamsa, beings possessing both the sacerdotal and regal powers, and therefore in reality above all castes. For this is how the bearers of the Primordial Tradition are characterised. Even the Arabs themselves have stressed the lordly quality of their name. The Prophet Muhammad, wishing to suggest his quality as a 'divine man', would say: 'Ana Arab bila Ain', 'I am an Arab without the letter ain'. Only Rab, 'Lord', remains, which, as I have said, is an exclusively divine name." (pp. 308-309)

Rab from Arabic may have been at the beginning, by virtue of the law of inverse analogies, bar, the proper monosyllable of the Boar, Varaha, Boar in English, bor, bro, vier. Such inversions that show the hidden face of things are still to be found. Harap-Alb, who is the White Sarab, could be Sar Bar Alb, the Lord of the White Mister. The two main stories of Creangă, The Tale of the Pig and Harap-Alb, could have the same being as their hero, mythologised differently.

"The Spaniard seems evil, from a very external perspective; in reality, he represents the aspect of rigour of the Principle, which descends into our world in misunderstood ways. He must be allowed to do his work." (p. 310)

The pair Harap-Alb and Spân is preceded by the pair Herakles-Eurystheus. In the Bhagavad Gita we find Krishna and Arjuna mounted in the same chariot, in the battle of Kurukshetra.

The higher possibilities of Harap-Alb are realised along the sattva gunā, fixed in

the fiery horse, the lower ones are fixed in Spân. The sturdy horse and Spân are complementary and correlative along a vertical axis.

The function of the Green Emperor, Universal Monarch, is anaemic and withered, reduced to immanence, to simple virtuality.

The servant-like guise of Harap-Alb is eminently cathartic and redemptive.

"In the realisation of the alchemical spiritual Magnum Opus, for which the Quest of Harap-Alb is a typical image, the completion of the Work has three main successive stages: the work at Black, inherent to 'separation' and 'putrefaction'; the work at Green or at White and the work at Red, the work of black, the work of white or of green, the work of red; Nigredo, Albedo, Rubedo, respectively symbolised by Lead, Mercury and Sulphur. Harap-Alb traverses all three, the work of black, in the separation that took place at the fountain, when he became the slave, the Black of the Master, separation perfectly indicated by the dual name Harap-Alb, the white work, indicated in the same name, or the green, as long as he is at the court of Emperor Verde and the Red work, perfected in the Magnum Opus, when he 'sleiește' the tasks given by the Red Emperor." (p. 314-315)

Interestingly, at the table of the Green Emperor, green salads are in short supply, which confirms the initial observation that the world he rules is profoundly anaemic.

The 'tyranny' of the hangman sends our hero on an errand that restructures both him and the World. The Bear symbolises the Warrior caste, so if the garden belongs to the Bear, the cause lies in what is called the revolt of the warriors, of the Bear against the holders of supreme power, symbolised by the Boar. This usurpation must be put an end to by Harap-Alb.

Harap-Alb flies on the back of the horse on the green island of Holy Sunday. On that same island is also the Bear's Garden. The Holy One and the Bear coexist in the same space, the Green Island. "Since the goddess necessarily resides in the centre of the island, because of her solar character, the bear can only occupy the periphery of that place, according to the generally known pattern of spiritual centres, that is to say, at the point of tangency of the centre with the rest of the world, ensuring the link in normal times, but also being able to interrupt it catastrophically, in the event of a revolt. Then the situation is restored through direct and harsh interventions." (p. 317)

The theurgic operation of gathering the lettuces takes place at Midnight, as is the custom. The garden is at the 'crossroads of the road', that is, at the quintessential point of the cross, further proof that the lettuces represent the Prima Materia, the quintessence of a state of being, fallen into a barren prison. Cinderella dons the bear skin to deceive the hostile environment, apparently and externally adhering to it. A warrior on the outside, contemplative on the inside.

The casting off of the skin is what is called in secret organisations a 'gesture of recognition'. By it, Harap-Alb makes it known to the bear that in a part of his being he is also a bear. A perfectly true thing.

Harap-Alb, as the Boar, has unleashed the green quintessence from the Bear's dominion. The ties between the Earthly Pole and the Celestial Pole having been bound, Harap-Alb untied the knot, restoring Saint Sunday to legitimate suzerainty in the garden usurped by the bear. Harap-Alb appears in the guise of an Avatar, a Saviour of the World.

The second recovery expedition is for the stag's head and its skin, adorned with precious stones. This time, the trophy is no longer vegetable, but animal combined with mineral. "In the first expedition, the Elixir of long life was to be won, the vegetable aspect of the Magnum Opus; in the second, the Philosopher's Stone, its mineral aspect." (p. 320)

The second path in the saddle of the horse, also formed entirely of qualitative leaps, also leads to Holy Sunday.

The stag, like the Bear, is on the same island as the "Queen of the Fairies, / The wonder of wonders."

By donning the jawbone of Statu-Palm-Beard-Elbow, the hero transcends horror and the grotesque, in order to face the most terrifying entities of Hell through a contest with them.

The Stag symbolises Mercury. In treatises on Alchemy, the assonance between *Cervus fugitivus* and *Servus fugitivus* is used, one of the designations of Mercury's lability. The Palm-Stag, polymorphic, is also an infernal aspect of Mercury with a thousand faces. "Mercurius vincit Mercurius". To the poisoned and poisonous, degraded and virulent Mercury that is the Deer, Harap-Alb opposes the face of asymmetry and derhythmia, of the grotesque and the absurd, the mask of undifferentiated Chaos.

The Stag is a Guardian of the Threshold. Many of those who exercise this function have a poisonous gaze. It is one of the descending and coagulating aspects of Kundalini.

The gesture of cutting the vital knot of the Stag is performed at midday, in opposition to the conquest of the witches, which was accomplished at midnight. Harap-Alb reunites the duality of the Day Sun and the Night Sun.

"Jack-the-Giant-Killer's expedition against the Stag belongs to the same mythic family as Perseus's slaying of Medusa. The sanctity of the symbol of the Deer is shown to us by the fact that in the medieval bestiary, the deer placed beside a spring symbolises the soul thirsty for water. The gaze of the Deer, like that of Medusa, kills." (p. 232)

The sanctity of the symbol of the Stag is shown to us by the fact that in the medieval bestiary, the stag placed beside a spring of water symbolises the soul thirsting for the water of Eternity.

Holy Sunday is the Celestial Pole, and Green-Emperor, the Terrestrial Pole. The spiritual gifts conquered with the help of Holy Sunday descend into our world through successive descending translations.

Through the bringing of the deer's hide and the jewels into the Green Kingdom, an alchemical reanimation of the germs fallen into the inanimate parts of the Universe takes place.

"All the nuancing, all the accents and tacit suggestions, the advances and retreats in the quoted page, strengthen the suspicion that Creangă was conscious and lucid regarding the essential symbols he lays out in peasant form." (p. 327)

Baia was one of the capitals of the nascent Moldova. The seal of the old town of Baia (Civitas Moldavensis) has been preserved. It certainly dates from the 13th century. The inscription reads: "Sigilium capitalis civitatis Moldavie".

"As heraldic science belongs to Hermeticism, with a distinctly symbolic character, with successive reflections on secondary planes, we will attempt a summary interpretation of this seal. Like all traditional sciences, heraldry has a dual character, macrocosmic and microcosmic. From this latter point of view, it is enough to recall that the heraldist who studies a coat of arms must consider it as hanging from the neck of its owner. Therefore, the coat of arms expresses the virtualities of the heart and breast of its possessor, his deepest possibilities, his latencies. Therefore, the coat of arms expresses the virtualities of the heart and breast of its possessor, his deepest possibilities, his latencies. Thus, the 'mobila' of the Blazon hieroglyphically expresses the 'Abyss' of the bearer. It is an initiation, which transmits certain 'spiritual influences', a Barakah, as the Arabs say. These are valid not only for a human being, but also for a city or a state. To a profane eye, the coat of arms of Moldavia has the Sun on the left and the Moon on the right, which is an anomaly. When hung from a person's neck, the situation is

inverts and returns to normal. Even when on a seal, on a throne, on a stone

votive, the coat of arms is also on the breast of the Universal Man." (p. 328)

In the coat of arms of Moldavia, the Boar is "en abîme", as in its den, which becomes a generator point of vibrations determining the subsequent destinies of the new state. The Bull unites, in an androgynous manner, the Sun and the Moon to his right and left, bringing about a positive-negative undulatory movement, the only one that can make an entity viable in this world of duality.

In the seal of the city of Baia, which dates, as I have said, from before the founding of Moldavia, that is to say, before the 'projection' into history of the myth of Dragoș with the Ram, we find a trilob, configured on the invisible scheme of an upward-pointing triangle. In the interstitial points of the trilob, three small stars are found, naturally forming an upward-pointing triangle. Both triangles interpenetrate, forming the Seal of Solomon, a universal symbol, signifying primarily the union of heaven and earth, and then other complementary ones. According to Simeon Florea Marian, the stag pursued by Dragoș had three stars on its forehead, which we find in the seal of Baia, as well as in other initiatory bodies. And Baia was a city... In the field of this union of opposites, that is in the 'heart' of the seal, there is a stag in profile in full flight, captured as if in a photographic instant. Therefore, we have an image of the "Cervus fugitivus", one of the symbols of the labile Mercury [...]" (p. 329)

The final stage of Harap-Alb's initiatory realisation on a cosmological level, that is, the fulfilment of the Lesser Mysteries, is symbolised by the conquest of the Red Emperor's daughter.

The defining characteristic of the Harlequin, the unquenchable tendency to compactness, to egocentrism, to retrograde motion like that of the constellation it comprises, is highlighted by Creangă, when the Hanged Man orders Harap-Alb not to lift his eyes from him, to stay huddled behind his chair. But this compacting is also a discipline of concentration.

The bird's words: "eat, drink and be merry, but of Emperor Roș's daughter, do not think" belong to the family of the Christ-like "take, eat, this is my body". Birds are unanimously symbols of angelic entities. The bird brings a transcendent message. "[...] the reader must not be deceived by the truculence and succulence of the episode; the discriminating bird is identical with the dove that descends every Friday upon the Grail cup to effect the transmutation." (p. 332)

The Red Emperor is the regent of the blood and his confrontation is the most arduous probation through which an initiate must pass, for it traverses the Niagara of passions and of all instincts which have their support and seat in the blood.

How can we find, in the blood, the winding line that separates the Eucharistic substance from it, from the inferior mortal aromas that serve to officiate the most sinister Typhonian mysteries of the Red Goat. In India, the donkey is the mount of Mu-devi, the infernal aspect of Shakti. It is no contradiction that Christ enters Jerusalem riding a donkey, that is, dominating what the donkey represents.

To venture alone through the sea of fire, without a guide, is proof of major disqualification in the initiatory journey. That is why we see Harap-Alb, though an Avatar and solar hero, not daring to act in his quest until he has summoned all the forces of the ambience, from the humblest to the highest, from ants and bees, from the primordial polymorphic fiends, ruling the elements, the basic powers of the world, to the winged horse and Saint Sunday. And he obtains their help through an exchange of procedures, by fraternising with them, whilst nevertheless maintaining his distance and his hegemony." (pp. 334-335)

From the superior standpoint of the colour red, we can realise the importance of the 'Opera at Red', of 'Rubedo', when we see that a supreme initiate, the greatest spiritual Master of

of Islam, Muhyiuddin ibn Arabi, bore the epithet of 'The Red Sulphur' (elkebritul-ahmar), who had perfected the Hermetic Magisterium, first in the domain of the 'Lesser Mysteries', and then in that of the 'Greater Mysteries'.

Whereas in the case of the Bear and the Stag we are dealing with deviations that impeded the organic connection of the Solar Goddess with the world she presides over on Holy Sunday, in the case of the Red Emperor it is no longer a matter of a deviation, but of a subversion, of a deliberate break with the Supreme Centre. "The Red Empire had deliberately abolished everything that bound it to the Supreme Domain, from which it had once drawn its legitimacy and justification. However, despite any rupture, The Supreme Authority remains unshaken in its magisterium, due to the irreversible relationship between Principle and manifestation, between the Supreme Centre and the centres derived from it; the restoration of balance occurs, but only after first allowing the revolted civilisation to perish through its own excesses, making-and all its follies, and this observation applies at least as well to modern civilisation as to the distant red civilisation of Atlantis." (p. 337)

The message of the sacred Atlantean volatile, the Red Phoenix, is that someone is to be sent to save what can still be saved of the Red civilisation, its quintessence, namely the face of the Red Emperor, the "cruel pharmacist", while at the same time liquidating the useless residues of the satanised civilisation.

These are the considerations that have led us to believe that the Red Empire is the red empire of Atlantis. Atlantis, which was living out its last moments, in which sacred science had degenerated into a red magic of blood (sometimes accompanied by sexual delirium) as it was to be perpetuated among its distant descendants, the red skins of Central and South America. Shortly before the conquest of Mexico by Cortés, 40,000 people had their living hearts torn out in a single day of festivity.

Guénon makes interesting clarifications regarding the downfall of Atlantis. It did not disappear all at once: the island mentioned by Plato was a final remnant. Nor did it perish entirely after the collapse related by Plato: its still valid elements had time to save themselves on the symbolic 'ark' (the Flood of Noah is the flood of Atlantis), to emigrate and to aggregate to other traditions. This is the meaning of the conquest of the Red Emperor's daughter by Harap-Alb." (p. 338)

Guénon believes that in Celtic civilisation the purely metaphysical element was Hyperborean, and that the cosmological sciences, intermediate, designated by the generic name of Hermeticism, had an Atlantean origin.

The Vedas are categorical: India was not, in the beginning, the country now known by that name. It has had successive geographical localisations, from its strict polar point of departure.

The tenacity with which the Atlantean monarch defends his daughter shows us that his empire is dead without her. Her imminent downfall in waves is implied.

In Greek traditions, there is a myth whose survivors are Deucalion and Pyrrha. Now, Pyrrha means 'bright red' in Greek.

"As we see, in all the East European traditions the memory endures of heroes, of a red race, who came from elsewhere and mixed with the aborigines." (p. 340)

The entire history of the last 5-6 millennia has its key in the junction between the Hyperborean and Atlantean currents.

The episode of Harap-Alb's meeting with the Queen of the Ants and that of his meeting with the Queen of the Bees demonstrates that our hero has reached that degree of spiritual realisation which is characterised in Muslim esotericism by the term 'Cosmic Charity'.

"Before making a hive, Harap-Alb turns his cap inside out with the opening facing upwards and steps aside. The bees gather in it. This detail shows that the quintessential faculties in man, his synthetic and intellectual elements, are localised in the head. But the turned-up cap indicates an inversion: the head, the apex of the human being, becomes a cup when it wishes to be filled with celestial influences. A real plane of nature is active towards the lower planes, being passive towards the higher planes. This is the secret of spiritual realisations." (p. 345)

For a connoisseur, the contrast between the technical and doctrinal rigour of the symbols used by the author and their verbal expansion is disconcerting, without the latter detracting from the former.

All the characters that Harap-Alb will evoke are objectifications of their latencies. A solve within coagulates without, in the ambient nature. The inner cry finds its echo in the form of entities, which proceed by schizoparity from Harap-Alb.

"Laugh, laugh, Harap-Alb" – Harap-Alb's laughter is the laughter of the Demiurge who gives birth to worlds through his guffaws.

"In literary histories, Creangă, even as a writer of fairy tales, is regarded as a realist. The epithet is a just one, more so than those who coined it believe. What realist can be placed alongside a writer who manages to fashion incredible beings like the Chimera, the Griffin, the Sphinx and the Hesperides' Nymphs, who speak and behave just as naturally as peasants from Vânători Neamț and Baia?" (p. 347)

The theratological aspect of Gerilă, however terrifying it may be, shows him to us as both master and, at the same time, captive of his own force. Gerilă is the Regent of Fire, of the Philosophers' Fire, of the Fire of the Athanor. His action is exclusively descending and compacting, which shows him to be the Regent of the Tamas gunas. His function is to give basic consistency to the volatile. "Well, it was a blizzard, what more can I say?" - the peasant's definition of the Magnum Opus. His gigantic lips also show him to be the master of the Breath, of Prana, which carries the Fire. He elevates to the superlative the power we all possess; we are all Gerila, because by modifying the tightening of the lips and precipitating the breath, we can transform the warm breath into a thread of cold.

Guerilla precedes the other elements in the tale, because she holds the key to the others. She gives consistency to fire, and therefore all the more so to Earth (Hunger) and Water (Thirst).

Flămânzîlă, the next entity, represents the earth, the limit of the compaction initiated by Gerilă.

"And in Gerila, in Flămânzîlă, in Setilă, besides the common zodiacal character, we also find a unique trait. The Absolute is reflected in them in an 'absolute' of passion, unquenched by anything, which the relativity of our earth's gifts cannot satisfy. It is a tendency towards the Absolute, death trodden down by death. Viewed in this way, a possibility is never additively exhausted; it must pass to the limit, either through super-excitation or through integration, as will happen in the end; the second death of Harap-Alb attracts the 'extinction' of the elemental quaternary." (p. 349-350)

Ochilă's synthetic eye, not being the usual dual organ, does not represent the sensible quality that characterises the fire element. It represents the Ether, identifying with the Eye of Eternity, the frontal eye of Shiva. This eye sees the Zenith and Nadir simultaneously, the four cardinal and intermediate points, from the central point from which the six directions of space emanate, that is, from the centre of the three-dimensional cross.

Shiva's central eye turns the Manifestation to ash, revealing its illusory character, a fact masterfully insinuated by our narrator when he has Ochilă say: "All things seem to me perforated like a sieve and transparent as clear water". The entities he encounters

Harap-Alb are Regents of the Elements, but upon them also proliferate other obscure forces of Nature, whose knot must be untied with great care so as not to be broken. In addition to this, they also possess an extra-cosmic character, tangential to Nature, hence their status as 'exiles', from which Harap-Alb must free them through his incantations. His invocations are redemptive. Ochilă sees all the wonders of the heavens and the earth, but he cannot move without help, for he does not possess an immediate and literal vision of the world. Neither he nor the other companions can have their thirst, hunger, and cold assuaged by the immediate possibilities of the world, nor their need for orientation and knowledge. They are therefore exiled in this world, as I have said above." (p. 351)

In "The Birds of the Latitude", Harap-Alb has strung together a veritable litany of Man, the Universal, a gradual and incandescent evocation of him, in his aspect as the 'measure' and destroyer of the Cosmos. He is the master and digester of the Birds, and therefore of that which they symbolise: the Intelligences. Like Herakles, he is a tireless actualiser of rectilinear and polar coordinates. He is the rector of the Element of Air.

Harap-Alb has actualised around him the army of the five elements.

An image of modern science and philosophy:

"All the moons and the stars,
if you wanted to flee from
them, or to laugh like a
madman, believe me when I
say!"

The observation of cyclical disorder, and also of the fact that in the phenomenal world, everything must be the inverse of the prototypal world:

"This world is upside down,
Everything goes with its head
down:
Few go up, many go down, One
grinds at the mill."

The mill of the last verse, situated at the bottom of Hell, grinds everything that has a descending tendency in our cycle: between its stones, continuous matter, which still has qualitative determinations, is ground into discontinuous matter, into incurable darkness.

"To one without a soul (the Red Emperor) must be one without law (Harap-Alb)."

The realisation of Harap-Alb has a tantric character: the overestimation of evil, its connection to corresponding divine names of wrath and rigour.

Harap-Alb and his men are laid overnight in the 'fiery brass house'. This is the Athanor, the Hermetic Vessel in which the transmutation of the elements placed within it to ferment takes place. Normally, the transmutation occurs over a slow fire, but the Red Empire being subversive, the Athanor is also maleficated. The Athanor of the Red Emperor is in fact a Crematorium. Gerila restores the fire to its true dignity as Philosophers' Fire: "Then Gerila blows three times with her skilful lips and the house remains neither hot nor cold, which is best for sleeping in."

What follows are three pages without their equal in world literature, in the sense that nowhere else do we find a comic scene pushed to indecency, stitched with the patchwork of literary genius, woven upon a deeper esotericism.

The old alchemists say that the 'Prima Materia' of the Work, susceptible to transmutation,

once placed in the Athanor and hermetically sealed at a moderate, life-sustaining temperature, it buds and develops its possibilities in terms of expansion and disconnection. In the copper house, the budding and flowering takes place, thus the actualisation in their own full form of the auxiliary entities of Harap-Alb. This is the first part of the operation, Solve.

The mushroom spore from the Athanor is an expansion of each individual at the expense of the others, a grinding, a sharpening of the edges in preparation for the battle that has been unleashed between the Green Empire and the Red Empire.

The elements gather in the Athanor, prospering to the utmost degree of distinctiveness, threatening to destroy the Vessel. Gerilā is the one who ultimately fixes the dilation, opposing the Solve tendency of the Athanor with the Coagula tendency. He is the master and distributor of both.

"Harap-Alb is the immovable motor of these 'powers'. It is significant that in the whole scene he does not utter a single word. Their immediate director, their animator, is Gerilā, the Choragus of the elements, the Regent, the Minister of the Philosophers' Fire, to whom we can now reveal his true name, Elias Artista.

No one can say exactly what Elias Artista is, especially in divinis, only that he is the suscitor, the Rector of the Philosophical Fire. In his name we find united those of Elijah and Helios, with their respective attributes. Without him, the philosophical Magnum Opus cannot be accomplished. Present and operative in any palingenesis in the Athanor, like Elijah at the circumcision ritual of every Jewish child, Elias will also manifest macrocosmically at the end of the world, preparing and perfecting that fire with which Christ will consume the world at the Parousia, at the second coming. *Ignē Natura Renovatur Integra*. Through Fire, Nature will be entirely renewed, says an illustrious Hermetic adage. And if we read only the initials of the four words I.N.R.I., we see that they are the same as those found written on the cross at Golgotha, *Iesus Nazarenus Rex Iudeorum*.

As I said, while the elements bicker amongst themselves and mock one another like the heroes of Homer, Harap-Alb utters not a single word, like the immovable engine that he is. It is plain to see that his intention is to let them have their way, or rather, to allow them to expand their own nature to its maximum effectiveness; this, until the moment when the jibe turns into a squabble, expansion into a brawl; then, the morose, Saturnian Gerila, hurls a thick, three-palm-deep frost, and that is enough to harpoon them, to fix them in their moment of maximum efficiency and actualisation, of manifestation. Gerila incites them, and yet he stops them, for he was a fine choragus. From now on, Harap-Alb has his instruments well-honed, dynamised to the precise degree for his initiatory war." (pp. 359-360)

One of the fundamental rules of the Royal Art is the total closure of the Furnace in which the Magnum Opus is baked. Such a closure is achieved 'from the inside' by Gerila, transforming the copper house of the Red Emperor into a block of ice.

Other probations follow, those of Earth and Water, symbolised by Hunger and Thirst. "The zodiacal number twelve, which encircles the entire Universe like a belt, is an indication that this technique of actualising the elementary forces consists in raising them to a paroxysmal degree, to the superlative level of the entire cosmos, to which, having consumed the world, they consume themselves. Nothing remains but whirlwinds of energy, atomic particles with which the ants and the bees are aptly measured, the former on earth, the latter in the air, that is, in the sense of Amplitude and Exaltation, in the terms of Muslim esotericism." (p. 362)

The ants separate the poppy seed meal from the sand meal.

Next comes the trial in which Harap-Alb and his band must guard the Red Emperor's daughter throughout the night. "In the alchemical process, after the processing, we might say, after the loosening of the basic elements, namely Earth and Water, the released volatile elements rush into

upwards, ready to emerge from the Athanor, in our case, the sublunar world, as the story will show. The most imperious, the most relentless law of the Royal Art dictates that hermeticism must not allow this, on pain of compromising the entire work. The volatile must be forced to return to its 'chamber', to its Athanor, for the perfection of the Work can only result from the harmonious collaboration of all the elements of the 'compound'. None can become 'autonomous'." (p. 363)

In the alchemical process a dichotomy occurs: on the one hand, the separation which weakens the savage cohesive force of matter, which held the elements fast in the "chaos" their originary state, solve; on the other hand, the volatile elements, once separated, must not be allowed to leave the vessel, as is their tendency, but must be forced to come down again, otherwise the Opera risks being dissipated, hence coagula. If the volatile escapes from the Athanor, the alchemist risks death.

"If the Maiden passes beyond the moon, which is 'Janua', a Gate, the entire Opera would be dissipated. For the reasons we have shown above, the Maiden-Bird must be imperiously brought back to her 'chamber'. Those who have a cursory knowledge of the 'prayer of the mind' which must be 'descended' into the 'chamber' of the heart, will grasp the importance of our myth, otherwise pre-Christian." (p. 365)

The final trial is that of the twin maidens.

"At each stage of initiatory realisation, the results obtained are once again called into question. The cosmogonic process is renewed; everything the initiate has realised up to now, their entire fresh cosmos, reverts to chaos, because the continual disruption of the balance of the three gunas transforms the results obtained into raw material, the aforementioned gunas only restructuring themselves again on the immediate superior plane, and this continues indefinitely through the very ascending tendency of the Sattva guna, until final integration." (p. 366)

"When then, in our upward journey, we reach the upper waters, in which we see at the Zenith the image of our angel, they shatter their mirror, becoming Lower Waters as soon as we have passed them, and the Lands are revealed above our heads. The Zenith becomes the Nadir, the Waters that were until now our Heaven become the Abyss, no longer reflecting an angel but a demon, an eidolon, maddened by the terror of death, for the sacrificial smoke of our aspirations no longer feeds it. Hence, the unanimous injunction in all mystery traditions that the Mystic must never look back. The danger lies especially in the fact that the mutation, from essence to substance, is strictly internal, the appearances remaining the same. This discrimination can only be made through an inner sense, which is more of a feeling, atrophied in most people, and only actualised through the labours of initiatory realisation. At every moment we must make Herakles' choice, not once and for all, as credulous souls believe. At every moment, we see in the Zenith the Archetype of our spiritual quest, and beneath our feet, as a twin sister, its residual image. This is what the ancient Greeks called the Eidolon of the God, mortal to those who confuse it with the Prototype. All our faculties of analysis are of no use whatsoever in this process of choice. The ant could distinguish hundreds of thousands of poppy-strands from hundreds of thousands of fine grains of sand, because we are on the same plane, that of discrete quantity. There was no qualitative choice to be made; but to discriminate reality from its reflection, quality from quantity, is beyond its powers and competence." (p. 367)

The bee is the queen of transmutations in our world, and she is engaged in a mission which involves sagacity.

The final trial is that between the ox and the turtle-dove, both sent to fetch three blades of sweet apple and living and dead water from where the mountains meet. "This time we are faced with a direct competition, between the rebellious female priesthood and the spiritual Authority, virile by definition. We emphasise the underlying identity of the episode with a famous ancient myth, the footrace of Atalanta with Hippomenes; the latter emerges victorious in the end, with the help of the apples

Hesperides, a contest which in both myths ends with a hierogamy." (p. 368)

Everything is connected, everything is solidary in the cosmos, due to the homogeneity of nature. We return to what was said in *The Story of the Pig*: when in a certain cyclical period, a derivative spiritual centre is to play a leading role, the shift in the centre of gravity was accompanied by transfers of symbols, of constellation names. Thus, in the era of Atlantean predominance, a civilisation with equinoctial symbolism, the name of Libra, originally given to the solstitial and polar constellation of Ursa Major, was displaced into the zodiacal zone, not only to the constellation known today by this name, but also to the Pleiades, which are seven in number, as are the stars of the Great Bear. The Pleiades are the daughters of Atlas, seven in number and thus named the Atlanti. The Atlantean civilisation was situated in the West, Hesperos in Greek, which identifies Atlantis with the Garden of the Hesperides. The Hesperides were also daughters of Atlas; they guarded the apple of the Hesperides, which is identified, beyond any doubt, with the apple from our fairy tale, in which the sorceress rightly sees the quintessence of the Red Kingdom. Harap-Alb's mission was to transfer the apple to the Green Kingdom, a distant, but necessary, origin of the Red Kingdom and of the apple within it.

We recall the popular expression: 'to the red apple', indicating the extreme distance, in the Red Kingdom. An Atlantean memory." (p. 369)

The competition between Harap-Alb's Solar Horse and the Lunar Turtle of Atlantis is the competition between Sulphur and Mercury.

What is remarkable, demonstrating the underlying identity of the myth of the Greek Atalanta with that of the Romanian Atalanta, is the fact that in Greek, Hipomenes means 'Power of the Horse'; the Horse itself is 'Power', the Shakti of Harap-Alb, his agent in the similar contest. Another convergence: sometimes, in variants of the myth, Hippomenes is also called Melanos, meaning 'black', representing the 'harapic' element of Creangă's hero, with all the symbolism this implies." (p. 370)

Creangă's fairy tale will be perfected by Eros Kosmogonos.

The striking similarity between Harap-Alb's wooing and Tristan's is striking.

"Melancholy" literally means "black bile", "black bile", and it is natural that it should envelop with its black wings the Black Age, Kali-Yuga. Melancholy is characteristic of the Dark Age. From Tristram the Sad, through Dante, 'who never smiled, not because he had seen Hell, but because he had left Paradise', as Guénon says, through Shakespeare's Jack the Melancholy, through the Knight of the Sad Countenance, to The 'Weltschmerz' of the German Romantics and at the twilights where Hyperion appears, the wings of Melancholy are the only positive element in the night of the Dark Age, because they necessarily presuppose the perception of the Lost Paradise. "'Wunsch von Paradies' was, according to Wolfram, the essential characteristic of those who sought the Grail." (pp. 372-373)

Both Harap-Alb and Tristan set out to woo the maiden with total loyalty, thinking only of being faithful to their master, to whom they have sworn their allegiance unto death. They fulfil their mission, but Love overwhelms them. "In divinis, the pair Harap-Alb and the Emperor's Daughter, Tristan and Isolde, Deucalion and Pyrrha is unique, but when it descends into the formal patterns of our world, it takes on the mantle of the cyclical moment, with the shortcomings, additions, and transformations inherent in Becoming, fluency, and universal liability." (p. 373) The relationship between Tristan and Marc is much the same as that between Harap-Alb and Spân. We are in the age of Melancholy with Tristan, who is to marry Isolde's substitute.

"All these correspondences and differences are but an illustration of the great law according to which a transcendent entity, when it descends into the sublunar world, through an avatarsic or functional mission, must don the garb proper to the cyclic moment in which the descent is accomplished. The initiatory miracle consists in the fact that, setting out to woo an idea, the hero se

returns with a bride." (pp. 374-375)

Spânul is a cosmic agent, a *dunamis*, with the mission of being evil, in reality harsh, because only on such a noble blade of Toledo, which is Harap-Alb, does its rare edge take shape. The Master is a victim of the compacting force that works within him, and he intensifies his tension when, superimposed upon it, love settles.

Harap-Alb had sworn not to reveal his identity until death and transfiguration ('until he died and was resurrected again' had been ordained by Spânul, his master and Guru) and he keeps his word until death, in accordance with the initiatory pact. For the individual Self, *Jivatma*, to pass into the world of the gods and become the Self, *Atma*, it must rid itself of its accidents, for a 'rich man' has never entered the Kingdom of Heaven. "But when the hero, casting off all individual limitations, dying to them, attains the causal planes, all the stones, trees, beings, all of nature, through the mouth of the Maiden of the Red Emperor, proclaim his quality of Perfection, as the Legitimate Son of Heaven and Earth, and they cannot do otherwise, for the reason for the existence of the entire Universe is to bear witness to the Supreme Brahma and to those who have identified with him, in other words, Harap-Alb's quality as lieutenant of the divinity. Otherwise, they fall into nothingness." (p. 376)

About the initiatory journey of Harap-Alb: "Harap-Alb is the son of the King, born into the world through the ordinary birth of all people. He begins to differentiate himself during his initiatory journey. He enters the deep well, it is the 'first death', and emerges regenerated, with a new individuality which is called 'Harap-Alb', therefore it is the 'second birth', after the 'first death': This is followed, after terrible trials, by the 'second death' at the hands of the Lord, necessarily and consecutively followed by the 'third birth'. But this time he receives no new name, for he has attained the heavens, the Universal, above *Nama-Rupa*, above 'Name and Form'. In fact, he has been born three times: once when his earthly mother gave birth to him, through the womb, a new entity named Harap-Alb; and a third time, at the hands of the Spaniard, when he loses every trace of Individuality. Only Personality remains, coextensive with Eternity. It receives an ineffable name through identification with the Uncreated Light, with the Supreme within it and in the Universe. The horse *Atma* reabsorbs the *Jivatma* Spân into itself." (p. 377)

The Horse lifts the Spaniol into the glory of the heavens, then lets him fall to earth, integrating positively into it through atomisation: "The Spaniol is ground to dust and powder."

Harap-Alb's realisation is so total that it leaves nothing residual behind it, a realisation comparable only to that of Enoch and Elijah, who were taken up to heaven in their bodies. "In Harap-Alb, in his Theosis, we are rigorously shown a precipitation of the lower possibilities into a *caput mortuum* and the crystallisation of the higher possibilities in *Excelsis*. In the middle, individuality has disappeared; what remains as a middle term is a hieroglyph with a human appearance." (p. 180)

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In the development of the emancipation of modern thought from the Eurocentric worldview, in a development that shows the extraordinary diversity and flexibility of curiosity directed in all directions through synchronous and diachronous, spatial and temporal dimensions of the world and the and history, the is a void created by habit the 'overlooking' of the phenomenon of Islamic culture. In the European and Anglo-Saxon cultural sphere of the modern era, the need to study and understand Islamic culture and tradition has failed to overcome the very narrow confines of Marxist (Garodi) and neo-metaphysical thought (Guénon, Schuon or Titus Burkhart), and 'academic' studies, ranging from the penetrating analyses of a Corbin or Filipani-Ronconi, who study and interpret the subjects under consideration 'from within', to the superficiality of the followers of historicist methods, whose inclination to approach only the "external" aspects and categorical generalisations often results in completely unfounded and distorted representations. We could conclude that in light of the prevalence and value of Islamic culture and tradition, the aforementioned void, as an expression of deeper causes and conditioning, represents a significant subject for consideration for all endeavours aimed at understanding the true meaning of the content of modern culture, for culture 'speaks' even when "speaks" and "is silent".

It is clear that the perceived void in the development of modern thought's emancipation from a Eurocentric worldview also rests on the mere psychology of aversion, caused, among other things, by completely mistaken ideas about some significant aspects of Islamic culture and tradition, but these same notions are the result not only of poor or malicious exegeses but often also of the modern man's inability to grasp 'other' dimensions of thought and action, which is, likewise, a significant subject of consideration in the 'symptomatology' of modern, Western culture.

A characteristic example of this inability to understand is provided by the strongly negative resonance of the occasional calls for a 'great holy war' made by some Arab leaders to their nations in critical situations of struggle for spiritual and material renewal, and for the preservation of cultural and territorial integrity, with the consequence of denying or withdrawing many ideal and/or real forms of support in the spheres of public opinion of the progressive and democratic West, which is disillusioned by such warmongering rhetoric.¹We have deliberately

1 Bearing in mind the possibility that the preceding lines might give the false impression of 'partisanship'

chosen the 'hardest' example, which in light of the current 'humanitarian' moral seems a completely indefensible expression of the nexus of barbarism and religious fanaticism, because we believe that positions should be tested on the greatest trials.

If, for the purpose of considering the moral basis of the condemnation, we provisionally accept the meaning of that expression, created in the sanctum of the modern Western man, then we must immediately point out the very moral groundlessness of the condemnation, for it comes from a man who bears the burden of grave responsibility for two great world wars and many lesser, colonialist and neo-colonialist wars, even though all of them were heralded, declared and justified by a rhetoric of euphemism and the concealment of the cruel truth. With regard to the condemnation of the monstrosity of the spiritual motivation for war ('holy war'), it should be added that this very condemnation expresses a monstrous inversion of values in the consciousness of modern man, which, therefore, shames the 'irrationality' of war's spiritual motives, but accepts the 'rationality' of the causes of its own wars, most often in the service of the lowest, material interests of international or multinational capital. We could conclude that from the standpoint of the morality of modern Western man, it is 'irrational' and shameful to wage war for spiritual, religious or ideological principles, whereas it is 'rational' and understandable to wage war to fill the pockets of various magnates and Rockefellers.

The paradox presented is one of the most striking expressions of the distorted axiology of modern man, marked by the unconditional capitulation of the human, 'qualitative' element, before the material, 'quantitative' or 'inhuman' world of things and concepts; in the sign of the systematic devaluation of genuinely human content, for its manifestations threaten to reveal, by the light of their truth, the true state of humiliation of the half-human man, whose remnants of spirit or intellect, through the 'medium' of morality, serve the masochistic justification of that very state. However, one must also bear in mind the extenuating fact that the painful experience of modern wars and mass massacres prevents the comprehension of the true meaning of the call for a 'great holy war', with the consequence of obscuring the ability to perceive differences, or indeed of obliterating them.

To properly understand the call for a 'great holy war', one must first consider this call in the context of the conception of war in traditional doctrines,

Regarding our position on the Middle Eastern crisis, we wish to state unequivocally here that our stance is free from any 'party' passion, and that we consider a relatively just outcome to be the solution which would preserve the integrity and sovereignty of Israel, as a geopolitical, historical and religious facts, and which would return all subsequently occupied territories to the aggrieved states, with the obligation of all interested parties, even at the cost of territorial concessions, to enable the realisation of that solution to the 'Palestinian problem' which would be brought about by a supra-national body such as the United Nations. It is clear that our position is not of relevant importance, but we state it precisely for the proper understanding of our exposition, so that the mistaken impression of 'partisanship' does not distort its meaning.

where, in the words of René Guénon, 'war symbolises the struggle that man must wage against the enemy within himself, that is to say, against those elements in him which oppose order and unity. Whether it concerns the external and social order or the internal and spiritual one, war must always tend towards the establishment of equilibrium and harmony (and is therefore linked to 'justice'), and in a certain way unite the multiplicity of elements in conflict with one another. This means that the normal and final outcome of war is peace."²

In the specific context under consideration, it should be pointed out that the concept of the 'greater holy war' originates from a hadith of Muhammad, spoken after his return from a military campaign: 'We have returned from the lesser holy war to the greater holy war'. (*Rajâna min el jihâdîl-acghar ila 'l-jihâdîl-akbar*). In light of the practice of fidelity to the Islamic tradition, contemporary calls for the 'great holy war' must be interpreted in the context of the meaning of the aforementioned hadith. The circumstances in which *the hadith* was uttered, namely upon returning from a war, clearly indicate that the 'great holy war' is waged, or ought to be waged, in peacetime. The relationship between the 'small' and the 'great holy war' is a hierarchical one, representing two different but complementary aspects of the worldly realm of things and phenomena within the specific sphere of human struggle. It is a relationship between the 'small', or 'external', material, and the 'internal', spiritual war, which is waged in the heart and mind of a man, as one of the paths to the metaphysical realisation or actualisation of values against everything in man that resists the ascent towards perfection, correction towards the supreme measure of harmony and unity.

One expression of that supreme unity is the unity of thought and deed, of contemplation and action, and in light of the complementary relationship outlined, it is entirely natural that the conception of the 'great holy war', from its lofty vantage point, is reflected in

"the bottom", in the "small", as a formative and informative principle which, in its ideal manifestation, sacralises the struggle in such a way that the "external" enemy is perceived as a means of fighting the true, "internal" enemy, in the form of a series of weaknesses, from fear, through pain, to hatred. The struggle positively transforms these weaknesses, and this is the ideal meaning of the traditional and Islamic conception of the 'smaller holy war', as opposed to the profane one, which the Arabic language distinguishes under the term *harb*, instead of *the sacred jihad*.

We are far from suggesting that we are praising traditional conceptions of 'external' war as a form of sacred struggle; we only wish to point out its ideal principles which were not the causes but had a positive function of curbing the spread of the field of massacre by the very endeavour to qualitatively transform the grim constant of human history, marked by constant wars and hostilities, and to shift it towards a higher plane of meaning, as a symbolisation

"inner" struggles of man for eternity and perfection. After all, many of those

2 René Guénon: *Sayful-Islam*, in *Cahiers du Sud*, special issue, 1937; reprinted in *Symboles fondamentaux de la Science sacrée*, Paris 1962.

wars were, in the literal and figurative sense of the word, only 'symbolic', and in comparison with the mass slaughter and graveyards of modern, 'civilised', profane and de-sacralised wars, they were truly a game, in the ordinary or cosmogonic meaning of the term.

With regard to our subject, it should be pointed out that the tradition of Islamic aggressive militarism is for the most part a form of alibifying which the defeated sought to do not so much to justify their defeats, as to conceal the obviousness of a fact: Islam advanced and triumphed more by the force and persuasiveness of its ideas than by its weaponry.

Returning to the contemporary context of the call for a 'great holy war', we can conclude that it is reliably far from any warmongering function, aimed at awakening those energies and values of the Islamic man which long centuries of material and moral, moral and cultural decadence have covered with the dust of oblivion, the darkness of doubt, discouragement and powerlessness, and finally with the waves of that process of exploitation and uprooting, whose is the euphemistic name: "Occidentalisation". By accepting, by force or by persuasion, the achievements of modern civilisation, the Islamic world today also faces its often insurmountable problems, from economics to ecology, problems created by the "one-dimensional" character of the progress of that same civilisation; Hence, the call for a 'great holy war' is simultaneously an appeal to those elements of Islamic tradition that could make a significant contribution to creating positive responses to the challenges of the crisis. A significant sign of the times is also the fact that these appeals by Islamic intellectuals and Arab leaders in the Western media often receive ironic connotations, but this irony does not so much characterise their pathetic striving for greatness, as it characterises the masochistic striving of the modern Western man for banality and meanness. In that world of self-satisfied banality and mediocrity, the irony directed at appeals to fundamental human values is one way of thwarting the shame or crisis of conscience before appeals that resonate from the rostrums of one's own environment, calling for greater honesty from taxpayers or less petrol consumption. This grotesque comparison is not intended to devalue the importance of not to devalue the importance of the 'earthly' and necessary needs of society, for it is clear that such needs deserve appropriate attention and care, but rather to point to an existential void in the modern world, where mediocrity reduces everything to its own miserable measure and scale, a void in which the proud speech of some Islamic leaders, from Nasser to Gaddafi, echoes as a solitary and honourable exception.

Returning to the initial observation, if the 'skipping' of the phenomenon of Islamic culture in the development of the emancipation of modern thought from the Eurocentric worldview is viewed in the context of the outlined horizon of banality, then it is clear that this omission also has its positive consequences. Namely, in broader

In the broader In other words, interest in 'other' cultures and spiritual horizons is most often motivated by fashion and expressed through modes of consumption; that is to say, as a means of superficiality. In other words, the interest in 'other' cultures and spiritual horizons is most often motivated by fashion and expressed through modes of consumption; thus, a means of superficial and transient identifications in the continuous chain of transformations of the modern man, a chameleon in human form, like the one painted by Leonid Sheyka. We could conclude that the absence of Islamic culture on the circular, mobile stage of fashion is, in fact, a fortunate circumstance for that very culture, sparing it from abuses and the drastic processes of secularisation. However, this same omission may represent a sign of the times of a higher order of significance and meaning, which indirectly points to the exceptionalism of Islamic culture and tradition before the horizon, whose name is the future. In that future, perhaps special, extremely significant tasks await Islamic culture and tradition, aimed at a great *redressement* of the human element and civilisation in this arena of the universe.

The intuition or assumption put forward is also supported by the fact that the authentic, current or virtual—that is, 'revealed' or 'hidden'—but secret values of Islamic culture and tradition are unknown even to the majority of contemporary Islamic intellectuals. On the one hand, there is that part of the majority which, under the suggestion of , the achievements of and under the hypnosis of , the obsession of , the 'Occidentalisation' of and having despised 'modernisation', has forgotten its own spiritual foundations and values, often causing, through its own degeneracy, reactions from the other side, marked by a panicked 'closing off' from the horizons of the modern world, by the literal and routine performance of the rituals and commandments of *the Shari'ah*, whose spectacle of intellectual humiliation and spiritual emptiness also provokes a reaction of aversion and a turning towards the models of the modern West. Between these schisms lies a minority that bravely faces the challenges of the modern world, cultivating the central and most flourishing aspects of Islamic culture and tradition, ranging from speculative gnosis to the predominantly emotional, yet no less complex and intellectually validated path of Sufi knowledge. Herein lies the response to the challenges of secularism and orthodoxy, which are united by pragmatism—not as a form of anti-pragmatic exclusivity (for pragmatism is one of the fundamental components of the Islamic tradition), but as a means of preserving complementary values whose disappearance would call the very survival of Islam into question.

From the standpoint of considering those elements of the Islamic tradition that could, in contemporary circumstances, respond to the challenges of the modern world and find new solutions to its problems, Sufism deserves the greatest attention. Among the qualities of Sufism that support our view, its ability should be highlighted to constantly renew and change, unlike other 'static' traditional doctrines, yet always remain faithful to its doctrinal core.

In this regard, it is instructive to cite a successful metaphor by Seyyed Hossein Nasr: "The words of the Sufi are like a day that is born: though different from the previous one, it is nevertheless new and brings forth new thoughts. The authentic writings of the Sufi are a 'horizontal' extension of the transmitted knowledge, which from generation to generation leads to the very origin of Islam; at the same time, they are a 'vertical', new vision of truth, which connects to the origin and beginning of revelation and to the centre of our being *hic et nunc*".³

The evocation of the 'centre of our being' is not an expression of rhetorical exaggeration, as it might appear in the context of Western, pseudo-phenomenological literature (but also in the context of a certain mannerism of Arabic rhetoric) is an expression of the very essence of truth, which directly explains the centrality of Sufism in Islamic culture, and indirectly, the centrality of Islam in the sphere of humanity's spiritual traditions. The sensational nature of this statement, which may arouse suspicion in the uninitiated regarding an uncritical adoption of a supposed dogma, requires referring to on primarily ontological justification "centrality". Namely, bearing in mind the broad ramifications of the fundamental discrimination made in Islamic, and particularly Sufi, doctrine, between the "external" and "inner" content of appearance, between the external form (*nām*) and the internal meaning (*ma'nā*), which is arrived at through the comprehensive study of form as diverse expressions of perfection in this arena of the universe, it becomes understandable that in Islamic culture the idea of essence and centrality has taken on the character of an expression of the unity of all-encompassing manifestation.

At the level of spiritual efficacy, the idea of unity in Sufism implied tolerance towards other forms and expressions of spirituality, that is, an openness to other, different and opposing human voices. Clearly, this is an openness, qualitatively quite different from the modern one that characterises the so-called 'permissive society', and in order to highlight the differences, it is instructive to quote the lucid observation of Hosein Nasr: "Today everyone boasts of being open-minded: one might agree that it is good to have the windows of the spirit wide open, but on the condition that the spirit also has solid walls. If a house has no walls at all, it is utterly irrelevant whether its windows are open or closed."⁴

Returning to our main theme, we can conclude that this openness of Sufism, on a speculative level, inevitably led to the creation of the first known schools of that discipline which would only be formed in the West in the last century as *Religionswissenschaft*. However, bearing in mind the emotional basis of Sufism, it becomes clear that these first comparative studies had to transcend the level of mere archiving and classification, perceiving the analogies as expressions of a single, unified revelation of truth. From this intuition stems the belief in the existence of a single

3 Seid Hosein Nasr: *Sufi Essays*, London 1972.

4 Sayyid Hossein Nasr: *op. cit.*

supreme centre, in which the (apparent) differences or antitheses of the 'outer' world are negated. The emotional basis of the Sufi path of metaphysical human realisation also explains the voluntarism that directed perception towards elements which confirmed the intuition of unity, whilst disregarding or reinterpreting elements of non-unity. From the standpoint of objectivity, such reinterpretations have no justification, but they can be justified and understood in the context of Sufism's magnificent undertaking, whose cathedral of the spirit is founded on solid foundations and perfect structures, despite the errors in its details.

After all, we owe one of those errors a significant impetus for the creation of a worldview such as Schopenhauer's. Having read the Latin translation of the Upanishads, which Anquetil du Perron created from the Persian translation of the Sufi Mohammed Dara Shukoooh, thus opening European culture to its first, albeit indirect, insight into the wisdom of the Upanishads, Schopenhauer wrote:

"We feel that *the* entire *Oupnek'hat* (the Persian name for the Upanishads – ed.) is permeated by the holy spirit of the Vedas. Whoever succeeds in becoming acquainted with the Latinised Persian of this incomparable book, by reading it constantly, will be imbued to the core with its spirit. Every line of it is full of a powerful, precise, and always consistent meaning. From every page, deep, original, and solemn thoughts come to meet us, and a sublime and holy severity hovers over the entire book. Everything exudes the spirit of India and an original way of being, close to nature. Oh, how the soul is purified of all the Jewish superstitions that were too early instilled in it, by a philosophy so superior to them! It is the most useful and sublime reading that can exist in the world (apart from the original text): it has been a comfort in my life, and will be a comfort to me in death."⁽⁵⁾

However, a comparison of the Upanishads and the Persian translation which Schopenhauer read in the Latin version reveals significant deviations from the original, which were not caused by an ignorance of the language of the Upanishads but by the manner of reading, or rather understanding. Namely, Dara Shikoh sought to translate the Upanishadic ideas into a Sufi context, seeking, finding, but also 'creating' analogies. After all, the translator's likely aim was to bring *the Upanishads* as close as possible to Sufi contexts, disregarding differences as elements of a contingent world, and emphasising analogies as elements of an essential, and therefore unified, world. From the above, it follows that the first European readers of *the Upanishads* were, in fact, introduced to the Sufi worldview no less than to the Upanishadic one.

The foregoing requires a caveat: we are far from suggesting that the example given endorses the fundamentally flawed perspective of some contemporary Islamic intellectuals, who seem to ascribe the long centuries of material and cultural inferiority to the prepotency of Euro-

5 *Sämtliche Werke* (Reklam), V, 419.

centrism, today sacred in terms of a kind of inverted Euro-centrism, or rather Islamo-centrism, seeing the influences of Islamic culture, and the debts of European culture, even where they simply do not exist. The perspective presented is flawed because it is barren precisely from a Sufi standpoint, as it pitifully imitates the empirical methods of European sciences, namely their tendency to explain analogies and isomorphisms in different spaces and times by the determinism of mechanical influences and connections, where, consequently, all the glory is taken by merchants. Whether the structure of the **Divina Commedia** is Dante's own work or was taken from Muhyiddin ibn Arabi: whether the myth of the epic of knights in search of the Grail is of Nordic, Provençal, Iranian or Arabic origin – all these can be interesting riddles with which to dispel academic boredom; however, shifting the 'source' from one point on the globe to another is also a way of avoiding the answer to the fundamental and only essential question: what do these structures mean, what do these myths mean? We do not wish to deny the significance of work on examining sources and influences, but such work is of far less importance than that which examines the reasons *for an influence's realisation*. Sufi doctrine illuminates this problem in a way that the modern concept of 'influence' explains as an expression of supreme unity, whereby 'influence' merely prompts hidden contents to manifest, to emerge from their non-consciousness. The modern man is unjustifiably prone to seeing his own ideas and customs in other epochs, and in a desperate struggle for his threatened identity and individuality, he is inclined to understand 'influence' as a kind of cultural theft, forgetting the simple fact that for the protagonists of past cultures the problem of 'novelty' or 'individuality' – did not arise at all, for in the highest expressions of those cultures the ideal was marked by eternity and supra-individuality.

In closing, we could conclude that the spiritual practice of the Sufi provides a brilliant and lasting, inspired and inspiring example of how analogies and isomorphisms, symmetries and parallels in the spaces and times of culture should be brought to the formative and informative principle, which is found in the 'centre of our being, *hic et nunc*'. Through such a discipline, concentrated energies could reverse the current, degenerative tendencies of centrifugality and explosion into tendencies of centripetality and implosion, that is, towards a return to the Centre. Through such a discipline of concentrated energy, the vigour of this enfeebled man of the modern age could be restored, returning the vital and life-giving meanings to a world marked by the disintegration of meaning.

In considering the 'centrality' of Sufism, the geographical position of the doctrine's birth should also be highlighted, as the Iranian crossroads of the ancient world's spiritual currents favoured its great organic syntheses, marked by the union and recognition of various doctrines. These syntheses were constantly renewed by virtue of Sufism's grounding in the immediacy of spiritual experience, rebirthing even that which in other doctrines had seemed dead,

restoring the radiant meaning of that which had been forgotten. In the light of Sufi doctrine, the illusion of difference was dispelled, the radiance of unity sharpened, and the meaning, the ultimate meaning of all the different paths to man's spiritual realisation. This is why Mohidin ibn Arabi sang:

"My heart has become capable of every form: it is pastureland for deer, a monastery for Christian monks, a temple for idols, and the Kaaba for pilgrims, the Torah scroll and the book of the Qur'an. I follow the religion of love, whatever path its camels take; my religion and my faith are the true religion."⁶

The same idea is conveyed by the Sufi Shabestari in *Gulshan i rāz*:

"'I' and 'you' are the veil of Hell between them. When that veil is lifted before you, the boundaries of sects and faiths fall away. The entire authority of the law rests on that 'I' of yours, and so it is bound to your soul and body. When 'I' and 'you' are no longer divided, what do the mosque, the synagogue and the fiery altar mean?«

The light of these examples of the inspirational principle of unity should not be allowed to obscure the capacity for perceiving the potential dangers inherent in the same principle, and we shall now consider them with a view to the possible rehabilitation, or actualisation, of this specific content of Sufi doctrine. The first danger lies in the possibility that the ideal of unity could degenerate into a normative dogma which, like others in history, would rape reality in order to self-affirm the ideal as the only reality. However, it should be immediately pointed out that the history of Sufism has not expressed such a negative possibility, because the doctrine of Sufism itself has most often held a heterodox position within Islam, as an antithesis not only to ritual orthodoxy but also to the 'brahminical' scholasticism. (Regarding these antitheses, it should be added that they were both bloody and harmonious, or complementary, because, on the one hand, the pressure of orthodoxy prevented this religious populism from degenerating into a mob hysteria, and, on the other hand, the emotional basis of Sufism provided Islamic culture with its most valuable works of art, preventing "the 'drying up' of the Islamic stream and how the doctrinal openness of Sufism to other experiences, from the Neoplatonic school, Gnosticism, to Hinduism, has essentially contributed to the refinement of the cathedral of Islamic doctrine, in the sense of creating reliable, i.e., lasting, intellectually enviable structures.)

The second, and no less significant, danger inherent in the Sufi, and subsequently any ideal of unity, potentially threatens the height of the 'vertical' spiritual dimension of man. To simply illustrate and prove the danger, one example is sufficient: if we were to try and find a 'common factor' in a mass of completely different people, that is, a point of unity in which there is no

6 *Tarjumān al-ashwāg*; from the translation of R. A. Nicholson, in *The Mystic of Islam*, London 1914.

distinction, it is clear that we shall recognise such a point in the 'lowest' spheres of the human phenomenon. Analogously, in the sphere of man's spiritual realisations, the doctrine which seeks the point of unity, in which all doctrinal distinctions disappear, is in danger of directing its energies towards mere banalities and platitudes. But here too, the path of the Sufi avoided or overcame this danger, for among the 'other', Sufis were able to find the best and most intellectual conversational partners, in whose words there was no room for banality and platitudes.

It should be added that the postulation of the aforementioned danger was also precluded, above all, by the 'intentional' character of the spiritual penetration of the Sufi towards

to the 'centre' and 'unity', in the phenomenological sense of the concept of 'intentionality', but along a reliable, vertical direction; rare are the examples of Sufis who have managed to complete this path to those supreme gates, where, to the question 'Who is it?', the answer is: 'It is you'. Finally, the danger described was also known to the spiritual practice of the Sufis, who had very clear conceptions of a vast series of steps upon which the material of the human phenomenon is arranged. From this conception, the very frequent phenomenon of the 'diversification' of Sufi rhetoric also arises, which often took into account its audience, adapting

the 'height' of the content and the vocabulary of the exposition – to the 'age' and language of the student; to which, as a counterbalance, on the other side of the spiritual practice, was opposed the harangue of the elementary psychisms, the liturgical *dhikr*.⁷ With the aim of presenting that

To illustrate the 'diversified nature' of Sufi rhetoric, it is instructive to cite at least one example, such as that provided by the work of the famous Persian Sufi Jami:

The eye of the Beloved, seeing that which was, perceived non-existence as existing. Although He beheld His attributes and virtues as a perfect unity in His own Essence, yet He desired to see them displayed in another mirror, and therefore He displayed each of His different, eternal attributes in a different form. Therefore He created the green fields of Time and Space, and the living garden of the World, so that every branch and every leaf and every fruit – might display His diverse perfections."⁸

We are confident that the reader will agree with our opinion that this poem can convey the complex cosmogony of the Sufis beautifully and simply, even to the uneducated, by translating its abstract concepts into the life-filled bodies of this "garden of the Holy" explaining the movements and phases of the creation of the universe – through the movements of man, according to the principle of traditional analogies of the micro- and macrocosm, where the human phenomenon is precisely the 'central' one, as the medium between the infinitesimal and the infinite. And now,

7 It is necessary to point out that the practice of ecstatic *dhikr*/a provoked opposition even within Sufi circles; al-Hallaj himself wrote: 'You (God – ed.) bring me into ecstasy, not *dhikr*; may the thought of becoming attached to *dhikr* be far from my heart.' The *dhikr* is a pearl in a necklace that hides You from my eyes."

8 According to the translation by E. A. Nicholson, *op. cit.*

let us consider a period from another part of Jami, in which he sets out the same cosmogony in entirely different terms, which can only be clear to those versed in the language of philosophical generalisations:

"One Essence, seen as the absolute, is the Real (*al-Haqq*). On the other hand, seen in its aspect of multiplicity and plurality, in which it manifests when it is veiled by phenomena – it is the whole universe. Therefore, the universe is the visible and external expression of the Real, and the Real is the internal and invisible reality of the Universe. Before it developed into external images, the Universe was identical to the Real, and the Real, after that development, is identical to the Universe."⁹

The consideration of the skills with which the Sufi path has overcome the dangers contained, as a possibility, in the posturing of the ideal of unity, has an extremely topical significance for all those spirits who rise up against the violently integrative, levelling and massifying processes of the contemporary world, driven or motivated by a hideous conception of the unity of the world, which rests on the ends of *libido dominandi* and brutal exploitation. Namely, the knowledge of the Sufi ideal and reality of unity provides a guiding principle of discrimination, by which the modern, 'multinational' concept of unity is recognised as a hellish parody. From the not-so-occult inspirers and founders of the institution of the so-called 'League of Nations', to the priest of the 'Trilateral Commission', with its

through its 'multinational' subsidiaries, that is, under various firms of anonymous shareholding companies, one and the same 'party' seeks to, not without significant successes, to reduce this arena of the universe to the miserable measure of its worldview, to a planet connected and unified by a network of Hilton hotels, Coca-Cola shops, pinball machines and gumball machines. In the face of the brutal obviousness of this effort to reduce the 'living garden of the World' to a single rubbish tip of banality, we also consider the possibility of meta-historical or meta-political reasons and causes for the intolerance of the West's producers of 'public opinion' towards the Islamic community. It is not such a hazardous a thesis that in the Islamic, and particularly Sufi, ideal of unity (which also rests on the legacy of the **religio perennis**, or **al-din al hanif**, as the legitimacy of 'unity', *al-tawhid*), sees that mirror which mercilessly reveals ugliness; to save itself from the truth, ugliness must smash its mirror. In vain: for, in the words of the Prophet, 'Allah loves beauty'.

MIKROTHEOS



9 Cfr. Hamilton A. R. Gaib: *Mohammedanism: an historical survey*, London 1964.

Incipit

Francois Thual? The attack on Charlie Hebdo?

<http://www.4pt.su/it/node/649>

<http://www.4pt.su/it/search/node/Dragos%20Kalajic>

The thesis of Dragoš Kalajić in *Alfonsine* (Ra)
"The true enemy of Europe is not Russia, but Islam"

The presentation of the book *State and Power* by the communist leader Gennady Zyuganov was held by the Lega section of *Alfonsine* (Ra), followed by a public debate on Russian national-communism and the America-Eurasia relationship. Marco Montanari of the University of Bologna, who challenged the definition of national-communism attributed to Zyuganov, stressing that Russian communism still has centralist Stalinism as its guiding light, was answered by Carlo Terraciano of the magazine "Rosso è nero", who in Russia in '93 was a direct witness to the birth of a national-communist front called the "National Salvation Front". "Today," he said, "the Russian political scene is no longer divided between right and left: the real clash is between the pro-American internationalists and the Russian patriots of every stripe. Since the end of the world war, all pro-US military alliances have had the objective of encircling Russia and reducing it to a political and economic vassal. But it has not been considered that the former USSR has always had an imperial consciousness, and the war in Chechnya serves as a warning to those who already consider Orthodox Russia dead." Journalist Massimiliano Ferrari then spoke about the Caucasus and the Balkans, recalling the great sympathy that the League feels for the Christian-Slavic world which, in Serbia and the Caucasus, is fighting and acting as a bulwark against the advance of Islam. "The pure, non-mercantilist wing of the League," he said, "places the interest of the blood community above the well-being of the selfish individual and sympathises with the Slavic brothers who are sacrificing themselves in the name of the common European fatherland. It rejects the vision of those who prate about a wealthy Western Europe that should close itself off to the east and open its doors to millions of Muslim workers 'provided they have the correct residence permits'. The Chechen revolt cannot be classified as autonomist: the Chechens, already autonomous, could have obtained full independence with the famous referendum decided for 2001. Instead, they have initiated a new phase of Islamic expansionism at the expense of the Europe. Furthermore, a Russia that loses the deposits of the Caucasus is tantamount to the definitive energy subjugation of Europe to the Amero-Islamic duo, which will have total control of the gas and oil fields and pipelines." The final speaker was Prof. Kalajic, of the Geopolitical Institute of Belgrade, who recalled how the future of Padania depends vitally on the processes underway in Russia. "The Russo-European alliance," he said, "has been opposed for centuries by the England and today by the Americans who aim to control our continent and create conflicts that pit Europeans against Europeans. Turkey will benefit from this situation; it is being allowed into the EU, thus permitting 70 million Turks and another 100 million Turkic-speaking Muslims to settle in the heart of Europe. The anti-communist policy of the Cold War had

with Russia as the true objective and not the communist system. Today, a potential alliance in the March elections between the national-communists and a authoritative Putin, freed from the court parasites, could represent the beginning of a process of liberation for Europe." Fe. P.

Tiberio Graziani

SERBIA, TRENCH OF EUROPE

Afterword to "Serbia, Trincea d'Europa", by Dragoš Kalajic

"Europe, a single, formidable will, capable of pursuing a purpose for thousands of years" - F. Nietzsche

As I set about writing this afterword – requested by my friend Dragoš Kalajic for the Serbian edition of his *Serbia, a Trench of Europe –, the news bulletin is reporting another two murders committed against the Serbian people by some Albanian terrorists: the slaughter therefore continues, a slaughter that began, it is worth remembering, long before the NATO aggression against the Yugoslav people. Now, however, after the ceasefire, the massacre continues with the perfidiously concealed acquiescence of KFOR: the entire area must not be pacified at all; all possible tensions (1), imaginable and unimaginable, must remain, so that the occupation of a substantial part of the federal territory is necessary and therefore humanitarily legitimised in the eyes of the public. In this respect, even the Russian military presence, an important balancing element against the allied forces and, in some ways, a guarantee for the Serbs, seems to represent, in the power play engineered by the politicians in Washington, a perfect alibi, played out as wellit on the skin of the Yugoslav peoples: however, one must always take into account the real balance of power, and note that the Russian Federation is, despite its current leadership, the geopolitical objective that NATO forces have set themselves to contain and influence in the medium term on a military level, through a series of partnerships with the countries of the former Soviet bloc. In this perspective, the recent secessionist episodes in Dagestan, despite the endogenous motivations of a historical and religious nature (2), cannot be considered separate from the broad and complex anti-Russian strategy which, on the one hand, envisages NATO containment, which we have already mentioned, and from the other the establishment of what Claudio Mutti, in the introduction to this volume, defines as "a pseudo-Islamic backbone" capable of imprisoning "Russia and the entire Orthodox area", fuelled and financed by "the rigid Islam of the Wahhabi Sunnis, whose centre is Saudi Arabia" (3). The military presence, in addition to de facto limiting the legitimate sovereignty of Slobodan Milosevic's government, paves the way, under the guise of phantom reconstruction aid, for the economic-productive conditioning (4) of the now-reduced Federal Republic of Yugoslavia; this is a script that has been seen and acted out before, often reluctantly, first and foremost by the Italy and Germany, within the framework of the economic planning of the Marshall Plan in the aftermath of the end of the Second World War. The drama which, in these years, has as its protagonists/victims the peoples of the former Yugoslavia, finds its immediate justification in the globalist tendency to extend to

maximum, on the Eurasian continent, its own economic spaces – in the name of the so-called free market. This is a trend supported militarily and politically, step by step, by well-defined and targeted geopolitical strategies, as highlighted by the acute and considered observations of Kalajic. Analysing the last ten years of European history, even from the sole, and therefore reductive, point of view of economic relations, it is interesting to note how, since the collapse of the former Soviet empire, both the European nations with socialist economies and those of the Western Europe with its state-heavy economies have suffered real political cataclysms, as well as the rapid disintegration of entire ruling classes and often a loss and/or redefinition of their territories and borders. In Eastern Europe, the creation of the Commonwealth of Independent States attempted, in certain albeit limited respects, to maintain some degree of autonomy from globalist politics, but in fact it played the role of a fireman for the real popular and state interests of the countries belonging to the former Soviet bloc; this role, well understood and stigmatised by the Russian national-communist opposition, have laid the groundwork – all yet to be evaluated – for a transition to the liberal world which misunderstandings, purely mercantile in nature, that sometimes seem to emerge between the oligarchic faction loyal to Yeltsin and the diktats of the International Monetary Fund (IMF), only serve to accelerate. Two other nations, also of the of Eastern Europe, have paid a heavy price for the imperatives of the new liberalist course: Czechoslovakia, which lost its political and administrative unity by splitting into two republics and thus becoming easy prey for usurious investments from the international finance, and Romania which, having just settled its debt to the IMF, had to sacrifice Ceausescu and once again yield to the blackmail of the World Bank. But if Athens weeps, Sparta certainly does not laugh. Indeed, in the western part of our continent we have witnessed, and are still witnessing, the progressive dismantling of the welfare state (a residual bulwark, albeit degenerate and putrescent, of an economy and a social solidarity still connected to national interests, and of these, unfortunately, the only binding force) of the main countries (Italy, France, Germany), and the exclusion of entire ruling classes, political and economic (Italy)(5). Accompanying all this is the growing wave of migration that has been sweeping across Western Europe for over a decade. The economic and social disintegration and the European governments' lack of attention to the problem of immigration favour migratory flows, increasing their intensity and pervasiveness, to the point of causing, on the one hand, uncontrollable episodes of intolerance - so far limited and sporadic, and in any case confined to the within a superficial reaction to phenomena of petty crime), and, on the other hand, the macroscopic growth of transnational criminal organisations of an ethnic, mafia-style, which dramatically compromise the control of vast territorial spaces (national and transnational, as in the case of the Adriatic area) by the normal police forces and fuel, with their illicit proceeds, ever-increasing and constitutive shares of the international finance, which, since 'pecunia non olet', tolerates them and therefore legitimises them. Immigration, a natural and recurring phenomenon in the history of peoples, assuming on end of the century, ever more gigantic proportions, given the historical conditions of industrial development in the Northern Hemisphere – for which one can speak of a veritable "planetary urbanism" – becomes, objectively, within the framework of the strategies put in place by the governments of the USA and the international bodies under the aegis of the United Nations, a non-negligible additional element to the destabilisation and redefinition of the socio-economic policies of the countries of the Western Europe (6), where the presence of residual economic mechanisms still tied to national and state interests limits the complete globalisation of internal markets. Secessionist phenomena, such as those of Kosovo and Metohija or Dagestan, which apparently erupt in the name of the principle of the self-determination of peoples or of a religious specificity, in the

In the generality of cases (due to their geostrategic position) they are pretexts, which give a sense to humanitarian interventions and the military presence of the governments of Washington and London and furthermore lay the foundations for the definition of a new international law, a sort of parodic *Jus planetarium*. Such law is also determined by the current phase of the complex process of globalisation, which, having surpassed the stage we could define as that of the Treaties (GATT, ASEAN, NAFTA etc.), demands, particularly in Europe, the formal elimination of any sovereign geopolitical entity that stands in its way. Today, the European micronationalisms, far from representing a healthy and just assertion of their own particularities and dignity, are floating mines launched against our continent, which can only be free and sovereign if it is united, strong and economically independent. It is precisely in the perspective of the desired Eurasian political unity that Milosevic's Serbia represents, with its firm and decisive no to the claims of Atlantic imperialism, a first and real bastion of the European consciousness in struggle against the growing westernisation/homogenisation of its own multi-form peculiarities. The Anglo-American incursions and the subsequent destruction inflicted upon the Serbian people remind us that the main enemy is the West, that same West which daily bombs Iraq, rapaciously appropriates the resources of the entire planet, places a strain on the work of Europeans, speculates on the economies of the so-called Third World, and determines widespread and endemic crises in large sectors of the world economy.

The only and necessary response to the totalising tendencies of the new world order

It therefore lies in the political organisation of a European continental bloc. From Kalajic's considerations, it emerges that the Eurasian geopolitical unity could be formed (and successfully realised if the Russian national-communist opposition manages to prevail over the Yeltsinist oligarchy) starting from the priority axis of Rome-Berlin-Moscow; to this trio, we would also add Istanbul. Turkey – the current and decisive bridgehead for the military assault that the neocarthaginians are waging against our continent – is indeed constitutive of both any Eurasianist hypothesis and any action aimed at continental redemption. Within the framework of the pro-European perspective, however, it is necessary to overcome all the misunderstandings and mistrust which, artfully fuelled by the strategists of Washington and London, would provoke those "cultural fractures" already analysed by the globalist think tanks and fully expressed by Samuel Huntington in his *The Clash of Civilisations*? If such fractures were to materialise within our continent, they would trigger a sure process of political disintegration of the entire Europe, thus facilitating Anglo-American hegemony.

Notes

(1) The so-called management of crises, that is, the strategic maintenance of critical situations, has recently been questioned, in its military and economic aspects, by Edward N. Luttwak in the essay *Give war a chance* ("Foreign Affairs", 78, 4, 1999). According to Luttwak, the continuous interference of the United Nations in conflicts delays real peace solutions and fuels, indefinitely, the resentment of the belligerents, which paradoxically the war would exhaust. E.N. Luttwak (1942), a specialist in military affairs, has extended the application of strategy to economic phenomena and social problems. He is a senior fellow at the CSIS (Centre for Strategic and International Studies) in Washington.

(2) "Until 1928 there were (in Dagestan) about 2,000 mosques and about 800 Islamic schools. The latter were closed and the former reduced to 17 by the atheist offensives of Stalin and Khrushchev. The country's more than seventy sacred sites were closed and pilgrimages were forbidden. Dagestan was the first country in the Caucasian-Asian area - Asia

Centrally, it was Islamised: moreover, directly by the Arabs, in the 8th century. But that is not all: like Chechnya, it was the centre of the two great anti-Russian wars in the Caucasus at the end of the 18th century and in the years 1829–1859" (Piero Sinatti, A "volatile" country where the Islam has become radicalised, "Il Sole 24 ore", Wednesday 11 August 1999).

(3) Piero Sinatti, *op. cit.*

(4) Already expressed, programmatically, by some gurus of international finance such as G. Soros, whose following words are worth quoting as an example of a standard economic-political planning protocol that disregards the freedom of peoples and their national dignity and sovereignty: "We must not repeat the mistakes made in Bosnia. Reconstruction efforts in Bosnia failed because the territory was too small and the various government entities, from the federal to the local, all pushed to have a hand in the matter. This time our commitment must extend to the entire region. Politicians understand the point well. The Stability Pact for South-Eastern Europe, signed in Germany – in Cologne on 10 June – represents an excellent starting point. It establishes three working groups: for democratisation and human rights; for economic reconstruction, development and cooperation; and for security. Here, then, is a framework waiting to be used. The essential core of the plan is based on four steps: 1) the European Union takes control of the customs services of the acceding countries; 2) The EU reimburses the countries for the loss of customs revenue through the Union's budget. The amount of the subsidy should be in the region of five billion euros a year. This fits perfectly with Agenda 2000, approved in Berlin. 3) The compensation could reflect the potential, rather than the actual loss of revenue, but the condition for the subsidy should be strictly linked to results. For example, in Serbia, elections should be held under the auspices of the OSCE as a condition for receiving the subsidies. This would force Milosevic to surrender more than bombs. 4) With this EU funding, the countries should move towards the euro (or the German mark until the single European currency comes into effect) as a common currency. Bulgaria has already introduced a currency board based on the German mark; the other nations would not even need such a mechanism. Together, these four measures would create, in the first instance, a free-trade area similar to the Benelux. As soon as the European Union is satisfied with the customs controls, it could admit this area to the European common market. Trade in agricultural products – the main sector of the region – could remain subject to restrictions, but the EU should show a certain generosity for the plan to succeed. The second step should take place within a reasonable future, let's say two years. In the more distant future, the countries should be admitted as candidate member states. Further steps will be necessary: credit facilities for reconstruction and investment; technical assistance to establish the rule of law; support for education, management training, independent media and civil society." (G. Soros, For a Community of the Balkans, "Il Sole 24 Ore", Tuesday 6 July 1999; cf. also Reconstruction, Soros sees a solution, interview with Soros, "Newsweek", 12 July 1999).

(5) With regard to territorial redefinitions that have taken place in Western Europe, the reunification of the two Germanies is recalled. Furthermore, the consolidation of localist phenomena, such as that represented in Italy by the Northern League, must also be taken into account; its separatist theses and secessionist strategies continually challenge the authority of the Italian nation-state.

(6) In Italy, it is predicted that in 2004, out of a total population of 54 million, over

16% (approximately 9 million) will be made up of immigrants. These figures would support the arguments of the Italian State Comptroller, Andrea Monorchio, who in an essay to be published shortly, *Where is the Italy, provocatively, according to opinion-maker and former minister Alberto Ronchey, and demagogically (given the importance of the role Monorchio holds) in the writer's opinion, would solve the social security problem by leaving it to the revenues the State would acquire from the immigrant workforce. Cf. Alberto Ronchey, Will the Immigrant Pay Our Pension? The accountant's foresight, "Il Corriere della sera", Wednesday 18 August 1999. These theses were shared by the Governor of the Bank of Italy, Antonio Fazio; see U. Gaudenzi, Fazio new pimp of wild immigration, "Rinascita", Saturday 31 July 1999.

August 1999

Dragos, present

| Monday 25 July 2005 - 9:13 | Ugo Gaudenzi |

Dragos Kalajic, our friend, a powerful voice for the rebirth of Europe, an intellectual-combatant without stain and without kneeling before the dominant liberal-democratic single thought that pollutes the world, departed yesterday, at the stroke of one o'clock on Friday night. Senator of the Bosnian Serb Republic, martyred by the Atlanticists, author of essays and books of historical and cultural significance, a dreamy and realistic aesthete in his figurative works, a witness and standard-bearer for the will to rise again of the last Europeans who have not surrendered to the forced decline of their greatest homeland, having donned his white suit, he smiled at his loved ones, at his Veriza and his Sonia, at his family and all his friends, and left his ashes in his beloved Belgrade. But he has certainly not abandoned our world. His life, his mission, is not over. He remains indelible in the hearts of those who were close to him, and is a spur for a new season of battles and victory. His final endeavour was to launch the Slavic Bridge, the magazine "Europa Nazjia", Europe Nation, a new axis for the resurgence of our greatest homeland: from Rome to Belgrade, from Belgrade to Moscow. Which also remains our commitment at Rinascita. We know that he knows he can count on us. We know we are the custodians and participants in his wishes, in his will to represent immutable, eternal values. We know that it is not utopian to see, to build, the renaissance of our Europe.

Honour to Dragoš Kalajić, a militant intellectual of the ethno-nationalist cause.

The dirty conflict of the Atlantic Pact decided by
New York

by Gianluca Savoini

The war in the Balkans is a war wanted by Washington and the globalist financial powers that want to prevent Europe from growing without any kind of tutelage or control. All the speakers at the meeting organised yesterday at the Hotel Cavalieri in Milan by the Association "European Synergies" and by "Contropinione": the NATO attack on Serbia masks, behind a fictitious humanitarian motivation ("saving" the Albanians of Kosovo from Milosevic's repression), the centuries-old desire for American domination over our continent. Moderated by Alessandra Colla, head of "European Synergies", the interventions of Dragos Kalajic (director of the Belgrade Institute of Geopolitics), Tomaso Staiti (responsible for "Contropinione"), Archimede Bontempi (representing the Foreign Affairs section of the Northern League) and "Giornale" journalist Maurizio Cabona, highlighted how the "Balkan question" cannot be resolved by bombing Serbia nor by painting Milosevic as a new Hitler. "Today the Serbs are suffering a deplorable and illegitimate attack from the Atlantic Pact," began Colla, "and the real motives are geopolitical." Bontempi stressed that "at this moment, not only the independence of the Yugoslav Federation is at stake, but that of all peoples who risk having an American guardian and a watchdog like NATO, both of which have moved beyond the framework of a defensive alliance and have become a powerful aggressor against the Serbian people. The Northern League - Bontempi clarified - is fighting consistently to defend all the identities and traditions of European peoples, threatened by waves of migration piloted by those economic and military powers that set themselves up as the world's gendarmes." Tomaso Staiti was very harsh. "I am a visceral anti-American - began the former MSI MP -, unlike Gianfranco Fini and his Alliance... Atlantic, pardon: national...I wouldn't trade a single brick of Florence Cathedral for all of Miami, as our Europe is steeped in history and millennia-old art that the usurers of High Finance probably despise profoundly." Staiti, a historic emblem of the Milanese right, then praised the League, both for its stance on the NATO attack and for the proposed referendum to abolish the Turco-Napolitano law. And Dragos Kalajic also thanked Bossi and the entire League for the solidarity expressed to the Serbian people. In the room, Mrs Augusta Formentini received the thanks, and everyone's thoughts went to her husband, Marco Formentini, and the other three deputies of the League delegation currently in Belgrade (Comino, Maroni and Caparini).The war continues, but the pro-American front, even here, is beginning to crack thanks to initiatives like yesterday's."

<https://forum.termometropolitico.it/29630-stupida-europa-di-dragos-kalajic.html> Stupid Europe

Monday 25 July 2005 - 9:19 | Dragos Kalajic |

Our analysis is aimed at identifying and specifying the essential structures upon which the current legal Europe is founded, that is, the one subject to the power of its (pseudo) elites and its powerful centres of economic, political, cultural and media pressure.

In particular, for our examination, the key discussion centres on the topic that appears of greatest relevance and which best allows us to reveal the main lines of the cultural, social and political restructuring taking place on our continent: the demographic and immigration policies that condition the future of our continent. The waves of immigration from the Third and Fourth World, ever more frequent, high and threatening, are the result of the latest and worst form of colonialism, essentially usurious: the debt economy that causes misery and hunger everywhere. A debt economy that deliberately provokes the flight of desperate masses, channelling them towards illusory 'welfare markets'.

This is a challenge that has now reached the magnitude of a veritable, albeit undeclared, invasion of Europe.

If such a process does not lose strength and consistency in the short to medium term, and if, on the contrary, it is aggravated by Turkey's entry into the European Union, all data indicate that already during this century, Europeans would lose their homeland and become an ethnic minority, doomed to decomposition and its disappearance into the grey-black ocean of the diverse (1).

If this degenerative process is not halted, the prognosis of the Turkish observer Nazmi Arifi on the demographic consequences of Turkey's entry into the European Union, set out some fifteen years ago in the pages of Preporod (2), the mouthpiece of the Muslims of Bosnia and Herzegovina, will be confirmed: "Europe is aware of the Turkish potential, Europe is aware of the Turkish multitude. Europe looks at Turkey as a country that potentially has two hundred million inhabitants. (Also counted are a hundred million Turkic-speakers from Central Asia, to whom the government of Ankara, faithful to Pan-Turkism, offers Turkish citizenship today and will offer European citizenship tomorrow, note by D.K.) It is logical that Europe will not stand in Turkey's way. It is foreseeable that, after ten years (from Turkey's entry into the European Union, note by D.K.) half of the inhabitants of present-day Western Europe will be Muslim for a series of reasons such as: the high birth rate among Muslim peoples, the substantial immigration from Muslim-majority countries, the steep fall in the birth rate among European peoples, and conversions to Islam. These are all facts that Europe, whether it likes it or not, must accept."

It is therefore clear – and must be so even to the simplest and most naive eyes – that the formulas for solving the immigration problem, hitherto tirelessly produced by the (pseudo) political elites of Europe, are false and deceptive. These have been peddled in recent years

seventies as a paternalistic project of "assimilation" – which promote the fallacious model of "integration" or the recent sentimental ideals of a "multiracial" and "multicultural" society.

In this way, the (pseudo) elites who dominate Europe have demonstrated their fundamental weakness, the tendency to surrender to the superstitions of rationalism, particularly the conviction that with words alone – produced a priori interpret the unknowns of social development – it is possible not only to explain, but also to tame reality, with all the threats it contains.

On "assimilation", "integration" and "multicultural society" – "which enriches us"

- it is possible to discuss only where a racial or ethnic minority that does not threaten the majority is concerned.

Historical experience shows how every peaceful relationship is disrupted where the minority grows to such an extent as to threaten the predominance of the majority, even in the sense of the law of natural selection. The stronger species pushes out and eventually eliminates the weaker one. For this reason, at the beginning of the Neolithic period, the mass of the so-called Mediterranean type of man—slight, short, brachycephalic, with a fragile skeleton and olive skin—who conquered the Mackinderian Rimland, from India to the British Isles, was dedicated to agriculture and the cults of Mother Earth (3) - completely absorbed or eliminated the indigenous Europeans, the tall, strong and robust hunter, the Cro-Magnon man. Only a few millennia later the descendants of the Cro-Magnon man, our Indo-European forefathers, descended from the Caucasian highlands into the Europe, the descendants of the Cro-Magnon man—our Indo-European forefathers—descended from the Caucasian highlands to reconquer the lost homeland, succeeding in their aim by overcoming the cultures and ethnicities already established there through aristocratic ethics and the art of war.

Will Europe become Islamic?

The media industries, producers of public opinion, which until yesterday were spreading a rosy optimism about the models of coexistence between indigenous Europeans and immigrants, are now trying to hide the reality of the invasion of Europe and the processes of overturning demographic relations, by trying to reduce everything solely to the issue of religious choice: Christian or Islamic Europe?

Almost as if they were aiming to stabilise the ever-increasing irreligiosity of Europeans and the corresponding indifference towards the dilemma...

One thing is certain: this either-or does not exist because the predominance of Islam over Europeans is assured. According to a new formulation of the question that Europeans are presented with – via the most influential media, from *Welt und Sonntag* and *Welt*, to the *Corriere della Sera* – by the intellectual guides of even "moderate" Muslims (for example: Bassam Tibi) "the problem is not whether the majority of Europeans will become Muslim, but rather which form of Islam is destined to dominate in Europe: the Islam of Sharia or Euro-Islam" (4).

To remove from the heads of Europeans any thought or hope of defending the European nature of their common homeland, the quoted message is skilfully accompanied by the support of "one of the world's greatest experts on the Middle East", Bernard Lewis: "By the end of this century our continent will become Islamic."

Faced with this prospect of Europeans becoming an ethnic minority, the attitude towards the invasion of immigrants must be radically changed.

If at the end of this time frame – once the demographic reversal has been accomplished – it will still be possible to speak of "assimilation", "integration" or "multicultural society", it will only be possible for the immigrants to speak of it in relation to the minority of indigenous Europeans, provided they have "mercy" for their weaknesses and not a justified contempt, because, among other things, they have capitulated and handed their homeland over to the invaders without the slightest resistance.

In this perspective, a fundamental problem arises for Europeans: how

to survive and not disappear in the ocean of others that is flooding and about to sink their homeland. But, instead of opposing the processes that threaten the culture and civilisation of Europeans, the dominant forces in the European Union do everything possible to maintain and even strengthen the invasion of immigrants, publicly supporting its so-called "necessity". And even when the (pseudo) political elites strive to contain at least the chaotic impact of immigration – with laws, rules and restrictive measures – all this proves, sooner or later, to be not only in vain, but also counterproductive.

The power system of this legal Europe, which acts against the real Europe, is composed, broadly speaking, of four fields of force with corresponding interests. An accomplice – or hitman – is the European Union, which is swiftly abandoning the social market economy system intrinsic to European history, culture and tradition, in its desire to dissolve into the Anglo-American, i.e., liberal-capitalist, magma. The supranational and supra-European powers of the financial and industrial world have thus become the driving force of high treason. The (pseudo) national elites serve the interests of this power centre which, for a long time now, has expelled true and authentic politics from the public stage, reducing it to one of its auxiliary services.

It is manifest how these (pseudo) political elites are subject to the conditioning and the will of the Atlantic Leviathan (to use a Schmittian allegory): a centre of domination that does everything to bring Turkey into the European Union and to strengthen the invasion of immigrants, and reacts with fury against any European countermeasure.

The Catholic Church, with its monastic orders and charitable organisations, is a particularly attractive magnet for the mass of immigrants, who, a priori, know they will be well received and protected, despite their own clandestinity and illegality.

Last but not least, particularly influential proponents of the invasion of the Europe are the great 'factories' of the so-called "public opinion", which stubbornly try to convince Europeans - by good means, through false promises, and by bad means, through moral blackmail - that immigration brings only good (economic, cultural and human) and that any resistance is an evil, a kind of mortal sin in the age of secularisation. This is followed by the barking of the packs in the service of treason, unleashed from their leashes. Thus, the rare courageous voices that rise in defence of the European homeland are continuously demonised or criminalised.

Our reconnaissance will now swiftly sift through—deliberately excluding any ideological stance, and thus with a basic logical examination—the main and most frequent justifications for the need or necessity of Europe remaining open to immigrant invasions, put forward by the dominant (pseudo) elites.

Idolatry of profit

Spokespeople for the financial and industrial forces always justify the opening up to mass immigration with motives derived from ephemeral contingencies: from the need to overcome the crisis caused by the energy shock of the 1970s, to that sort of categorical imperative that is peddled as globalisation, a "model" – they say – an ineluctable "model" that imposes on all peoples – deprived of the right to decide on their own economic sovereignty – the free flow of goods, capital, services and people. All these reasons can be reduced to a common cause, the economic demony, that is, the idolatry of profit for profit's sake.

We are now faced with an immense guiding complex of active idiocy, in the original sense of the term which the ancient Greeks used to designate an extreme form of individualism and antisocial egoism.

Pervaded and guided by this idiotism, the financial and industrial forces of Europe do not

They feel part of a community and of a cultural and historical reality, much broader and greater. In the centres of power subject to globalisation, there is not even the consciousness, inherent in every normal culture and civilisation throughout time, that the economy, being a simple part and a simple means, must serve entirely social ends, and not the other way around. The very fact that the so-called necessity of throwing wide open our doors to waves of immigration is justified by an urgent need for labour – while, on the other hand, unemployment among one's own countrymen has now assumed the proportions of a chronic malady – demonstrates to us just how indifferent the forces in question are to the destinies of their own social context. In this upside-down worldview, profit is above all else.

Perhaps it is pointless to highlight here the perniciousness of this pathology and the vast scope of its catastrophic consequences, beginning with the existential, health, social, cultural, ecological and demographic costs which, even in monetary terms, far exceed the profits several times over. In many cases, we are faced with a vicious circle. For example, mass immigration is usually justified as a manna that compensates for the demographic decline of Europeans, whereas the very imposition of the liberal capitalist system – making life extremely uncertain and precarious – is one of the main causes of this decline. This fact is, however, also noted by certain politicians who have not yet been domesticated. Thus, Vladimír Špidla, Prime Minister of the Czech Republic, expresses himself, openly doubting that immigration can solve the demographic problem:

"People are discouraged from having more children because of the difficulty in finding a home, the long wait for employment, the family-hostile environment, and job instability. (5)".

This idiocy also manifests itself in the blindness to the disastrous effects that the very centres which promote and speculate on the phenomenon will sooner or later suffer. It is certain that the importation of masses of immigrants ready to sell their labour brings the importers short-term profit, thanks to the decrease or, at least, the containment of the price of labour, as well as the consequent repression of trade union protests by 'indigenous' workers defending their rights. On the other hand, in the long term, this strategy of ruthless exploitation will lead to a kind of economic suicide because it provokes a series of disastrous and self-destructive consequences. A primary effect for companies will be the blockage of technological and organisational improvement in production and a halt to the search for alternatives, because all this is much more expensive than cheap labour.

Ultimately, the assertion that immigration is necessary for economic development and for maintaining at least the current level of production is contradicted by the current industrial mainstream, which is subject to an equally ruthless rule: that the greatest profits are obtained not only through technological and organisational improvement, but above all where the greatest reductions in jobs are made. In this perspective, the very common blackmail that the importation of young foreign labour is necessary to remedy the vertical fall in birth rates and the general ageing of European society falls away. New technologies, linked to new techniques of social organisation, offer good possibilities for overcoming the problems in question (6).

The greedy importation of masses of foreign labour, on the other hand, expands the ranks of the unemployed and consequently causes the implosion of the European market, with the reduction in citizens' purchasing power. If we closely follow the driving forces of globalisation, we will inevitably discern a near-future horizon where prices and working conditions – under the imperative of global competition – will have to be homogenised or even standardised.

Thus, due to the betrayal of legal Europe, real Europe will also have to give up the last crumbs of the welfare state and its own standard of living, of a European way of life. Under the weight of global competition, Europeans will have to be reduced to a planetary mass that suffers misery and deprivation, accepting to live, for example, like the Chinese. This is a horizon that outlines a new form of death, moreover predicted by the Second Law of Thermodynamics, where a given system loses its life due to the equalisation of the temperature of the individual molecules that compose it.

Politics

of contradictions

The general attitude of the national and bureaucratic (pseudo) elites towards the challenges of immigration is characterised by intellectual contradictions (7) and moral duplicity. Between the growing unease of thereal Europe and the directives of the forces that have long since evicted real politics from the public stage, the (pseudo) elites produce only feigned resistance to the waves of immigration. These apparent resistances take the form of laws, regulations, protective measures... But they always remain dead letter on paper, which is subsequently erased through periodic, yet regular, amnesties. In essence, save for rare exceptions, the (pseudo) elites do everything to justify, support and realise the absurd thesis that the invasion of Europe by allogens is an economic, social and even biological necessity. Furthermore, although these (pseudo) elites in question have fully accepted the principles of Anglo-American liberalism and its corresponding selfish and greedy individualism, this ideology is applied only to indigenous Europeans and certainly not to immigrants (8). It is evident that this is a much deeper stance and not a simple "deviation" from Aristotelian logic.

Either it is hypocritical moralism, masking a greed for profit, or it is one of the many symptoms of European self-racism.

During the last decade of the 20th century, the so-called centre-left governments betrayed and destroyed the entire legacy won in trade union struggles, imprisoning labour and the working class in the miserable conditions of a century ago. All the "novelties" have been presented under cynically false and misleading designations: "the reforms", "deregulation", "the liberalisation of labour", "flexibility"... Seeking exclusively the good of immigrants – to attract new waves of invasion – pro-immigration policy harms everyone. A good example is provided by the law on "family reunification" – first introduced in Germany and now generally applied in Western Europe – which immigrants use to avoid leaving the country where they sell their labour, and to avoid risking, by visiting their family in their homeland, that they will not be granted a re-entry visa. The widespread application of this law – only formally humanitarian – completely alters the primary, purely economic, reason for immigration. In this way, a temporary stay becomes permanent. The labourer and their entire family are thus forcibly and indissolubly bound to the world of exile and induced to sever all ties with the world and community from which they come. Thus the mass of immigrants becomes a mass of alienated, unhappy and hostile people towards the world around them (9).

Families thus drawn into exile require, for mere subsistence, much more than in the country of origin. This expense, multiplied by the children and relatives of these settled immigrants, negates the theoretical economic 'saving' touted by those who see immigration as a 'resource' and defeats any hope of 'temporary' work and of such worker-slaves returning home. The children of the "joint families" do not wish to return because they no longer remember the homeland or because they are aware that there

will be much more alien. In the new environment, they are forced to live in indecent conditions, in ghettos of chronic crime, where the new Lumpenproletariat is produced and shaped which, beyond class hatred, harbours a deep racial hatred towards the European environment that surrounds it and especially towards the "pale faces" (10).

Thus, for many years now, in the metropolises and large European cities – from London to Paris and Marseille – we have had a permanent guerrilla war, with looting, destruction, arson, violence and rape, which the media cover with their silence, so as not to disturb the illusion of public order.

The Catholic Church has
lost its mind

To face the challenges of immigration, the Catholic Church has a very powerful and well-developed means: its own social doctrine. This is a fruit produced and matured through the work of several generations of theologians, beginning with Pope Leo XIII's encyclical *Rerum Novarum*, which, to the class struggle and the supposed dualism between labour and capital, opposed the idea of collaboration and their natural and organic complementarity. The doctrinal content of *Rerum Novarum* was confirmed and enriched by the encyclical *Quadragesimo anno* (1929) of Pope Pius XI, which addressed the State directly, inviting it to resume the functions denied to it or, indeed, prohibited from performing by the ideology of liberal capitalism; to encourage it to help or support the main pillars of the community and the world of work.

These elements were identified according to the traditional and European perspective, also applied by Hegel in his definition of community, where the individual is recognised as a political being only by virtue of their participation in the orders and social institutions, from the family upwards to corporate associations. This doctrine of the Church was further confirmed by many other encyclicals, up to the **Laborem exercens** (1981), **Sollicitudo rei socialis** (1988) and **Centesimus annus** (1993) of Pope John Paul II.

Based on the Gospel teaching, the core of the Catholic Church's social doctrine is the principle of the common good, which recommends the creation of conditions that allow man and the community to fully realise themselves, not only economically, but also existentially, socially and spiritually. Equally important are the duty of subsidiarity – particularly highlighted in the encyclical *Quadragesimo anno* – and solidarity, understood also as the formative and informative principles of the community, and thus far above mere moralistic and sentimental compassion.

It is important to note that General De Gaulle – the very statesman who most resolutely opposed the encroachment of the Atlantic Leviathan, fiercely defending France's independence and committed to European unity from the Atlantic to the Urals – fully embraced this doctrine, along with the system of worker participation in profits and in the management of enterprises. He intended to realise these ideas and this tradition as an alternative to capitalist liberalism, to overcome the evils inherent in that Anglo-American ideology, profoundly alien to the European soul. Unfortunately, in the 1969 referendum, which contained too many questions, this revolution from above was rejected, along with other proposals, by a majority of no and by barely two or three per cent more than yes.

The waves of immigration offer the Catholic Church a unique opportunity today to move from words to deeds, to apply its social doctrine concretely. The very intercontinental and supranational dimensions of the immigration phenomenon correspond ideally to the Church's claimed universality of action: no one could accuse the Church of interfering in the affairs of the State if it were to commit itself, wielding its social doctrine, to the open fight against the neocolonialist causes

and usurious causes that produce the mass immigration of the desperate from the South to the North. Unfortunately, and very strangely, the intensification of the peaceful invasion by immigrants coincides with an abnormal silence from the Catholic Church on its own social doctrine. Instead of pointing out the catastrophes and accusing the primary culprits, namely the debt economy and supranational corporations, which with their totalitarian exploitation and the destruction of the remaining community, traditional and cultural structures cause social disintegration, hunger and misery, pushing millions of victims towards exile and the supposed well-being, the Catholic Church, through its own institutions, primarily charitable, welcomes the masses, caters to the economic and strategic needs of the Atlantic Leviathan and aids the invasion of Europe. In the eyes of those preparing to immigrate, the Catholic Church with its charitable institutions has become a magnet, a guarantee that they will not only be welcomed, but also hidden, protected, illegally. Thus, the Catholic Church not only remains silent on its own social doctrine, but also contradicts its principles, becoming the worst servant of neocolonialism.

In light of what we have set out, a cynic might observe that in

The Preamble to the (so-called) Constitution of the European Union is absolutely justified in omitting any mention of Christianity, even though for centuries there was an equation between Europe and the Christian world.

A fundamental question remains: why is the Catholic Church today doing everything it can to overturn the demographic and religious landscape of Europe? The answers to this question are varied: from the suspicion that for corrupt elements within the Church, charitable activities serve for profit and personal enrichment – to the opinion that, at heart, this is a naive expectation that grateful immigrants will ask for their own conversion, thus enlarging the Catholic flock, which has now become as meagre as the Protestant one, after the self-castration committed with the nefarious "updating", which implied not only the proscription of traditions but also the censorship of sacred texts.

The official explanations – for example, that offered by the President of the Bishops' Conference, Cardinal Camillo Ruini, accompanied by the recommendation that "illegal immigration" must be discouraged – reduce everything to "a moral, rather than a legal, imperative to welcome those who are actually in the condition of a refugee seeking asylum" (11). Thus, we are far below the principle of solidarity, inherent in the social doctrine of the Church; we are at the level of a whining and impotent moralism.

Although such a "moral imperative" is perfectly in keeping with the evangelical principle, it must be noted that its application in the sphere of the public good causes much harm and very few benefits.

It is not the first time in the history of Christianity that the Church has faced such paradoxes. It is, on the other hand, evident that the literal realisation of the Gospel principles can produce horrors far greater than those they combat.

As early as the Council of Arles, from 315, the commandment "thou shalt not kill" was drastically limited with the distinction between just and unjust war. Following the teaching of Cicero, in a letter to Amon from 356, Saint Ambrose offers a more subtle limitation of the same commandment (which, in origin, applied only to relations between Jews). The great exegete teaches that there are two elementary forms of injustice: to commit injustice and to allow others to commit it, by failing to defend those who are threatened.

The Catholic Church seems to have completely lost the sense, acumen and courage of its intellect, which for centuries was its most famous and respected possession.

The intellectual servants
of the Atlantic Leviathan

The intellectual support, direct or indirect, for the peaceful invasion of Europe extends along the entire pseudo-political spectrum, from the far left (where the children of "1968" have become "no-global"), to the radical right. In the face of this challenge, the "no-global" confirm suspicions that it is a movement created as artificially as that of the "French 1968" was used in Paris to overthrow the anti-Atlantic policy of General De Gaulle. The aim of the creators and manipulators of the "no-global" movement is to gain support and to spread the impression that there is no alternative to globalisation other than this handful of misfits who make vague speeches and give themselves over to vandalism.

And these are "globalisers in reverse": we discover that against the globalisation of the "multinational capital (which) knows no borders", these "no-new global" respond with an "equal and opposite" challenge: "to ensure that no border stops our solidarity" (12).

Perhaps it is pointless to point out here that the aforementioned and presumed "challenge" of the "anti-globalisation" movement in truth strives for the same ends as the strategists of globalisation, openly imposing on the European Union – through its own subsidiaries and the media, from the United Nations Department of Demography to the pages of the New York Times – to completely open the doors to immigrant invasions from the South (13).

On the other hand, for the neo-Marxists, deeply disappointed by the collapse of the system of real socialism and by the betrayal of the former comrades, the post-communists—who for the sake of power sold out all the social gains of the left—mass immigration instils the great hope for the birth of a new proletariat, the human material necessary for the Revolution (14).

Among the voices of the traditional and radical right, it is not uncommon to find those that are essentially pro-immigration, driven by pro-Islamic and pro-Turkish thoughts and even feelings, with varied motivations, but all of them inconsistent. An examination of this front of betrayal can begin at a very high level, with the chair of the otherwise distinguished medievalist Franco Cardini, who is accustomed to using a childish moral blackmail to arouse pro-Islamic sentiments.

But there is no European debt to Islam. The purchases were regularly paid for. To cultivate their learning, many Europeans of that era had no need of Arab, Persian or indeed Islamic mediation: for generations without interruption, they read the ancient texts in the original.

Accepting Huntington's theory of the clash of (religious) civilisations uncritically, and judging the military expansion of the Atlantic powers to conquer the energy resources of the Eurasian continent as a war of the Judeo-Protestant America against the Islamic world - but completely blind to the fact that it is precisely the Atlantic strategy that produces the most notorious Islamist movements for its own needs (Del Valle, 1997) - a certain radical right welcomes the immigration invasion and, above all, the future entry of Turkey into the European Union, expecting from these a strengthening of the very weak anti-Atlantic front, according to the formula "the enemy of my enemy is my friend".

Here there is not even the slightest suspicion that the price of this reckless strategy of liberating Europeans from the Atlantic occupation will have to be paid with their subjugation to another, perhaps even worse, occupier.

A very narrow political-historical view, which perceives today's reality through a sort of rear-view mirror of history, fantasising that the balance of power from the Second World War is being repeated today, when the Muslim world was an ally of the Axis powers. It is forgotten that for the Muslims, this alliance was not motivated by idealistic or ideological reasons, but purely pragmatic ones: Hitler and Mussolini were seen as liberators from the British colonial yoke.

In any case, the degree of influence of these opinions circulating in the radical right is

very low, due to their forced marginalisation under the official censorship of the politically incorrect. Much more nefarious is the persuasive power of the stronger media, in the service of the dominant forces, with their corresponding elite troops, composed of *maîtres à penser*, opinionists, experts and so on. Very often so assiduous and zealous in carrying out the tasks entrusted to them by the pseudo-elites in power, that they overdo it and thus transmit suggestions that are devoid of all sense.

A good example of this is offered by the development of the opinion piece on the theme of "the necessity of Turkey's acceptance into the Union", proposed by Zbigniew Brzezinski: "America must use its influence on Europe to support a potential acceptance of Turkey into the European Union and that (Turkey) be treated honourably, as a European state... If Turkey feels excluded from Europe - it will be prone to the Islamic tide..." (Brzezinski, 1997).

On the eve of the recent decision by the Eurocrats to open all paths for Turkey's entry into the European Union, the choirs of the so-called *maîtres à penser*, opinionists and experts were mobilised to convince the Europeans – who remained largely sceptical, nay: opposed – that this opening would stop the Islamic tide not only in this country, but everywhere, because in this way a "moderate Islam", nay a "secular Islam" (sic!) would be rewarded.

Thus, with this bright Turkish example rewarded, it will be the turn of other Islamic countries and the nightmare of radical Islamism will be banished forever...

In this way, our good pupils of Brzezinski have transformed a crack in his theme into a pit of absurdity for their own thinking, raising new questions and hypotheses.

Should the above be interpreted as a foreshadowing of the Eurocrats' intentions to invite other Muslim countries to become members of the European Union as well?

Otherwise, if the doors of the European Union, after Turkey's entry, were to remain closed to other Muslim countries, at least those of the Mediterranean area, they would be left without the incentives to follow the Turkish example on the path towards a "moderate Islam" or even a "secular Islam" ...

More likely, the entry of Turkey alone into the European Union will be seen in these countries as a subtle way for the West to break the umma (the community), that is, the unity of the Muslim world.

It is unnecessary to stress how these sentiments could exacerbate the idiosyncrasies and the Islamist tide.

Wisdom lies in
myths

Despite the notable differences in motives and pro-immigration reasons among the main centres of power – which we have touched upon in a quick survey – there is one element common to all. If this element is to be designated with a single word, it is undoubtedly stupidity.

It is evident that many other motives and interests also contribute to the betrayal of Europe, often hidden beneath the false, moralistic and official ones. But many of these are also connected – directly or indirectly – with stupidity. We must remember that the light of Plato's chair has forever enlightened us on the relationship and interdependence between ethics and logic, that is, intelligence, and that this teaching, after centuries of oblivion, was rehabilitated by Kant, Fichte and Weininger, precisely as the only antidote to the rampant tide of modern, commercial and bourgeois stupidity (15). We are thus faced with a fundamental question of essential importance for the destiny of Europeans: what has caused such a profound,

rampant, obstinate and, above all, dominant and aggressive stupidity? How has it been possible that in the very heart of Europe – which for millennia had been the centre of the most advanced, courageous and noble human thought – stupidity has become the master? Perhaps this is one of the most difficult questions to answer.

Until now, such a question about the origin and advance of the predominance of stupidity—as far as we know—had never been placed on the table for reflection on Europe. To answer this question, according to the rules of modern science, it is necessary to undertake a considerable retrospective research, along the many paths and dimensions taken by the European man and his community.

And such a broad and multidisciplinary research, besides requiring the work of a multitude of researchers and many years of work, could have an uncertain outcome; that is to say, it might get completely lost in the ever-flourishing jungle of new facts and phenomena.

Therefore, in this case too, the mythological treasure of Europeans offers us an alternative, a much quicker and surer cognitive perspective.

A true myth is a crystallisation of the community's experiences, which have been gathered and verified over long centuries and even millennia.

So, which myth preserved in the European treasure can help us at least as a working hypothesis, if not as a direct indicator of the truth?

The oldest myth about stupidity is that of Prometheus's brother, Epimetheus, whose name means 'he who understands late'.

Unlike Aeschylus, who in the tragedy *Prometheus Bound* maintains that the only cause of Prometheus's martyrdom is his boundless love for humankind, Plato informs us, in the *Protagoras*, that the fire given to men was a kind of compensation for an error by Epimetheus.

Having been tasked by the gods with distributing to the animal kingdom the means for its self-defence, Epimetheus had therefore "saved up" evil and so came to mankind with empty hands.

At a certain point in the Aeschylean tragedy, Kratos, the incarnation of supreme power, alluding to the name of the chained one—which literally means "the forethinker"—says to him: "The gods call you Prometheus in vain!"

Only in this age, besieged by the planetary catastrophe of a civilisation founded entirely on fire, explosion and fiery consumption, can we understand the foresight of Zeus and the justice of the punishment inflicted upon Prometheus.

Through a series of direct and indirect indications and allusions, this complex of myths accuses *hybris*, civilisation, as the primary cause of stupefaction.

In both *Prometheus Bound* and *The Eumenides*, giving voice to the old, deposed, and hideous deities, Aeschylus conveys to us the memory of the Euro-Aryan conquest and victory, which brought the triumph of the celestial gods over the subterranean deities of the indigenous peoples. Atlantis is the most fully mythologised image of this civilisation of the Titans that Prometheus betrayed.

A Titan himself, Aeschylus's Prometheus betrayed them because "they scorned the means of cunning: their hard minds pictured a domain without toil, by means of violence." Are we free to conclude that civilisation – alienating man from natural life – is the principal cause of his stupefaction?

Yes, but this general indication cannot be of much help to us because in the context of Western civilisation, the process of dumbing down of the European (pseudo) elites is much more advanced, as it has particular and diverse causes.

Another important treatment of crystallised experiences of stupidity can be found in the cycle of folk tales about the adventures of William Tell. These are the German folk tales about the City of the Stupid.

In this city, the inhabitants do everything contrary to common sense, much to the delight of the

the cynical William Tell, who nonetheless urges them to be even more stupid for his own amusement. For example, the citizens built the town hall forgetting the windows; to remedy this, they tried to collect and carry the light, gathered in buckets, trays and sacks. By cutting down trees on the mountaintop, they painstakingly tried to carry logs by hand down to the plain. Only the last log slipped from their tired hands and only this one, rolling, reached its destination. This made them realise: they brought all the logs back to the top, then pushed them to roll, and in this way... they freed themselves from their toil. It is worth clarifying that the inhabitants of the City of Fools were not always foolish. In fact, they were once renowned for being the most intelligent and even wise. The rulers of many lands vied for their services and counsel. This offering of their own acumen, however, lasted only until their wives grew tired and issued an ultimatum for their husbands to return home. At this point, a ruler decided to conquer the city of the wise by force to obtain their services for himself alone. Aware that their forces were too weak to resist the approaching army, the wise citizens decided to surrender, but also to feign stupidity before the conqueror, certain that in the end, disappointed, the enemy would leave them in peace. Indeed, upon entering the city and seeing only displays of incredible stupidity around him, which could serve only to amuse him, the ruler decided to withdraw. Unfortunately, driven by the fear that the enemy would return to check on their state of intelligence, the citizens, by constantly and everywhere feigning their stupidity, forgot the reason for their ruse and actually all became stupid. Thus, they became famous for their foolishness.

So, is fear the motive for a mimetic imitation of stupidity that with the time, by persisting, can it transform into a real state?

Is the popular legend about the City of the Stupid, about how the wise became fools, confirmed by a phenomenon of the new history of Europe, which after its defeat in the Second World War was divided into two occupation zones, with their corresponding ideologies, systems of forced indoctrination and guardians of political correctness? There were also physical eliminations of those who were not politically correct, and in the early post-war years at least two million 'guilty' or potentially enemy individuals were eliminated. To survive, Europeans had to pretend to conform to the imposed ideologies, to accept the occupiers as if they were liberators; in other words, they had to pretend to be stupid.

As the tales of the City of the Stupid teach us, this mimetic transformation, through its persistence over time, has supplanted hidden intelligence and become the true nature, the required, compulsory and essential quality for the (pseudo) elites in power.

A dinner at the White House: the formal beginning of the dumbing down

If it is necessary to fix a date for the beginning of the dumbing down of Europeans, it must be set at 3 April 1949. On that day in Washington, the Atlantic Alliance was signed, and the President of the United States, Harry Truman, with the Secretaries of State for Defence (Louis Johnson) and for foreign policy (Dean Acheson) had offered a dinner at the White House for the Foreign Ministers of the member countries. As a telegram (16) of the conversations at the table testifies, the President of the United States had opened the conclave with a false threat, telling the European guests that a Soviet invasion of the Western Europe: "We must, indeed, bear in mind that, despite the enormous American war potential, the Western nations are practically disarmed and have no possibility of preventing the five hundred Soviet divisions (sic!) from crushing Western Europe..." To silence any

a reminder of the Westerners' military superiority, based on their then-exclusive possession of the atomic bombs, President Truman had told the European guests not to delude themselves: "...not to mention the eventual need to use it against our Western European allies when they were occupied."

None of the European ministers present had the intelligence or the courage to ask why the atomic bombs could not be used against the enemy's military centres on the first day of the invasion, rather than after the defeat, with the occupation complete, against the cities of the allies.

In truth, President Truman had later hinted at a possibility of American military aid, but under certain conditions: "...the sacrifice of some traditional economic and security objectives: this might make the acceptance not particularly desirable on your part."

After him, the Secretaries of State had spoken to make it clear to the European guests that their states must sacrifice their colonies.

The Dutch Foreign Minister, Dirk Stikker, was the only one with the courage to voice what he thought: "We are concerned that the United States will take over Dutch interests in the Indies for the exploitation of the area's economic wealth."

The other representatives of Western Europe probably thought the very same things about the Atlantic blackmail, but they did not have the strength to contradict their masters: they pretended not to understand, to be stupid.

Thus began – officially and historically – the process of the dumbing-down of Europeans, from mimetic recitation to complete identification with the idiot.

We are at least left with the consolation that it could have been worse. The harm that the (pseudo) elites in power, in the service of the Atlantic Leviathan, have done to Europeans could have been far greater had they possessed a high intelligence.

It is a consolation passed down to us by Donoso Cortes: "If God had not condemned... professional deceivers to be perennially stupid, or if He had not placed a check on their own virtue for those who possess prodigious cunning, human societies could not have resisted either the cunning of the one, nor the malice of the other." (Donoso Cortes, 1946).

<http://www.ecn.org/reds/mondo/europa/balcani/jugoslavia/balcani0102destraserba.html>

DRAGOS KALAJIC: DEEP BLACK, OCCASIONALLY RED

ITALIAN BUSINESS AND ASSOCIATIONS OF A SERBIAN FAR-RIGHT FIGURE

February 2001, by Andrea Ferrario. This article is also published simultaneously on [Notizie Est](#).

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Many of those who followed the broadcasts of RAI, the Italian state television, during the NATO bombings of Yugoslavia and Kosovo in 1999 will probably remember a Serbian gentleman, a near-regular guest on the programme 'Pinocchio', which was then broadcast almost daily. With a distinguished demeanour and a good command of the Italian language, he defended the cause of the 'Serbian side'. Some may perhaps remember that, after having participated in almost all the on the programme, this gentleman was accused by the presenter Gad Lerner, without further detail, of having published a piece with antisemitic tones and for this reason was no longer invited to the programme, although by then this was irrelevant as 'Pinocchio' was coming to an end. This gentleman is called Dragos Kalajic and was then presented to millions of viewers as a 'geopolitics expert'. After the bombings, Kalajic continued to be active in Italy, dividing his activities between collaborations with the Northern League and participation in various initiatives of the internationalist left, particularly those organised by figures from the Italian section of Ramsey Clark's Tribunal. To these initiatives Kalajic has most often participated alongside Fulvio Grimaldi, an editorialist for 'Liberazione', the organ of the Communist Refoundation Party, with whom he is on friendly terms. Also presented by the Lega Nord and by figures on the international left as an expert in geopolitics, Kalajic is in reality a right-wing extremist of the

the worst kind, who for years has been an open advocate of racist, antisemitic, homophobic and fundamentalist ideas, as well as being closely linked to Serb-Bosnian war criminals and the Belgrade regime. Although Kalajic is not, politically speaking, a leading figure, there are two reasons why it is important to analyse his figure and *modus operandi* in detail, as we shall do below. Firstly, he embodies all the fundamental characteristics of the 'Slavic-Orthodox' far-right (Kalajic has close ties with the Russian far-right), secondly his collaboration in Italy, on the one hand with the Northern League and on the other with some figures from the internationalist left, constitutes a dangerous precedent that is important to document and denounce.

Who is Dragoš Kalajić

Dragos Kalajic was born in Belgrade in 1943 and completed his studies in Italy in 1966, graduating from the Academy of Fine Arts in Rome. The author of several books of a 'cultural' and 'conspiracy' nature in Tito's Yugoslavia in the 1970s, Kalajic found his moment of glory in 1987, with the rise to power of Milosevic and the launch of his 'national awakening' policy. It was in that year, in fact, that he became an editor and regular contributor to the weekly 'Duga', one of the main voices of the new Serbian nationalism, known for regularly featuring articles by Milosevic's wife, Mira Markovic, and his entourage. In the early 1990s, Kalajic became one of the leading figures of a group of Belgrade intellectuals, the so-called "new fascists", who reaffirmed the ideas of one of the main Serbian fascists and squadrists of the 1930s, Dimitrije Ljotic. More precisely, as Ognjen Pribicevic writes about them, "similar to the Serbian fascists of that period, this group of intellectuals is in favour of abolishing parliament and introducing an authoritarian monarchy, as well as a very strong corporatist state, instead of liberal capitalism. [...] This group proposes Orthodox Christianity as the spiritual foundation for building the 'new life' of society" (Ramet, 199; p. 202). The group of "new fascists" also included Dragoslav Bokan, leader of the "White Eagles", a paramilitary formation that committed crimes in Bosnia and which considered Kalajic its spiritual father (Bokan: "Dragos is like a father to us" [Kalajic, 2000; introduction by I. Cislov, p. 12]). And it was precisely with the war in Bosnia that Kalajic took a new leap of quality: he, a Serb from Belgrade, became a friend and adviser to Radovan Karadzic and Ratko Mladic, obtaining the post of deputy in the Serb-Bosniak parliament and plenipotentiary representative of the Pale government abroad (Kalajic, 2000; introduction by I. Cislov, p. 8). With the official break in relations between Belgrade and Pale, at the end of 1994 Kalajic sought to give himself the aura of a dissident towards the Milosevic regime. In reality, many elements prove the contrary, such as the fact that in the following years he continued to participate in television broadcasts on the regimented Serbian state television, or that the Yugoslav embassy in Moscow officially attended the presentation of one of his books. In 1997 Kalajic has founded the Institute for Geopolitical Studies in Belgrade, with high-ranking officers of the Yugoslav army, a fact which will subsequently allow this figure, a graduate of the Academy of Fine Arts and dedicated himself for life solely to the propagation of far-right ideas, to present himself abroad as a "geopolitics expert". Throughout these years, Kalajic has continued, among other things, to maintain intense contacts with intellectuals from the Russian far-right (Glazunov, Dugin, Rasputin, Safarevic). In 1999, with the war in Kosovo, Kalajic finally managed to seize a new opportunity to relaunch himself on the scene. Shortly before the start of the bombings, and more precisely in February of that year, he was appointed correspondent in Italy for the regime's Tanjug news agency, according to some sources on the recommendation of Mira Markovic's JUL (AIM Podgorica, 9 March 1999; "Republika", 1-15 April 2000 and "Reporter", 8 May 1999). We will report on his recent "Italian period" in detail later, but before moving on, it is worth quoting the effective profile that one of Serbia's best-known journalists, Teofil Pančić, recently drew of him: "Dragos Kalajić [is a] well-known Belgrade dandy, a snob and

a 'sofa fascist', an admirer of Mussolini's 'corporate state', a sympathiser with the infamous 'race theories' and of far-right movements throughout Europe, an admirer of 'revisionist' literature on the Second World War, of Radovan Karadzic, of Le Pen" (AIM Podgorica, 9 March 1999). Words that are fully confirmed upon reading Kalajic's writings.

THE EXTREME RIGHT IN THE SLAVO-ORTHODOX VERSION

Kalajic is a chameleonic figure, in the sense that he is very adept at tuning his language and conceptual framework to the context he finds himself in at any given moment. Thus, at the RAI he has managed to get certain concepts across with moderate tones suitable for a wide audience (we will see an illuminating explanation of his techniques later on). In his written work, and particularly in that addressed directly to the Serbian and/or Russian public, Kalajic, by contrast, expresses himself much more clearly. Here, we will take as an example a vast collection of his writings entitled "Amerikanskoe zlo", published in Russian in Moscow in 1999, edited by his friend, I. M. Cislov. A reading of the chapter titles alone is quite telling: from the introduction, "The Last Aryan", to the pieces entitled "French? No, Six-Pointed Stars", "For an Indo-European Unity of Peoples", "The Great Gay Bluff", "Pacifism versus Christianity", "The Transnational Capital Finances the Left", "The Future Belongs to Orthodoxy", etc. The cornerstones of "Kalajic-thinking" are those typical of the far right: there exists a "globalist" conspiracy against humanity whose agents are "supra-national" capital (the national kind is "good"), Jews, Freemasons and "faggots"; this conspiracy has been organised over the years by supra-national capital and the communists, who are the two great enemies (with some exceptions for the latter when they are national-communists - see details below); humanity can only save itself from this impending threat by referring to traditional and ancestral values, the procreative family, the authoritarian iron fist, traditional Indo-European, Aryan and white culture, and a return to the pre-French Revolution era. In Kalajic's Slavic-Orthodox variant, this salvation will be guaranteed by a Holy Russia freed from the Jews and Muslim minorities. At this moment, however, according to the Slavic-Orthodox variant, it is the Serbs who are leading the struggle of the Slavs and Europeans with their own war of defence from the world conspiracy, seeking to save Europe from the domination of the American Jewish-Masons and from the Muslim invasion, whose The presumed agents would be both the Islamic minorities of the Balkans and the emigrants who "invade" the continent from the Third World. Slavic-Orthodox neo-fascism has, with rare exceptions, its own peculiarity compared to classic neo-fascism: it does not claim the legacy of Nazism as its own, and this is logical, since Nazism envisaged for the Slavic peoples nothing but slavery and extermination. Only occasionally are there vague references to the 'Germanic tradition'. And now, holding our stomachs, let us examine Kalajic's ideological repertoire more directly.

RACISM: The Russian curator Cislov, a personal friend of Kalajic, provides us with an illuminating piece of information about the Serbian right-wing extremist's media techniques right at the introduction to the volume. In 1998, before going into the studio for a Serbian television broadcast, Kalajic admonishes his Russian friend: "We'll be on air. Don't say the word 'Jews', but simply say 'people of another stock' [jinorodcy, also translatable as 'allogens']. People will understand what it's about" (p. 10). Another typical technique of Kalajic's is to quote with admiration the racist phrases of others, thus passing off the content as his own, without, however, assuming direct responsibility for it. For example, he dedicates an entire apologist chapter to the Russian painter and far-right extremist, Glazunov, recounting, among other things, how the latter, while in Kalajic's company, was recognised in a taxi by the elderly driver, who enthusiastically confessed to him: "With you I would go to hell, if necessary. You are not afraid to tell the truth [...]. They have taken power from us again, just like in 1917. [His Serbian friend] does he know that today here they have come back to power, the Jews? All

these prime ministers and deputy prime ministers, ministers, economists, advisers, mayors and prefects... even my neighbour. Hearing that their time has come again, all this rubbish has returned from wherever they were, in emigration. [...] They want to reduce us to cattle who can no longer do anything." Kalajic is moved, but is unable to explain in simple terms to the elderly taxi driver how all this is the result of a "multi-century nihilism". The beloved (by Kalajic) Glazunov steps in and replies as follows: "You're exaggerating... I am just a small soldier of the great Russia.

Today everyone must take their place and do everything they can for the salvation and rebirth of Russia" (pp. 46-47). Later on, Kalajic himself states that "a group of people of 'another stock' (inorodcy) and Russophobes has conquered and maintains power with dictatorial methods over the great Russian people". A little further down, still in front of the enthusiastically consenting Serbian friend, Glazunov attacks Islamic immigrants, who "spread AIDS in Russia" and are waging "a genocidal war" to "destroy our genetic heritage" (p. 50).

Kalajic, for his part, complains that Russian 'Television' says nothing about all this, noting that one of its most well-known female presenters has repulsive 'Middle Eastern' features (pp. 51-52) and that 'Television' is conducting 'an anti-Christian action' (p. 53). Kalajic also explains that "people of another stock have imposed a genocidal system in order to destroy the Russian elite" (p. 57). But the Jewish conspiracy is nothing new, explains the neo-fascist, because already "the [Soviet] Communist Party was a party of people of another race and of Russophobes (almost all its leaders, as is well known, were Jews)" (p. 64). The allusions to "people of another race" recur in dozens of places in the book and, on a more "theoretical" level, Kalajic dedicates the entire opening chapter to explaining how much of the world's ills come from those who have rejected the New Testament and continue to refer to the Old Testament. The alternative to this degeneration is the "Slavic worldview", and in particular the Russian and Serbian one, superior to the others because in it the individual has an "indissoluble and organic bond with the spiritual, national, ethnic and cultural community" (p. 120). The Slavs, furthermore, are a people "with a creative impulse for states [...] whose power evokes analogies with the impetus of the Germanic peoples". This "state-building impulse originates from the metaphysical roots of the Slavic quintessence", whose force "manifests itself in the transnational and imperial aspirations - in the best sense of the word - of the Russians and the Serbs" (p. 121). These spiritually superior Slavs, however, do not live in a nationally homogeneous space; in particular, they find themselves in the unpleasant situation of having to coexist with Albanians and other Islamic minorities. From this point of view, writes Kalajic, the economic sanctions against Serbia have, however, had a paradoxically positive effect: they have forced into emigration a "mass of potential participants in separatist movements [...] thereby draining much of the blood from their forces and their ambitions". According to the "Albanian nationalists", Kalajic explains, in the last two to three years some "half a million Albanians" have emigrated abroad. The figure seems inflated, Kalajic continues, "in the typical style of Islamic exaggerations, generally characteristic of Arab-Semitic folklore", but in any case "in this instance, all the prerequisites are present for great happiness on the part of all those who care about the territorial integrity of Serbia" (p.

194). More generally, according to Kalajic, it is all of Europe that is threatened by hordes of Muslims and immigrants. In this regard, he cites the example of France, which is the target of attacks by supranational capital that has devised a plan to 'colonise the country' with a 'massive influx of immigrants'. This is possible because "there is a lack of any action from the authorities capable of stopping or modifying the migratory processes" and therefore "the French must adopt immediate and harsh measures on their own to defend themselves from immigration". Instead of eradicating the evil of immigration, Kalajic observes, the French authorities are attacking the only healthy force, Le Pen's National Front, which rightly proposes "the deportation of immigrants". It is "a reverse racism", because it "labels as racist those French who oppose the destruction of their own identity and national sovereignty", it is "an operation to transform France into a country that will not belong to the French, but to some 'multi-ethnic society' " and which has already caused the "Babilonianisation of Paris" (pp. 40-44). "The French are

turning them into a national minority due to the continuous influx of immigrants from Third World countries" and, Kalajic adds, "I am not at all surprised that the French President Chirac threatens the Serbs with armed intervention, to deliver them to a fate similar to that of the French" (pp. 230-231). On the same subject, Kalajic, despite being a staunch anticommunist, must admit to recognising a single merit for real socialism: "it saved Russia (and Eastern Europe) in its time from the invasion of immigrants from Third World countries" (p. 102).

HOMOSEXUALS, FAMILY: Besides the Jews, behind the 'globalist' conspiracy there are also homosexuals, whom Kalajic contemptuously defines as 'pederasty' [the term, in Slavic languages, has a much more vulgar and offensive meaning than the Italian scholarly term 'pederasti', and should be translated as 'faggots' or 'queers']. In the chapter 'The Great Bluff of the Faggots', Kalajic explains how supranational capital

based on the theories of the 'homosexual brain of John M. Keynes' and reaches the following conclusions: "Keynes's system and the hegemony of the dollar are phenomena that go against nature, just as any homosexual relationship goes against nature, in which the partners do not enrich love with new forms, but merely pathetically imitate the relationships between a man and a woman consecrated by nature" (p. 30).

The West corrupts the Slavs by other means as well, for example with the 'faggot 'art' of various degenerates in the style of Andy Warhol' or with television in which today 'the illusions and mystifications of Western pseudoculture dominate, from Freudian-Cabbalistic psychoanalysis to the 'sexual revolution' and it is no coincidence that in the vocabulary of the Russian patriotic resistance, television is called 'goluboj ekran' ('blue screen')," a term that has "a particular nuance because in Russian, homosexuals are also defined as 'golubyi'" and is used to refer to broadcasts "that attack Russian patriotism and the Russian Orthodox Church [...] defending the rights of certain national minorities and those of 'sexual minorities' and drug addicts" (p. 51). Kalajic does not hesitate to sink even lower into the ridiculous, as when he praises the "waltz, the last dance of the monarchical Europe" only to immediately take aim at the "dance of the rotten barbarian Afro-Americans" whose name "is an ideological summary of the nihilistic programme of man's destruction: rock'n'roll" and whose "dum-dum is an invitation to self-destruction, it is an advertisement for perversion, Satanism and synthetic drugs" (p. 125), lines, please note, that were written by Kalajic not in the distant 1950s, but in the recent year of 1992! The neo-fascist is also a great prude, as his assertion that this degenerate culture "has left man with only the technique of sex, destroying the heroic and metaphysical institution of marriage and marital fidelity and imposing collective promiscuity as a model in its place" (p. 126) demonstrates. All this is the disastrous consequence "of the 1968 student revolution, from the destructive consequences of which European universities are still today unable to recover" (p. 127).

ANTI-COMMUNISM: Kalajic, as a typical far-right extremist, is a staunch anti-communist. According to his reasoning, communism and transnational capital are twin sons of the same parents: Freemasonry and Judaism. The "globalist" threat would have arisen during the years of the First World War, as Kalajic explains: "With the operational help and ideological support of speculative Freemasonry, usurious capital ultimately provoked the First World War and, after it, the February and October revolutions, in order to destroy the three Christian empires that until that moment had stubbornly, and to a certain extent successfully, resisted every attempt at conquest" (p. 112). "In the second half of the 20th century," Kalajic continues, "in the Slavic states, criminals of another stock and internationally-oriented pseudo-elites came to power. [...] Today, even fools are clear that yesterday's 'internationalism' was just a variant of globalism" (p. 118), indeed, "driven out from the Europe, Karl Marx, with his unleashed hatred against genuinely European values and traditions, retreated to the USA, where he found new adherents. In essence [...] Marxism has returned right back to where it was launched in Europe, and first and foremost in Russia, with the help of the capital invested by

'international' usurious in the October Revolution" (p. 127). The Serbs in particular had to endure "the Serbo-phobic policy of Tito's anti-Slav regime" (p. 190) and in Serbia "all misfortunes, tragedies, privations, sufferings, genocides have always come from the left, provoked by left-oriented ideologies: from Freemasonry to communism" (p. 179). The internal borders of Yugoslavia were drawn to the great detriment of the Serbs "by the Freemason Josip 'Ambroz' Tito", of whom we are told in a note that he was of Jewish origin (p. 218). Despite his anti-communism, however, Kalajic believes that among communists there is a sensitivity to traditional and patriotic values and therefore considers the separation between right and left to be "artificial", a tool of "supranational" capital which uses it to "divide and rule" (pp. 64, 227 and 228). Communists, in short, are salvageable for the right, as the neo-fascist argues more precisely in a dialogue with the Russian far-right extremist Dugin contained in the collective volume, "The Secret of the Balkans", published in Belgrade in 1996 with funding from the local Ministry of Education: "We, men of the right, should today stop attacking the communists, bearing in mind that these forces have undergone a profound transformation, in a positive sense, that is to say that today the communists are our potential or effective allies." To his observation, Dugin responds in agreement: "The current national-communists are a recent and new political reality.

They are by their nature more similar to the conservative revolutionaries of the 'Germanic movement' than to the Bolsheviks" (quoted in "Feral Tribune", 26 February 1996). Phrases to bear in mind when, further down, we address the relations between Kalajic and some figures from the Italian left.

AUTHORITARIANISM, TUDJMAN, KOSTUNICA...: To complete the picture of this emblematic figure of the 'Slavic-Orthodox' far right, let us add

Some final curious details. In the economic sphere, Kalajic's model states are Chile, Japan and South Korea. The problem with these states, however, is that they are evidently too 'soft'. In the 'Slavic' state that Kalajic would like, there would indeed be capitalism, but with an iron-fisted government: "The enormous size of the potential market of the Slavic states, in the event of their union, [will be guaranteed] if necessary, even by extreme absolutism" (p. 130). We have also noticed how Kalajic constantly attacks Islamic minorities and immigrants from the third world – given that he is a Serbian ultranationalist, it would seem natural to also expect an anti-Croat position from him, especially as some of the chapters of the volume 'Amerikanskoe zlo' were written during or immediately after the war in Croatia. However, in his writings, we have been unable to find anything against the Croats. Indeed, some sources speak of his links with the Croatian far-right, such as Petar Lukovic, the Belgrade correspondent for the Croatian magazine "Feral Tribune", in its article for the latter published on 14 October 2000, or the Bosnian agency TWRA, which reported in an article on 27 September 1995 that at the turn of the 1980s and 1990s "Kalajic had written praises of President Tudjman, describing him as 'a true European' ". Finally, Kalajic has recently expressed positive assessments of the newly-elected Yugoslav president Kostunica ("Liberation", 7 October 2000). It is interesting to note in this regard that on 8 September 1997, a pan-Serb meeting was organised by the SDS in Banja Luka, Bosnia, to which, among others, Momcilo Krajisnik, Radovan Karadzic, Bishop Artemije and... were invited to participate. Dragos Kalajic and Vojislav Kostunica (Republic of Srpska Radio Station, 8 September 1997). One wonders if the two ever actually met, given that, among other things, they were both supporters of the SDS, Radovan Karadzic's party, for years.

KALAJIC IN ITALY

Kalajic's "big break" in Italy came with the aforementioned RAI broadcast "Pinocchio". Presented as a geopolitics expert, this right-wing extremist and loyal servant of Milošević, a proponent of a position that is ultimately an absolute minority view in Serbia, was repeatedly called upon to represent

in front of millions of television viewers, the "Serbian side". One wonders what led the programme's producers to choose such a character. Admittedly, Kalajic speaks Italian well and in this sense is "telegenic", but that does not seem to be a sufficient requirement. In Italy, the "geopolitics expert" has, in any case, generally been very busy: trying a little on the Internet we find him, for example, as a speaker at a conference on information and war organised as part of the prestigious 1999 Prix Italia (RAI) "under the patronage of the United Nations and in collaboration with the magazine 'Limes'", but also in the company of Pino Rauti at a less prestigious event organised on 10 May 1999 in Rome by the neo-fascists of the M.S.I. - Fiamma Tricolore. Kalajic's regular points of reference in Italy, however, have been on the one hand the Northern League and on the other, some figures from the internationalist left. Given his long experience in the far right, Kalajic correctly understood that the most 'authentic and mass' far-right in Italy at present, outside the galaxy of neo-fascist splinter groups, is precisely the League. With the latter, he shares many points: racism towards immigrants, particularly Albanians; the defence of European identity threatened by Islamists and Americans; the vision of Serbia as a bastion against these enemies. In this regard, the statement of a journalist from "Padania" is illuminating. (the organ of the Northern League) made at a conference presenting a book by Gennady Zyuganov, organised by the League itself and attended by Kalajic: '[present was] the journalist Massimiliano Ferrari who recalled the great sympathy that the League feels for the Christian-Slavic world which in Serbia and the Caucasus fights and acts as a bulwark against the advance of Islam. 'The pure, non-mercantilist wing of the League – he said – places the interest of the blood community above the well-being of the selfish individual and sympathises with the Slavic brothers who are sacrificing themselves in the name of the common European fatherland, and rejects the vision of those who prate about a rich Western Europe that should close itself off to the east and open its doors to millions of Muslim workers 'provided they have the correct residence permits' ("La Padania", 23 January 2000). It should also be noted that the Italian national-communist Carlo Terraciano, director of the emblematically named magazine "Rosso e nero", also participated in this conference. Kalajic's enthusiasm for the Northern League is explicit, as is evident from what he stated to "La Padania" on the occasion of his participation in a "Padania Day": "Also present at the Milanese demonstration was, mingled among the crowd, Professor Dragos Kalajic, of the Institute of Geopolitical Studies in Belgrade. 'I'm passing through Milan,' Kalajic explained, 'and I took the opportunity to attend my first Padania Day in person.' The Serbian professor's impressions were very positive. 'This day has further strengthened my conviction that only in Lega and Padanist circles can one still feel a great warmth of human spirit.' - Kalajic recounted. 'The leaders of the Carroccio and the Padan government love to be in contact with the people; they don't do what others do, who only use the people when it comes to asking for votes'. The professor of geopolitics also clarified that he shares the Lega's battle against the non-EU invasion and against globalisation. 'The powers that be of globalist big finance want to destroy the identity roots of European peoples - he concluded -. Those who do not conform, and we Serbs know this well, are beaten up' ("La Padania", 12 December 1999). Kalajic was a frequent guest on the newspaper "La Padania" throughout 1999 and wrote the afterword to "Good Morning Belgrade", the war diary of "La Padania" journalist Mauro Bottarelli, published in 2000, "with enthusiasm and great availability" ("La Padania", 24 March 2000).

On the left, Kalajic's main point of reference has been some groups that promoted Ramsey Clark's International Tribunal for the NATO War Crimes in Italy. This circle includes, among others, the journalist Fulvio Grimaldi who, as we mentioned, forged a friendship with Kalajic, leading him to feature in the pages of 'Liberazione'. The link between the Clark Tribunal and Kalajic is not so strange: Clark, a former United States Attorney General, was recently the lawyer for war criminal Radovan Karadzic (a friend and companion in "adventures" of Kalajic) in a trial in the United States which saw the former Serb leader-

Bosniak defend himself against accusations of crimes against humanity made by Bosniak women who were victims of violence during the Bosnian War, supported by organisations from the US left ("Slobodna BiH", 16 August 1999; "The Shadow", <http://shadow.autono.net/sin001/clark.htm>). Furthermore, Clark has made several official visits to Yugoslavia, where he held cordial talks with Milosevic and other regime figures ('Politika', 31 March 1999 and 29 October 1999), not least because his Tribunal and his International Action Center have always justified the crimes committed by the Belgrade regime in Kosovo as normal police operations. Kalajic was thus a speaker at meetings organised by the Italian Marxist journal Praxis between 1999 and 2000 (on 10 October 1999, with the participation of, among others, the Yugoslav ambassador to the Vatican, Dojcilo Maslovaric), by the Italian-Yugoslav Friendship Association (on 29 January 2000), at the University of Teramo (an initiative promoted on 29 March 2000 by members of the Italian section of the Clark Tribunal and in particular by the university's lecturer Aldo Bernardini) and took part in the conference 'The Neo-NATO World' (held on 8-9 October 1999, again with other promoters of the Clark Tribunal). Particularly serious was the participation of a right-wing extremist like Kalajic in the important assembly of the Clark Tribunal held in Rome on 1 November 1999 (Tanjug, 2 November 1999), which was attended by Ramsey Clark himself, who had arrived directly from Belgrade where he had just had a friendly conversation with Milosevic. Although promoted in Italy mostly by small groups that have denied or justified the crimes of the Milosevic regime in Kosovo, the Tribunal receives the support of many other organisations that have been positively engaged against the NATO war, although it must be said

Although the excuse can be made for Kalajic that not everyone knows who he is (a rather fragile excuse, however, given his public activism in Italy), this does not apply to the representative of Yugoslavia in Italy (in effect the ambassador after the recall of Miodrag Lekic), who also took part in the meeting in his official capacity. Kalajic was thus able to associate his name, on this occasion, with figures of importance in the Italian internationalist left, such as the senator for Rifondazione Comunista, Giovanni Russo Spena, and the editor of "Il Manifesto", Tommaso Di Francesco. For Fulvio Grimaldi, a former RAI journalist and columnist for "Liberazione", participating in initiatives with Kalajic was not an exception, but rather almost the norm. Grimaldi also established close relations with the Serbian far-right extremist and brought him directly onto the pages of the organ of the Communist Refoundation Party in an article of his on 7 October last year, in which he describes his wanderings through the streets of post-Milosevic Belgrade in the company of Kalajic, whom Grimaldi too merely describes as a lecturer in geopolitics, remaining silent about his much longer and more relevant CV in the radical right, save for a passing reference to his "pluralistic and somewhat fanciful [sic!] ties with the JUL on the one hand and Seselj's Radicals on the other". In the article, which sought to criminalise the demonstrations that had just ended in the Serbian capital, Grimaldi defines Kalajic as the "friend analyst". The columnist for Liberazione acknowledges that Kalajic is a nationalist, but one with a positive role and unjustly "stigmatised": "Kalajic is also a Serbian nationalist, if the term is used to stigmatise those who oppose the diasporisation of that people and their expulsion from their ancestral lands". The two agree on almost everything in their assessments, even to the point of fearing a return of Milosevic and his followers: "the moment of the socialists will return as soon as liberalism begins to bite, the mafia begins to arrive, and the gap between a very few super-rich and many very poor begins to grow". The friendship and community of views between Kalajic and Grimaldi should come as no surprise: Grimaldi has openly sympathised with the Serbia of Slobodan Milosevic and Mira Markovic; furthermore, in the very same way that Kalajic manages to make it perfectly clear that he is talking about Jews by using the vaguer term "people of another race", Grimaldi has managed to promote in Italy a discourse that criminalises the entire Albanian people (another position he shares with Kalajic) without ever resorting to explicitly racist formulations.

Conclusion

Kalajic remains a secondary figure on the scene of a Serbian political landscape in

in which other figures of the far-right, such as Seselj or Arkan, played a far more important (and bloody) role. From this point of view, he was just one of Milosevic's many "henchmen". His figure, however, seems to us emblematic of the degeneration of certain political sectors (Milosevic's "red-black" coalition, Seselj and Markovic) in a country that, by contrast, has a history and a present rich with democratic figures. Kalajic's ideological apparatus is also useful for understanding the concepts on which the new 'Slavic-Orthodox' far-right is based, and for identifying what basis they can provide for links with other actors on the European radical right, from Le Pen's National Front to Bossi's Northern League. As for Italy, while the links with the Lega seem self-evident and 'natural', Kalajic's presence in initiatives of the internationalist left, or, albeit by proxy, in its press, is certainly 'unnatural', and detrimental, because they risk discrediting the work of many organisations positively engaged against the NATO war and completely unaware that a right-wing extremist is trying to improperly infiltrate their ranks. A key to understanding why Kalajic has partly managed to find a welcome in this sphere can be found, in my opinion, precisely in the fact that he is regularly presented as a 'geopolitics expert'. It is precisely the interpretation of what is happening in the Balkans in purely or predominantly geopolitical terms, centred on states and their 'vital spaces', that constitutes the ideal breeding ground for otherwise unthinkable collaborations, such as that between the editorialists of the 'national-ministerial' magazine "Limes" and a communist daily such as "Il Manifesto", or, in even worse cases, for a direct or indirect link between the Lega Nord, Serbian far-right extremists and figures of the "international left". But this is a subject that would merit being addressed in more detail elsewhere.

**In addition to the press sources cited in the text, the following were used:

*Kalajic, Dragos, "Amerikanskoe zlo", Moscow, 2000

*Pribicevic, Ognjen, "Changing Fortunes of the Serbian Radical Right", in Ramet, Sabrina P. (ed.), "The Radical Right In Central and Eastern Europe Since 1989", Pennsylvania, 1999

<http://www.atuttadestra.net/index.php/archives/20338>

Yesterday was the day when the Hague 'court of justice' was set to rule on the legitimacy of the independence of the Serbian province of Kosovo and Metohija, torn from the Motherland, with the shameful complicity of the In D'Alema's Italy, from the barbaric 1999 NATO aggression against Milošević's Serbia, the fifth anniversary of the passing of one who was a dear friend to me, and whom I shall never tire of remembering and mourning, was being marked: Dragos Kalajic. Yes, on the 22nd of July five years ago, one of the most brilliant and intelligent figures of European culture, the culture of that Europe of peoples and nations which, as a Supreme Entity immanent in History, still pulses vibrantly in the hearts and minds of every free Man; the culture of a Europe that resists, that does not bow to the dictates of its enemies, of a creeping globalisation that would devour and annihilate it.

Born in Belgrade in 1943, Dragos studied in Italy, graduating from the Academy of Fine Arts in Rome, and he has always maintained a privileged relationship with our country. A journalist, from 1987 he was an editor of the authoritative weekly "Duga" and soon became one of the most esteemed intellectuals in Belgrade, riding the wave of Slobodan Milošević's national awakening policy.

Throughout the Yugoslav civil war, and particularly during the years of the operations in Bosnia, Kalajic became a prominent spokesman for the national cause of the Serbs, actively working for this cause and making it his life's work.

A friend and adviser to the then President of the Serbian Republic of Bosnia and Herzegovina, Radovan Karadzic, Kalajic held a seat as a Deputy in the Serb-Bosniak Parliament and the title of plenipotentiary representative of the Pale government abroad. It was at that time that I had the honour of meeting him. We would sometimes spend entire hours discussing, surprisingly finding ourselves in complete agreement on everything, both spiritually and politically. A brotherly friendship developed from this, which was only ended by his untimely passing.

I have wonderful memories of him, particularly of his paintings (he was also a talented artist) and of the cultural initiatives and conferences we organised together in Italy in 1999, during the NATO bombings of Serbia, to raise public awareness of the veil of shame that had at that time descended upon the Italy and the whole of Europe: a European Nation was being attacked simply because it was "guilty" of defending its national sovereignty and its independence, amidst the general indifference of a society blinded by the star-spangled propaganda that wanted to impose on us the official version of the "bad" Serbs and the "poor victims" Albanians.

Today, with Kosovo, the land that was the cradle of Serbian civilisation, having been handed over to the worst Albanian criminal organisations, I have learned with satisfaction that the International Criminal Court at The Hague has issued an arrest warrant for the mafioso (yes, I stress mafioso and I fear no lawsuits from anyone!) Ramush Haradinaj, former leader of that terrorist organisation called the U.C.K., at the time supported by Bill Clinton and Emma Bonino, and former 'prime minister' (self-proclaimed) of Kosovo, on charges of war crimes and crimes against humanity.

Along with him, his former right-hand man, Idriz Balaj, and Lahi Brahimaj were indicted. Haradinaj had been

acquitted by the same Hague Tribunal a couple of years ago of similar charges because he had very skilfully managed to intimidate the prosecution witnesses against him. Although I do not personally recognise the moral authority of a tribunal such as The Hague, as I consider it illegitimate and a perpetrator of undue interference in the politics of sovereign states, I can only applaud the arrest of Haradinaj and his associates, something my friend Dragos Kalajic would have done as well.

Today, when I visit Belgrade from time to time, the city I came to know and love in the 1990s, the city with which I shared the fear of the bombings eleven years ago, but also the sense of patriotic pride of its proud inhabitants, I must admit that I am overcome with a sense of sadness and melancholy.

Walking through streets still scarred and torn by NATO bombs and pausing before those destroyed buildings that still stand (despite the swift reconstruction work) here and there like mute witnesses to those terrible days, almost like solemn shrines to something that cannot be forgotten, I sometimes stop to reflect on the fact that Milošević is no more, that Kosovo is still in the blood-stained hands to which the Americans delivered it, and that many young people today prefer to forget how much their Homeland was able to teach the entire world at that time, becoming the Trenches of Europe.

But I cannot forget, and that is why I am writing these lines today in honour of my friend Dragos Kalajic. It may make many smile, but five years after his passing, perhaps as a sign of respect, I have never deleted his phone number from my phone's memory.

I hope that soon a branch of the political party I represent, the New Social Right, will be dedicated to him, and I will endeavour for the magazine I founded, "Novum Imperium", to dedicate a special issue to his memory.

Farewell Dragos, son of Europe! Only Unity Saves a Serb! Nicola Bizzi

<http://etleboro.blogspot.it/2008/08/leuropa-degli-idioti.html>

The Europe of idiots



An analysis by Dragos Kalajic, Serbian intellectual and politician (pictured), of the present and future of the European Union and of the machinations that have now chained his people to a 'democratic' conception that does not belong to their history.

The main subject of this analysis is the character that shapes our legal Europe, namely its (pseudo) elites and its powerful economic, political, cultural and media forces. The focus of this examination is precisely that which allows for the most complete understanding of this "character": the issue of immigration. It is a fact that the waves of immigrants from the Third and Fourth Worlds crashing against Europe are becoming ever more frequent, high and threatening. The victims of these waves are the desperate subjects of the latest and worst form of colonialism and usury: the so-called debt economy, which causes misery and hunger everywhere. These migratory flows are assuming the magnitude of a veritable invasion of Europe. If such a process does not lose strength and substance, and if Turkey enters the mercantile area called the European Union, everything indicates and foreshadows that already within this century Europeans will lose their homeland and become an ethnic minority in their own land, decomposing and disappearing into the ocean grey-black of the different. Therefore, if everything continues as it is today, the predictions of the Turkish observer Nazmi Arifi on the demographic consequences of Turkey's entry into the European Union, made about fifteen years ago on the pages of Preporod, the mouthpiece of the Muslims of Bosnia and Herzegovina, will be confirmed: "The Europe is conscious of the Turkish potential, Europe is conscious of the Turkish multitude. Europe looks at Turkey as a country that potentially has two hundred million inhabitants. (Also calculated are a hundred million Turkic speakers of Central Asia, to whom the government of Ankara, faithful to Pan-Turkism, offers Turkish citizenship today and will offer European citizenship tomorrow, note by D.K.) It is logical that Europe will not stand in Turkey's way. It is foreseeable that, after ten years (from Turkey's entry into the European Union, note by D.K.) half of the inhabitants of present-day Western Europe will be Muslim for a number of reasons, such as: the high birth rate among Muslim peoples, significant immigration from Muslim-majority countries, the steep fall in the birth rate among European peoples, and conversions to Islam. These are all facts that Europe, whether it likes it or not, must accept."

It is now clear even to the simplest and most credulous eyes that the formulas for solving the immigration problem—instances of which have been tirelessly produced by the (pseudo) political elites—have proved false and deceptive, starting with the paternalistic project of 'assimilation' from the 1970s.

to then move on to the no less optimistic and fallacious model of "integration", up to the recent globalist ideals of a "multiracial" and "multicultural" society. In this case the (pseudo) elites that dominate the Europe have demonstrated their fundamental weakness, the tendency to abandon themselves to the superstitions of liberal rationalism, particularly the conviction that by the use of words alone it is possible not only to explain, but also to tame reality, with all the threats it contains. In reality, 'assimilation', 'integration' and 'multicultural society' – 'which enriches us' – can only be discussed where a racial or ethnic minority is concerned that does not threaten the majority. Historical experience shows us that these peaceful relations are disrupted where the minority grows to the point of threatening the majority's predominance, even in the sense of the law of natural selection.

The stronger species pushes out and eventually eliminates the weaker one. It is for this reason, at the beginning of the Neolithic period, that the bulk of the type of man called the Mediterranean, slender, short, brachycephalic, with a fragile skeleton and olive skin – which had conquered the Mackinderian Rimland, from the India to the British Isles, dedicated to agriculture and the cults of Mother Earth – had completely succeeded in absorbing or eliminating the indigenous Europeans, the tall, strong and robust hunter, Cro-Magnon man. Only a few millennia later the descendants of Cro-Magnon man, our forefathers, came down again from the Caucasian highlands where they had taken refuge, into the Europe to reconquer the lost homeland. It was those waves of Indo-European peoples that emerged victorious thanks to the art of warfare.

Europe will become Islamic?

The media industries, which shape public opinion and until yesterday were spreading a rosy optimism about models of coexistence between native Europeans and immigrants, are now trying to hide the reality of the invasion of Europe and the processes of a reversal in demographic relations, and to reduce everything solely to the question of religious choice: Christian or Islamic Europe? Perhaps they are aiming at the ever-increasing irreligiousness of Europeans and the corresponding indifference towards the proposed dilemma... One thing is certain: such a dilemma does not exist because the predominance of the Islam over Europeans is a certainty. According to a new formulation of the question that the intellectual guides of even "moderate" Muslims propose to Europeans – via the most influential media, from *Welt und Sontag* and *Welt*, to the *Corriere della Sera* – for example, Bassam Tibi, "the problem is not whether the majority of Europeans become Muslim, but rather what form of Islam is destined to dominate in Europe: the Islam of Sharia or Euro-Islam".

To drive from the minds of Europeans any thought or hope of defending the European nature of the common homeland, the quoted message is skilfully accompanied by the support of "one of the world's greatest experts on the Middle East", Bernard Lewis: "By the end of this century our continent will become Islamic." Faced with this prospect of Europeans becoming a religious (but in reality ethnic) minority, the attitude towards the invasion of immigrants must be radically changed. If at the end of this time frame – in the sign of a demographic reversal – it will still be possible to speak of "assimilation", "integration" or "multicultural society", only the immigrants will be able to speak of these things with regard to the minority of indigenous Europeans, provided they show mercy for their weaknesses and not a justified contempt, because, among other things, they have capitulated and handed their homeland over to the invaders without the slightest resistance. In this perspective, a fundamental problem arises for Europeans: how to survive and not disappear in the ocean of others that is flooding and about to sink their homeland. Instead of opposing the processes that threaten European culture and civilisation, the dominant forces in the European Union do everything possible to maintain and even make more powerful the invasion of immigrants, publicly supporting its necessity. Even in cases when the (pseudo) political elites strive to at least contain the chaotic impact of immigration with laws, rules and restrictive measures – all of this proves, sooner or later, to be not only in vain, but also counterproductive.

This complex of the legal Europe, which acts against the real Europe, is composed, roughly,

from four fields of force and corresponding interests. Since the European Union is rapidly abandoning an economic system that is intrinsic to European history, culture and tradition, subjecting itself to the Anglo-American, i.e., liberal-capitalist, system, the supranational and supra-European powers of the financial and industrial world are the driving force in the high treason. The (pseudo) political elites serve the interests of this guiding force which, for a long time now, has expelled authentic politics from the public stage, reducing it to one of its auxiliary services. From a broader, Schmittian perspective, it is evident that these (pseudo) political elites are subject to the conditioning and the will of the Atlantic Leviathan (to use a Schmittian allegory), which does everything to bring Turkey into the European Union and to expand the invasion of immigrants, reacting with fury against any European countermeasure. The Catholic Church, with its monastic orders and charitable organisations, is a particularly attractive magnet for the mass of immigrants, who, a priori, know where they will be well received and defended, despite their own illegality. Last but not least, particularly influential proponents of the invasion of the Europe's major opinion-makers are the ones who stubbornly seek to convince Europeans – by fair means, through false promises, and by foul, with moral blackmail – that immigration brings only good (economic, cultural and human), and that any resistance is an evil, a kind of mortal sin in the age of secularisation. This is followed by the barking of the packs in the service of treason, unleashed from their leashes. Thus, the rare voices of courage raised in defence of the European homeland are continuously demonised or criminalised.

It is now necessary to examine—broadly and without any ideological bias—the main and most frequent justifications for the 'need' for Europe to remain open to immigrant invasions, offered by the dominant (pseudo) elites. Spokespeople for the financial and industrial forces always justify the openness to mass immigration with reasons drawn from ephemeral contingencies: from the need to overcome the crisis provoked by the energy shock of the 1970s, to a kind of categorical imperative of globalisation, which imposes on all peoples—deprived of the right to decide on the matter—the free flow of goods, capital, services and people. All these reasons are reducible to the common cause, the economic demony, that is, the idolatry of profit for profit's sake. This is the proof of an immense psychic complex of active idiocy: this is the term the ancient Greeks used to designate an extreme form of individualism and antisocial egoism. Permeated and guided by this idiocy, the financial and industrial forces of Europe do not feel part of a community and a cultural and historical reality. On the contrary. The forces in question – subject to globalisation – do not even possess the consciousness – inherent in every normal culture and civilisation, at all times – to consider the economy as a part and a means that should serve entirely social ends, and not the other way around. The very fact that the so-called necessity of opening up to waves of immigration is justified by the pressing need for labour – while unemployment among the native population has now assumed the proportions of a chronic malady – demonstrates just how indifferent these forces are to the destinies of their own social context.

For this upside-down worldview, profit is ueber alles. Perhaps it is pointless to highlight here the perniciousness of this pathology and the vast scope of its catastrophic consequences, starting with the exponential growth of prices for welfare and healthcare, social and cultural, ecological and demographic services. Moreover, in many cases we are faced with a vicious circle. For example, mass immigration is usually justified as a manna that compensates for the demographic decline of Europeans, whereas the very imposition of the liberal capitalist system – making life extremely uncertain and precarious – is one of the main causes of this decline. This evidence is also noted by certain politicians who have not yet been domesticated. This is how Vladimir Spidla, in his role as President of the Council of the Czech Republic, expresses himself, openly doubting that immigration can solve the demographic problem: "People are discouraged from having more children because of the difficulty in finding a home, the long wait for employment, the family-unfriendly environment, and job instability. ". The idiocy we are dealing with also manifests itself in the blindness to the disastrous consequences that the very same complexes of interests and profits will sooner or later suffer. It is certain that the importation of masses of immigrants,

ready to sell their labour, brings importers good short-term profits, starting with the lowering or at least the containment of the price of labour and the consequent repression of trade union protests by indigenous workers, eager to defend their rights.

On the other hand, in the long term, this strategy of ruthless exploitation will lead to a kind of economic suicide because it causes a series of harmful and self-destructive consequences. A first consequence is evidently the halt to any technological and organisational improvement in production. Research, as is well known, is much more expensive than cheap labour... Ultimately, the assertion that immigration is necessary for economic development and for maintaining at least the current level of production is contradicted by the current industrial mainstream. In fact, there is a very different and ruthless rule: that the greatest profits are obtained not only through technological and organisational improvement, but above all where the greatest reductions in jobs occur. This is the very frequent blackmail exposed: the claim that importing young foreign labour is "necessary to remedy the vertical fall in birth rates and the general ageing of European society". New technologies, linked to new techniques of social organisation, offer good possibilities for overcoming the problems in question. But they are costly and reduce profits. The greedy importation of masses of foreign labour increases the native population of the unemployed and causes the implosion of the European market by reducing the purchasing power of Europeans. If we follow the driving forces of globalisation closely, we inevitably arrive at a future where prices and working conditions – under the imperative of world competition – will have to be homogenised or even standardised to those of the Third or Fourth World.

Thus, due to a betrayal by legal Europe, real Europe will have to give up even the last crumbs of social welfare and its own European-style quality of life. Under the weight of global competition, Europeans will have to reduce themselves to the same level as the planetary masses who suffer from misery and deprivation, accepting to live, for example, like the Chinese. This is a future horizon marked by the realisation of a form of death, predicted by the Second Law of Thermodynamics, where a given system loses its life due to the equalisation of the temperature of the individual molecules that compose it. The politics of contradictions The general attitude of the national and Eurocratic (pseudo) elites towards the challenges of immigration is also marked by intellectual contradictions and moral duplicity. Between the unease of real Europe and the directives of the forces that have long since expelled real politics from the public stage, the (pseudo) elites produce only feigned resistance to the waves of immigration. These apparent resistances take the form of laws, regulations, protective measures... But they always remain dead letters, words on paper, later erased by periodic, yet regular, amnesties. In essence, save for rare exceptions, the (pseudo) elites do everything to justify, support and realise the absurd thesis that the invasion of A Europe of allogens is an economic, social and even biological necessity. Although the (pseudo) elites in question have fully accepted the principles of Anglo-American liberalism and its corresponding selfish and greedy individualism, they apply this ideology only to the indigenous Europeans and not to the immigrants. It is evident that this is a much deeper stance than a mere disregard for Aristotelian logic. If it is not hypocritical moralism masking a lust for profit, it is one of the many symptoms of European self-hatred.

During the last decade of the 20th century, centre-left governments betrayed and destroyed the entire legacy of trade union struggles, in order to return labour and the working class to the conditions of a century ago. All the "novelties" were presented under cynically false and misleading designations: "the reforms", "deregulation", "the liberalisation of labour", "flexibility"... In trying to do all the good for immigrants and to improve their living conditions – to attract new waves of invasion – all too often pro-immigration policy harms everyone. A good example is provided by the general law on "family reunification" -

introduced first in Germany - which immigrants use to avoid leaving the country where they sell their labour; otherwise, they would be terrified of the idea that, by going to visit their family in their homeland, they would no longer be granted a re-entry visa. The mass application of this law - purely economic in its primary purpose, though only formally humanitarian - completely alters the primary reason for immigration. In this way, a temporary stay becomes permanent. Not only the seller of labour, but also his entire family, are bound indissolubly to the world of exile and induced to sever all ties with the world and community from which they come. Thus, the mass of immigrants becomes the mass of the alienated, unhappy and enemies of the world around them. Often very numerous, such exiled families require much more for their mere subsistence than in their country of origin. This expenditure wipes out savings and frustrates the hope of returning home. The children of the "joint families" do not wish to return because they no longer remember the homeland or because they are aware that they would be much more of a stranger there. In the new environment, they are forced to live in indecent conditions, in the ghettos of chronic crime, where the new Lumenproletariat is produced and shaped. This class, in addition to its class hatred, also harbours a deep racial hatred towards the European environment that surrounds it, and especially towards the pale-faced. Thus, for many years now, in the metropolises and large cities of Europe - from London to Paris and Marseille - we have had a permanent guerrilla war, with looting, destruction, arson, violence and rape, which the media cover with their silence so as not to disturb the illusion of public order.

To address the challenges of immigration, the Catholic Church has a very powerful and well-developed means: its own social doctrine. It is a fruit produced and matured by the work of a series of generations of theologians, beginning with the encyclical *Rerum Novarum* by Pope Leo XIII which, to the class struggle and the supposed dualism between labour and capital, opposed the idea of collaboration and their natural and organic complementarity. The doctrinal content of *Rerum Novarum* was confirmed and enriched by Pope Pius XI's encyclical *Quadragesimo anno* (1929), which addresses the State directly, inviting it to resume the functions denied to it or even prohibited by the ideology of liberal capitalism; to encourage it to help or support the pillars of the community and the world of work. These elements were identified according to the traditional and European perspective, also applied by Hegel in his definition of community, where the individual is recognised as a political being only by virtue of their participation in orders, from that of the family, up to corporate associations. This Church doctrine was further confirmed by many other encyclicals, up to the *Laborem exercens* (1981), *Sollicitudo rei socialis* (1988) and *Centesimus annus* (1993) of Pope John Paul II. Based on the Gospel teaching, the core of the social doctrine of the Catholic Church is composed of the principle of the common good, which recommends the creation of conditions that allow man and the community to fully realise themselves, not only economically, but also existentially, socially and spiritually. Equally important are the duty of subsidiarity - particularly highlighted in the encyclical *Quadragesimo anno* - and solidarity, understood also as the formative and informative principles of the community, and thus far above mere moralistic and sentimental compassion.

It is important to note that General De Gaulle - the very statesman who most resolutely opposed the encroachment of the Atlantic Leviathan, fiercely defending France's independence and committed to European unity from the Atlantic to the Urals - fully embraced this doctrine, along with the system of worker participation in company profits and management. He intended to realise these ideas and this tradition as an alternative to capitalist liberalism, to overcome the evils inherent in that Anglo-American ideology, deeply alien to the European soul. Unfortunately, in the 1969 referendum, which contained too many questions, this revolution from above was rejected, along with other proposals, by a 'no' majority of just two or three per cent more than the 'yes' votes. That said, however, a fundamental question remains: why is the Catholic Church today doing everything it can to overturn Europe's demographic and religious landscape? The answers to this question are varied: from the suspicion that for corrupt elements within the Church, charitable activities serve for profit and personal enrichment, to the view that, at heart, it is a naive expectation that the immigrants

Grateful people will ask for their conversion, thus enlarging the flock of Catholics, which has now become as meagre as the Protestant one, after the self-castration committed with the nefarious "updating", which entailed not only the proscription of traditions but also the censorship of sacred texts. The official explanations – for example, that offered by the (former, ed.) president of the Bishops' Conference, Cardinal Camillo Ruini, accompanied by the recommendation that "illegal immigration" must be discouraged – reduce everything to "a moral, rather than a legal, imperative to welcome those who are genuinely in the condition of a refugee seeking asylum".

Therefore, here we are far below the principle of solidarity, inherent in the social doctrine of the Church; we are at the level of a whining and impotent moralism. Although this 'moral imperative' is perfectly in conformity with the evangelical principle, it must be noted that its application in the sphere of the public good causes much harm and very little good. It is not the first time in the history of Christianity that the Church has faced such paradoxes, finding itself confronted with the evidence that the literal realisation of the evangelical principles can produce horrors far greater than those it combats. As early as the Council of Nicaea in the fourth century, it was felt necessary to "clarify", so to speak, the sacred commandments. For example, it was noted that one who did not offer armed defence to the victims of attacks by the wicked—even if he literally obeyed the commandment "Thou shalt not kill!"—made himself complicit in the crimes and murders. So it was in the early days of Christianity. But today the Catholic Church seems to have completely lost the sense, acumen and courage of its intellect, which for centuries had been its most famous and respected possession. In Italy, in the legal Italy of politics, the intellectual support, direct or indirect, for the peaceful invasion of the Europe have extended across the entire pseudo-political spectrum, from the far left (where the grandchildren of the (false) "1968" have become "no-global"), to the radical right. In the face of the challenge in question, the "no-global" opposition confirms suspicions that it is an artificially financed movement like that of the "1968" in Paris, to overthrow the anti-Atlanticist policy of General De Gaulle. The aim of the creators and manipulators of the "no-global" movement is to gain support and to spread the impression that there is no alternative to globalisation other than this handful of misfits who make vague speeches and give themselves over to vandalism. Thus we discover that to the globalisation of the "capital of multinational corporations (which) knows no borders" we must respond with an "equal and opposite challenge: to ensure that no border stops our solidarity". Perhaps it is pointless to point out here that the aforementioned and presumed "challenge" of the "anti-globalisation" movement in truth pursues the same ends as those aimed at by the strategists of globalisation, openly imposing on the European Union – through its own subsidiaries and the media, from the United Nations Department of Demography to the pages of the New York Times – to completely open its doors to immigrant invasions from the South.

On the other hand, to neo-Marxists, deeply disillusioned by the collapse of the system of real socialism and by the betrayal of their former comrades, the post-communists – who, for the sake of power, sold out all the social gains of the left – mass immigration holds out the great hope for the birth of a new proletariat, the human material necessary for the Revolution. Even among the voices of the traditional and radical right, it is not uncommon to find those who are essentially pro-immigration, driven by pro-Islamic and pro-Turkish thoughts and even feelings, with the most varied motivations, but all of them inconsistent. An examination of this front of betrayal can begin high up, with the chair of the otherwise most illustrious medievalist Franco Cardini, who to stir up pro-Islamic sentiments is in the habit of using a childish moral blackmail, that is, a commonplace but historically falsehood – similar to "urban legends" – namely, that Europeans owe the rediscovery of Greek philosophy to the Muslims. To be more precise: to the Arab merchants who actually sold the translations of the ancient texts. On the eve of the Eurocrats' decision to open – at the behest of Mother America – all paths for Turkey's entry into the European Union, the choirs of the so-called *maîtres à penser*, pundits and experts have been mobilised to convince Europeans – who remained unconvinced, indeed opposed – that this opening will halt the Islamist tide not only in this country, but everywhere, because with this a "moderate Islam", indeed a "secular Islam" (sic!) will be rewarded. Thus rewarded... this shining Turkish example will be followed by other Islamic countries (and even Israel itself...), and the nightmare of radical Islamism will be banished forever. Thus the good

Brzezinski's home-grown scholars have turned a crack in his theme into a pit of absurdity for their own thinking.

One wonders whether this statement should be interpreted as a foreshadowing of the Eurocrats' intention to invite other Muslim countries to become members of the European Union. Otherwise, if the doors of the European Union, after Turkey's entry, remained closed to other Muslim countries, at least those of the Mediterranean area, these would be deprived of the incentives to follow the Turkish example on the path towards a "moderate Islam" or even a "secular Islam"... Probably the entry of Turkey alone into the Union will be seen in these countries as a subtle way for the West to break the umma (the community) and the unity of Muslims. It goes without saying that these sentiments could exacerbate the idiosyncrasies and the Islamist tide. Despite the notable differences between the pro-immigration motives and reasons that characterise the main centres of power and decision-making – which we have outlined in a brief overview – one common element links them all. If this element is to be designated with a single word, it is undoubtedly stupidity. It is evident that in the betrayal of themany other elements, motives and interests also play a part in the betrayal of It should be remembered that the light of Plato's chair has forever enlightened us on the interdependence between ethics and logic, that is, intelligence, and that this teaching, after centuries of oblivion, is also linked—directly or indirectly—to stupidity. We must remember that the light of Plato's chair has forever enlightened us on the interdependence between ethics and logic, that is, intelligence, and that this teaching, after centuries of oblivion, was rehabilitated by Kant, Fichte and Weinger, perhaps in response to the encroaching tide of modern, bourgeois stupidity. The mythological treasure of Europeans offers us an alternative, a much faster and more reliable cognitive perspective. The true myth is a crystallisation of the community's experiences, gathered and verified over long centuries and even millennia. And which European myth can help us, at the very least as a working hypothesis, if not as a direct indicator of the truth? The oldest myth about stupidity is the one about Prometheus's brother, Epimetheus, whose name means "he who understands late". Unlike Aeschylus, who in the tragedy Prometheus Bound maintains that the only cause of Prometheus's martyrdom is his boundless love for humankind, Plato informs us, in the Protagoras, that the fire given to men was a kind of compensation for Epimetheus's error. Having been tasked by the gods with distributing to the animal species the means of self-defence, Epimetheus had economised on evil and so came to man with empty hands. At a certain point in the Aeschylean tragedy, Kratos, the embodiment of supreme power, alluding to the name of the chained one—which literally means "the one who foresees"—says to him: "The gods call you Prometheus in vain!"

Only in this era, besieged by the planetary catastrophes of a civilisation founded entirely on fire, explosion and fiery consumption, can we understand the foresight of Zeus and the justice of the punishment inflicted upon Prometheus. Through a series of direct and indirect indications and allusions, this complex of myths accuses *hybris*, civilisation, as the primary cause of stupefaction. The civilisation in question then was that of the peoples conquered and subjugated by the invasions of the Indo-European, or Euro-Aryan, peoples at the end of the second millennium. In both Prometheus Bound and The Eumenides, by giving voice to the old, deposed, and hideous deities, Aeschylus conveys to us the memory of the Indo-European, or Euro-Aryan, conquest and victory, which brought about the triumph of the celestial gods over the indigenous subterranean deities. Atlantis is the most complete mythologised image of this civilisation of the Titans that Prometheus betrayed. A Titan himself, the Prometheus of Aeschylus betrayed them because "they despised the means of cunning: their hard minds pictured a domain without toil, through violence." Another important complex of crystallised experiences of stupidity is part of the cycle of folk tales about the adventures of William Tell. These are German folk tales about the City of the Stupid. In this city, the inhabitants do everything contrary to common sense, much to the amusement of the cynical William Tell, who even urges them to be even stupider for his own amusement. For example, the citizens built the town hall, forgetting the windows; to remedy this, they tried to collect and carry the gathered light inside in buckets, trays and sacks. By cutting down the trees on the mountaintop, they painstakingly carried logs by hand down to the plain. Only the last log slipped from their tired hands and, rolling on its own, reached its destination. This fact

li ha illuminati: so they brought all the logs back to the top, then pushed them to roll, freed from the effort... It should be noted that the inhabitants of the City of Fools were not always foolish. In fact, they once enjoyed a reputation as the most intelligent and even the wisest.

The rulers of many countries vied for their services and counsel. This selling of their acumen went on until their wives grew weary and sent their husbands an ultimatum to return home. At that point one ruler decided to conquer the city of the wise by force so that he alone might have their services. Aware that their forces were too weak to resist the approaching army, the wise citizens decided to capitulate, but also to feign stupidity before the conqueror, confident that in the end, disappointed, the enemy would leave them in peace. Indeed, upon entering the city and seeing around him only displays of incredible stupidity, which could serve only for negative amusement, the sovereign decided to withdraw. Unfortunately, driven by the fear that the enemy would return to check on their state of intelligence, the citizens, by constantly and everywhere feigning stupidity, forgot reason and truly became stupid. So, is fear the motive for the mimetic imitation of stupidity, which over time, by persisting, can transform into a real state? The popular legend of the City of Fools, of how the wise became fools, is confirmed by a phenomenon from the recent history of Europe, which after its defeat in the Second World War was divided into two occupation zones, with their corresponding ideologies, systems of forced indoctrination, and guardians of political correctness. As the tales of the City of Fools teach us, this mimetic transformation, through time and persistence, supplanted hidden intelligence and became the true nature, the required, compulsory and essential quality for the (pseudo) elites in power. If one must fix a date for the beginning of the dumbing-down of Europeans, it is the 3rd of April 1949. On that day in Washington, the Atlantic Alliance was forged, and the President of the United States, Harry Truman, along with his Secretaries of State for Defence (Louis Johnson) and for Foreign Affairs (Dean Acheson), hosted a dinner at the White House for the foreign ministers of the member countries. As a phonogram of the table conversation attests, the President of the United States had opened the conclave with a false threat, telling the European guests that a Soviet invasion is imminent on the Western Europe: "We must, indeed, bear in mind that, despite the enormous American war potential, the Western nations are practically disarmed and have no possibility of preventing the five hundred Soviet divisions (sic!) from crushing Western Europe..."

Dragos Kalajic

NO NAME

Many analyses have been put forward regarding the recent war in the Balkans, some convincing, others less so. The problem that remains unresolved is that of the details, the less prominent aspects of a conflict which—after fifty years of threatened war through the Cold War—saw for the first time a conventional war between East and West that officially and materially involved NATO and, behind it, the main advanced capitalist states of the Euro-Atlantic area.

A commentator for 'La Repubblica', Sandro Polito, recently classified these states and their international ambitions (in this case, NATO) as "bearers of the same Judeo-Christian culture" (La Repubblica, 5 August 1999). This passage, unsettling in many respects, even if not conclusive for the purposes of analysis, has set off an alarm bell. Had we not assumed that 'religious wars' belonged to the past? Why on earth would a commentator for Italy's second-largest newspaper (and one of the largest in Europe) feel the need to assert the inherent supremacy of this 'specificity' of the political-cultural model of the major Western countries? The statement, casually tossed out by Polito in his article, thus prompted the start of a research into 'similar details' that emerged before, during and after the recent war between NATO and the Federal Republic of Yugoslavia. On several occasions in the leading newspapers of those weeks, we saw considerable prominence given to the 'Jewish' origins of many of the protagonists of the decisions that led to the war. In some cases, the emphasis was visible only to the most attentive observers; in others, the reference to racial or religious roots was more blatant, and it is not clear for what purpose. The problem is the peculiar coincidences which, taken individually, mean nothing, but when linked together certainly create a certain impression that ought to be refuted. but they do not seem to succeed.

The war against Yugoslavia is full of these coincidences.

1) A few months ago the Italian press gave wide coverage to the fact that Madeleine Albright (the US Secretary of State who was a strong advocate for this war) had discovered her Jewish origins. The fact that the other 'hawk' in the Clinton administration on the war was Secretary of Defence Stephen Cohen, or that the theorist of US supremacy over the entire world, Eurasia (Europe, the Balkans, the former USSR) is Zbigniew Brzezinski, which may seem like a singular coincidence at first.

2) "Soros's name emerges among the 'friends' of the rebels". This is the title of an article in Italy's leading daily newspaper about the USA's parallel diplomacy in the Balkans. Further on, the article specifies that there are American advisers on the ground alongside the KLA, and they are not even that mysterious. It states verbatim: "The most famous is Morton Abramowitz, a former ambassador (who, incidentally, has served in two hotspots like Turkey and Thailand) who now represents a private institution called the 'Industrial Crisis Group', linked to the Soros Foundation". (Soros). A Jew of Hungarian origin who has

made his fortune in the United States, cultured, a politician before he was a Wall Street tycoon, supports the liberation movements that are changing the face of the Balkan area". (Corriere della Sera of 15 February).

3) "The spectre of 'pogroms' guides the general". This is the title of a long article

in which we are informed that the NATO general Wesley Clark – similarly to Albright and, like her, a warmongering protagonist of this conflict – has discovered his Jewish origins. The article in question refers to a New York Times article, which took the trouble to point out that General Clark's real father was called B.J. Kanne and his grandfather, Jacob Nemerowski, had fled to America to escape anti-Jewish pogroms in Russia. This serves the journalist to restate the thesis that Albright and Clark are so hard-line against Milosevic in memory of the persecutions suffered by their ancestors. But it also serves to reveal that the wife of the US mediator in the Balkans – Holbrooke – discovered at the age of 30 that she was of Jewish origin. (Corriere della Sera, 4 May 1999).

4) A well-known television presenter of Jewish origin, Gad Lerner, surprised many (both those who knew him from his Lotta Continua days and those who discovered him through the television programmes Milano-Italia first, and then Pinocchio) with the acrimony and aggression with which he presented the television programmes on the war against Yugoslavia. But the masterstroke – which confirms the rule rather than the exception – was the full-blown campaign he waged against a Serbian scholar, Dragoš Kalajić, who had become something of the 'contrarian' voice on the Pinocchio broadcasts. From the live on-air controversies, Lerner moved on to press campaigns with an article steeped in racism that appeared in 'La Repubblica' on 19 April ('The Poisoned Words of Serbia on TV'). Lerner's tone is disturbing and nauseating at the same time ("In him (Kalajic) we believed we saw an authentic representative of the European metastasis with which we must come to terms, and we decided to exhibit, as if in a test tube before the camera, a small quantity of the raw material that constitutes war"). But it is not only this article that places Gad Lerner in a morally indefensible position; indeed, the subsequent broadcasts (those without the "Kalajic metastasis") were framed in terms of a new 'religious war' in which the Orthodox world (which we materialists like no more or less than the Catholic, Islamic, Jewish, Confucian, Taoist, etc. etc. one) was portrayed as an impending Middle Ages for Western Europe as well, if it was not intervened to stop and weaken it in the East.

5) However, we had to read the worst of it again in the main daily newspaper Italian, who felt the need to publish a disturbing article by the historian Daniel Goldhagen, a professor at Harvard, on its front page. This Jewish historian—author of 'Hitler's Willing Executioners' - maintains in his book and in the article published by the Italian newspaper a perverse thesis: peoples must be punished as much as their governments. His thesis is that populations endorsed the horrors of Nazism in the past and Serbian repression today, for which Germans and Serbs can be bombed without mercy. Goldhagen's thesis borders on racism "The vast majority of Serbs are animated by a particularly virulent variant of the nationalist character of Western civilisation. The appalling consequence is represented by all the Bosnian and Albanian civilians who died in the same way as the Jews, Poles, homosexuals and others (and here Goldhagen omits the Serbs themselves) killed during the Hitler era.....The majority of the Serbian people, by supporting or forgiving Milosevic's eliminationist policies, has rendered itself both legally and morally incompetent to conduct its own internal affairs. Their country must essentially be placed under a trusteeship. The Serbian people should only regain full sovereignty when it can demonstrate that it is a true democracy." (Corriere della sera of 5 May) A question: If Goldhagen's theses are not acceptable due to their extremism, why did they receive so much space on the front page of Italy's best-selling daily newspaper? 6

6) The NATO countries after the war want not only to "protectorate" Kosovo but also to decide the fate of Serbia's internal political life. There is talk of excluding Serbia from the reconstruction if Milosevic is not removed from power. Space is given and

legitimacy to a mafia-style government like that of Montenegro and space is given to the opposition parties to Milosevic. But of all the opposition leaders – including those better known to us – the NATO countries at the Sarajevo conference on the reconstruction of the Balkans have already decided which one they will back and have appointed him (without even waiting for the elections) as head of the opposition and successor to Milosevic: Dragomir Avramovic, the former central banker of the Yugoslav Republic, whose origins are all too easy to investigate. Another curious coincidence: two weeks after his 'appointment' as leader of the opposition, Avramovic set off on a twenty-day trip to the United States.

7) An American internet commentator – Jared Israel, a left-wing Jew – has posted online his letter of reply to the editorial of the California Jewish Bulletin, edited by Brad Blitz (a university professor and author of a book on US foreign policy in Southeast Europe). Blitz's thesis is rather flawed and dangerous: that Serbia has been supported in America by right-wing organisations for whom Serbia represents a hotbed of neo-Nazism and is therefore an enemy of the Jews. Our American friend openly accuses the professor. Blitz of using anti-Semitic concepts and categories against the Serbs and of expressing a Serbo-phobic spirit. The fact that these concepts, categories and spirit mark the editorial of the Californian Jewish community's publication is a bad, very bad sign of the times and another, further coincidence.

Since the 1980s, the Italian left has often been put on the defensive by accusations - totally pretextual but extremely timely - of antisemitism. Solidarity with the cause of the Palestinian people - especially in the years of the Intifada has been the subject of instrumental attacks by Jewish commentators and opinion-makers whenever Zionism (and its hyper-nationalist and racist ideology) and Israeli politics (that is, those of its government and institutions, and not its population) were accused of their repressive actions and the substantially racist legislation adopted against the Palestinian population. In 1988, the boycott campaign of products from Israel and South Africa, launched by a cartel of associations in solidarity with the Palestinian people, came under a barrage of criticism – which penetrated even the left – for daring to draw a parallel between Israel's policy and that of the apartheid South Africa, the most classic example of a country governed by racist legislation. Yet the economic, military, technological and political ties between Israel and South Africa were well-known to all. Likewise, the model of the South African 'bantustans' was not at all dissimilar to that adopted by the Israeli state towards the Palestinian population.

Despite this, at the time we had to fight a bitter but effective political battle to support a comparison that was more a matter of fact than of ideology. Years later, the dossier of a Marxist magazine ("The Marxist Lens") on the "good Jews", which challenged a series of stereotypes by presenting (albeit in a disorganised manner) a largely shareable thesis, namely that citizens of Jewish origin never divided when faced with "others", the non-Jews, moving compactly and aggressively towards all those who do not belong to "them" thus realising a form of cultural and political racism which - despite the changes that occur in the political and social culture of any society or social group - seems destined to strengthen and spread internationally.

In this sense, the bond—for example—between Jewish communities worldwide (regardless of their nationality) and the State of Israel has come to assume a character of identification that is non-existent in all other communities, even among those most radicalised and tormented by diasporas (e.g., the Armenians). But the most disturbing issue is the coincidence between the figures who are making decisive moves on the Eurasian and Middle Eastern chessboard and their common religious and racial identity.

It is not lost on anyone that in these two areas (Iraq and the Balkans) the two most extensive and serious conflicts of the 1990s took place, and others are being triggered with an openly anti-Russian agenda in areas defined as strategic by Brzezinski (see the Caucasus and the new oil frontier of the Caspian Sea). Those we have indicated are just a few news stories that have appeared in recent months and have somehow caught the attention for their effort to highlight details and factors that are often secondary and irrelevant.

A first doubt arises: did those who chose to highlight this 'Jewish specificity' in the Balkan war do so to highlight the leading role of its members? Or is it a message that conveys a sort of alarm about the invasiveness and power of the so-called 'Zionist lobby'? (For example, why does the *Corriere Economia* of 7 June highlight the growing power of a new oligarch in Russia, Roman Abramovich, the former right-hand man of the Jewish financier Berezovsky, in light of the recent controversies over the power of Jewish finance in Russia?)

If these two questions – even if contradictory – were to prove pertinent, one would have to ask oneself extremely seriously whether it is not Zionism that we will have to fight against in Europe, or at least in Eastern Europe, in the coming century now upon us.

The 'left' is thus faced with a horrible doubt that the pretextive and powerful press campaigns about a supposed 'left-wing antisemitism' cannot resolve.

<http://euro-synergies.hautetfort.com/archive/2009/02/11/entretien-avec-dragos-kalajic-1997.html>

Archives of SYNERGIES EUROPEENNES - 1997

Interview with Dragos Kalajic

While Serbia votes, the wind of war is blowing again over the Balkans and the Dayton accords risk being swept away by tensions provoked by the intransigence of the United States, which has just sided with the 'Iron Lady' of the Serbian Republic, President Plavsic.

Leading international observers agree that a simple spark would be enough to ignite an already critical situation. They also remind us that the future of the Balkan region is a concern not only for the Serbs, Bosniaks and Croats, but also for Europeans, Russians and Americans. It is in this context that the new Milanese daily newspaper La Padania quoted the Serbian Senator Dragos Kalajic, co-director of the Institute for Geopolitical Studies in Belgrade. Kalajic explained the current Balkan crisis to us from the perspective of a Serbian (geo)politician who is well acquainted with the Italian situation.

DK: The sanctions and embargo imposed on Serbia for several years have impoverished the country's economy and caused a high rate of unemployment. Even today, Serbia is isolated from the international community and the IMF advises against investing in our country, while a caste of new rich, authentic financial sharks, speculate on this tragic situation. Those who yesterday praised communism in our country have today transformed themselves into champions of liberal capitalist 'democracy'. It is a bit what happened in Italy after the fall of fascism, on 25 July 1943...

GS: Sir, do you regret the communist regime?

DK: Absolutely not! I object to Europe's double standards, arbitrarily recognising the right to secession for Croatia and Slovenia, while at the same time endorsing the borders between the various Yugoslav republics that the communist regime had drawn.

GS: But the referendum on secession in Yugoslavia was democratically proposed by Zagreb, whereas Serbia did not accept it and sent troops...

DK: This referendum was imposed by the Croatian-Muslim coalition following an American suggestion; the Serbs, for their part, wanted to follow the Constitution of the Republic of Yugoslavia to the letter. That is why they did not accept the secession: it was against constitutional law. But let's talk about something other than the war between Serbs and Croats; let's rather discuss the major problem posed by the emergence of a Muslim state in the very heart of Europe.

GS: You want us to talk about Bosnia?

DK: Exactly. During the war between us, the Serbs, and the Croats, I met an enemy soldier we had taken prisoner, and he told me: "In the future, the Cross will no longer fight, because the danger is the Crescent". Brussels' Europe and the Americans pretend not to understand that Islam aims for the 'Arabisation' of the world. We, as Europeans, find ourselves faced with a religion that propagates an implacable totalitarianism, but because of sordid financial interests, nobody dares to say so. I would like to remind you that in March 1992, an interesting proposal was put forward to the warring parties: the creation of a federation of ethnic cantons in Bosnia and Herzegovina. Had this proposal been accepted, the country would have been spared a sea of blood. But it was the Bosnian leader Izetbegovic who pressured the American ambassador Zimmermann into backing down and withdrawing his signature. This cynical little game of the American superpower, which in words is a tenacious adversary of Islam, but in fact is the great financier and protector of Muslims when they pose a danger to Europe.

GS: Aren't you exaggerating?

DK: In saying this, I am basing myself on data and international reports that have never been refuted. Did you know that the most influential Turkish political scientists are predicting the Islamisation of Europe in the coming decades? In 1991, the Bosnian Muslim geopolitical journal, Preporod (Sarajevo), gave the floor to the Turkish professor Nazmi Arifi, who advocated the Islamisation of Europe through the demographic explosion of Muslim residents on our continent.

GS: In Italy, the Olive Tree government (left-wing) wants to give the right to vote to all 'non-EU' residents, while illegal immigration remains an unresolved problem. In your opinion, what could be done to avoid any future tensions?

DK: Umberto Bossi is right when he predicts a veritable invasion of immigrants in the coming decades. Yet your young people, in Italy, no longer benefit from any social protection. Worse still, organised crime groups will be able to recruit from everywhere, from your young people as well as from immigrants, desperate and rootless men prepared for anything. This problem of exclusion and immigration is not a matter for each state in particular; it is a problem that is now international. Alas, today's geopolitical imbalances do not bode well, given the predominance of the globalist ideology in all the governments of Europe.

GS: You have been following events in Italy for a long time. What do you think of the emergence of an independent Padania?

DK: This phenomenon, in my opinion, raises two different political dimensions: firstly, the people's real desire to rid themselves of the stifling taxation imposed by Rome and, secondly, the possible repercussions of this revolutionary mindset. History teaches us that the road to hell is paved with good intentions. As a foreign observer, I can only note the enormous differences that exist in all areas between the Lombards and the Sicilians, between the Venetians and the Campanians, etc. Furthermore, it must be noted that the map of Europe is being redrawn along ethnic lines and is being reconstituted in such a way that we shall soon see a situation like that of before the French Revolution, that is to say, for the Italy, to a situation before the Risorgimento. In my opinion, this is a positive development, which demonstrates that the political unity of your peninsula is artificial, that it was brought about by the ideological interests of Freemasonry and the material interests of finance, but that it has never reflected the will of the people. But this development, whilst positive in many of its aspects, also harbours a grave danger: the disintegration of nation-states could also play into the hands of the globalism of financiers and their henchmen in the political sphere. Therefore, the peoples who are truly animated by the desire for freedom and peace must find a way that combines the awakening of authentic nations with the emergence of a strong Europe, not only economically, but also militarily and politically. But if you want to hear the opinion of a man who has just been at war, I will tell you that I do not believe that the eventual secession of Padania will provoke an armed confrontation. In Yugoslavia, the situation was much more complicated, but you Italians possess a historical consciousness that stretches back three millennia.

(proposals collected by Gianluca Savoini during the "Synergies Européennes" Summer University and published in the daily newspaper La Padania, edition of 21/22 September 1997).

<http://www.eurasia-rivista.org/la-russia-e-i-suoi-vicini/524/> RAZZISMO ANTIEUROPE

<http://www.eurasia-rivista.org/con-i-serbi-incontro-con-yves-bataille/13317/>

With the Serbs: meeting with Yves Bataille

Serbia :::: Yves Bataille :::: 24 January, 2012 :::



Yves Bataille is an activist who has been involved for decades in the struggle for the liberation of Europe against the Atlanticist occupier. He is now on the front line in Kosovska Mitrovica, where the Serbs of Kosovo are resisting the NATO occupation forces.

1) How did the "Barricades Movement" come about?

Yves Bataille - The movement was born at the end of July, after the destruction of the Jarinje checkpoint on the border between Serbia and Kosovo. This was the second time the post had been stormed and set on fire. The first time was in February 2008, after the occupied province's unilateral declaration of independence. This time the Albanian puppets installed by NATO have sent their "Rosa special force", created by the Americans to control what they call the border. In response, the Serbs have erected barricades and banned EULEX (1) patrols, the US-Western tutelary structure of the colony. Contrary to what its acronym implies, EULEX is an American machine.

2) What is the nature of this movement? Is it supported in the rest of Serbia? YB - It is not a marginal action. If the operation has massive support in northern Kosovo, it also has broad consensus in the rest of Serbia. In Belgrade, the pro-Western government of Boris Tadic first tried to control the information and then, as soon as the barricades were erected, imposed a total blackout on the action and arrested several people. The free media, especially via the internet, tried to break the censorship. The dozens of barricades in the North have this meaning: you block us, we block you. We do not want to be dependent on the criminal authorities in Pristina. There are several types of barricades. The large barricades erected at hotspots, such as those at the two border crossings, Jarinje and Brnjak, and the one on the 'Austerlitz Bridge' over the Ibar river, the one at Dudin Krs on the road to Pristina, and a few others, are large piles of concrete blocks and gravel or logs, which prevent traffic from passing. Old lorries, buses and earth-moving machinery are generally added to the setup. The other barricades are checkpoints that filter traffic. The barricades prevent EULEX from moving, so the border posts have to be supplied by helicopter. Traffic leaving the Serbian border passes through the "alternative routes" of prepared mountain tracks, which are problematic for lorries when the weather is bad. But it works. The barricades are not limited to barricades. They are complemented by a system of constant guard and surveillance, day and night, with a rotation of volunteers and an alarm system capable of mobilising thousands of volunteers to hotspots in a matter of minutes, should the alarm be raised. In churches, priests are tasked with ringing the bells. Characteristically, if NATO (the "KFOR") (2) dismantles a barricade, a new one is quickly erected nearby and flags are planted on it. Thus, attacking the barricades is pointless. Solid, waterproof banners with simple, legible slogans such as "NATO Out!", "Stop KFOR! Stop Eulex!", "Resolution 1244", or "Referendum", all in the colours of Serbia, are planted in the vicinity. The movement is based on the method of defence through civil action, the Dac, with tools such as tents, which allow for resting, warming up and, if necessary, receiving medical treatment. A civil existence through civil action, which is not dissimilar to the 'civil war' theories of the American Gene Sharp, the father of the 'colour revolutions', but which the movement uses against its own people. All professionals are mobilised, first and foremost doctors and firefighters. The Barricades Movement is not an end in itself. In its seventh month, it will culminate in a strong political initiative that will irritate the so-called international community and its clones in Belgrade, to be held on 14 February with a referendum: "Are you for the establishment of the Republic of Kosovo in the north of Kosovo and Metohija?". The North will find its way to the position of Transnistria, east of Moldova, with a territory, a flag, an anthem,

a currency, institutions and an administration. There will be no army, but perhaps the embryo of the popular army is in the Barricades Movement ... In any case, it represents the resistance.

3) What is the position of the authorities in Belgrade?

YB - The Tadic regime does not recognise the independence of Kosovo, because it knows that if it did, it would be swept away in the next elections, which will be held this year. The government is under a twofold pressure, from the United States and their followers, and from Serbian public opinion. So it is stalling. And "negotiates" in Brussels with Albanian organ traffickers. Brought into being by foreign hands and parliamentary manoeuvres, the Tadic government obtained a narrow majority with the alignment of the bought and corrupt socialists of the SPS, the party founded by Slobodan Milosevic. The US-Western tutors did not want a national socialist government with the Radicals. They worked to ensure the socialists were "rewarded" (with money and ministries) and to destroy the Radical Party. They induced a "right-wing" split within it, creating the Progressive Party (SNS) of the tandem Nikolic - Vucic, on the model of the National Alliance in Italy.

4) What is the current state of the national current in Serbia?

YB - The Serbian national movement has its own characteristics, but recently it has been influenced by external ideas, particularly from Russia and the revolutionary national sectors of Italy and France. The evolution is remarkable; until the NATO bombings in 1999, the nationalist movement was dominated by the cult of the past, the heroic resistance to the Turks and the Austro-Germans, the Chetniks of Draža Mihailović, the refuge in Orthodoxy. But patriotic elements of the old left and enlightened nationalists eventually reflected on geopolitics, revealing a new perspective. Thus, the Serbian National Movement realised that the Non-Aligned Movement of the Tito era was not without merit. And the socialists have (re)discovered nationalism. The wars of aggression against Iraq, Libya and Syria have provoked a wave of solidarity that connected with it. Gaddafi's Libya mobilised a greater number of militants than elsewhere. You can see it on the frescoed walls of Kosovska Mitrovica, in the glory of the Jamahirya. I think we should pay tribute to a man who was a kind of forerunner, I mean Dragoš Kalajić. Dragoš introduced in Serbia, in the years

'90, a new doctrine of the European national essence, at a time when nationalism was limited to the evocation of past battles and support for Milosevic. A support that was forced and compelled, because the US-Western attack made it obligatory to defend him. But Slobodan Milosevic's static regime had no worldview, nor any political project. At the same time, a fighter from the White Eagles Militia, Dragoslav Bokan, played an important role in combining art and politics, nationalism and Bolshevism in experimental magazines. A former adviser to Milosevic, Smilja Abramov, for her part, did essential work documenting opaque globalist circles such as Bilderberg, Trilateral, and Opus Dei, producing books. An Institute of Geopolitical Studies was founded in the year of the war, but was sabotaged after the bombings (1999). The founder of the revolutionary Marxist study group Praxis (in Tito's time), Mihailo Markovic, with whom I had interesting conversations for many years, had, thanks to the crisis (the collapse of Yugoslavia, embargo, Western separatist wars), moved towards an interesting synthesis of socialism and nationalism. Mihailo played an important role in articulating discussions and arguments.

On the other hand, newspapers such as 'Ogledalo' (now defunct) and 'Geopolitika' by

Slobodan Eric, and websites of information or militant groups such as Srpska Politika, Apisgroup, Vidovdan, Dveri, 1389, Nasi-1389, Obraz, Nova Srpska Politika Misao, Pokret za Srbiju, etc., have played an undeniable role in the dissemination of innovative arguments. Note also, now, the importance of social networks like Facebook for spreading ideas. I can add that in my frequent political-media interventions from 1993 to the present, I have introduced the geopolitical and Sorelian approach to facts into the Serbian National Movement. The Russian Aleksandr Dugin came to Belgrade, where his main books have been translated. He gave lectures, he met everyone. Exchanges with Russians, French and Italians, especially those of the Eurasia Project Coordination, have developed to mutual advantage. This political work operates upstream, so that the continuity of the crisis (a country without borders, a people constantly accused and attacked) explains the strength of national thought and the emergence of blogs that claim the Eurasianist perspective. Eurasianist themes and perspectives are now widely discussed. Eurasia is seen as a fundamentally anti-Western and non-aligned project, connecting the Serbia to the Russia and to another Europe. The Serbian national movement has an advantage over those in Italy and especially France: it is supported by many intellectuals. One area in which the Americans have failed, here, is the cultural front. This does not mean that the annoyance of the US-Western powers is not conveyed. They use the 'free and democratic' audiovisual media in the hands of Anglo-Saxon and German capitalist companies. But beyond this artificial smokescreen, there is in the real elites and peoples a reflex of rejection of Western subculture. Thus vertical consciousness, the 'longer memory' and projection into the future are harmonised. Living popular and folk poetry and songs are weapons of mass destruction that US-Western imperialism cannot bomb. USAID (the US embassy), NED (3) and the Soros Foundation have spent a great deal of money corrupting the cultural sector, just as they had corrupted the political (petty-political) and financial sectors, but their representatives have finally admitted the defeat, in private.

It should be added that, while nationalists are represented in parliament by the Serbian Radical Party (SRS), weakened by a split from the 'national right', the heart of the movement is extra-parliamentary. It is found in a bubbling variety of associations and groups. The Kosovo Barricades Movement, for its part, is a grassroots and autonomous movement, led by the men and women of the people, outside and above the parties. Linked to the 'leaderless resistance', it is not limited to small, unconnected cells, but is articulated on the ground by self-managed and solidarity groups. In the precarious situation it finds itself in, the people have taken their destiny into their own hands. Those within the parties who reject Albanian irredentism, NATO and the EU support it, but are not its driving force.

5) Are there any Eurasianist currents within the Albanian population that are in favour of the restoration of Yugoslavia?

YB - I don't know. The position of those who could be described as 'Albanian nationalists' is untenable and unacceptable: the 'nationalists' are now the only ones in the world, apart from the Israelis, to applaud the Americans, to wave the Yankee flags. Their identity (ethnic, rather than religious) separates them from the Slavs of the former Yugoslavia. Like Lucky Luciano's bandits in Sicily yesterday, they are used as a Trojan horse by the invader, are immersed in a criminal society where the only industries are prostitution and drugs; they have erected a plastic copy of the Statue of Liberty from New York, at the

The gates of a Serb-cleansed Pristina have been named after Clinton, Albright and Clark. As reconstruction aid, the European Union, the United States and the Arab oil monarchies have poured millions of euros and dollars, some of which were diverted by the mafia. Saudi Arabia has poured a river of money to create mosques in line with the Wahhabi heterodoxy. In Bosnia there are groups Islamic, but are a minority. I would also like to make an observation. There are fewer Albanians than is claimed: since 1999, 250,000 Serbs have left or been expelled. A small number have managed to return. There are now 170,000 Serbs. The two million Albanians claimed in 1999 to justify the NATO attack is a lie, as the Albanian census identified 1,700,000 inhabitants in April 2011 (the Serb north boycotted the census). We know that since 1999, a portion of Albania's population has poured into the province to receive subsidies and aid from the "international community", joining those who had already done so in the north during the previous colonisation. Given that very few Albanians from Kosovo have emigrated to the West due to passport and visa issues, it must be concluded that the figures were false. This gigantic lie, widely publicised by the Western press, has facilitated the new ethnic cleansing against the Serbs and non-Albanian ethnic minorities. Therefore, reconstructing Yugoslavia with the successors of these Albanians, who heralded invasions and occupations, is not on the agenda. Things may one day be sorted out with the other nationalities, but as for the Albanian group as such—ethnocentric, gregarious and 'American-worshipping'—I don't see how. The gaze of the Shqipetar (4) is directed towards the United States, not Eurasia. The Americans have made them believe they would be entitled to a Greater Albania at the expense of the Serbs, Montenegrins, Macedonians and Greeks — at the expense of all of Albania's neighbours — and they take advantage of it, because they are allowed to get away with anything.

6) What is happening in the other Serbian enclaves in Kosovo?

YB - The North is not an enclave. It is connected to Serbia. The Serbian enclaves are islands and islets south of the Ibar river, which divides the city of Kosovska Mitrovica. The main entity, that of Strpce, with 10,000 inhabitants, is located on the slopes of the Sar Planina mountain, which borders Macedonia. Strpce is predominantly made up of a dozen Serbian villages that survived the 1999 bombings and the ethnic cleansings of 1999 and 2004. Nearby, but outside, is the enclave of Velika Hoca, a charming, well-preserved medieval village with 14 Orthodox churches and a speciality dating back to the Middle Ages: wine production. The village is surrounded by vineyards. In north-eastern Kosovo, a few kilometres from Pristina, there is also Gračanica, a centre of Serbian Orthodoxy, a large but porous enclave with around 30,000 inhabitants. The other enclaves are scattered. There are completely isolated villages like Gorazhdevac, with 1,000 inhabitants 6 km from Pec; pieces of enclaves, ghettos, neighbourhoods like the Orahovac Hill, where most people left in 2004, and 400 Serbs remain in extremely precarious conditions. Then a Serb showed me the way from 40 metres away, and told me: "See this corner? My brother went there two years ago and never came back."

Thank you and courage, comrade ...

Translation by Alessandro Lattanzio

Source: <http://corsicapatrianostra.over-blog.com/article-avec-les-serbes-rencontre-avec-yves-bataille-97160403.html>

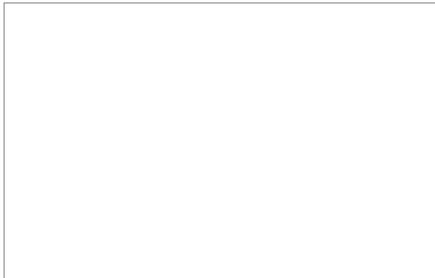
Notes:

- (1) EULEX: mission by police and justice of the EU.
- (2) KFOR: Kosovo Force (NATO and partner)
- (3) NED: National Endowment for Democracy. The main instrument of United States interference, a CIA front. The NED creates and funds non-governmental organisations (NGOs) worldwide.

governmental (NGOs) that serve as relay operations for Anglo-American politico-military operations in targeted countries.

<http://www.avatareditions.com/italia/255/quaderni-di-geopolitica-n-3-italia-e-serbia-passato-presente-e-futuro-di-unamicizia>

<http://corsicapatrianostra.over-blog.com/article-avec-les-serbes-rencontre-avec-yves-bataille-97160403.html>avec: The Serbs: A Meeting with Yves Bataille.



Our comrade Yves Bataille (lv Bataj) has been a committed activist for decades in the struggle for the liberation of Europe from the Atlanticist occupier. He is today on a front line, in Kosovska Mitrovica, where the Serbs of Kosovo are resisting the NATO occupation troops.

1) How did the 'Barricades Movement' come about?

Yves Bataille - The movement was born at the end of July after the destruction of the Jarinje checkpoint on the Serbian-Kosovo demarcation line. This is the second time this checkpoint has been stormed and set on fire. The first time was in February 2008 after the unilateral declaration

of independence for the occupied province. This time, the Albanian puppets installed by NATO have sent their American-made 'Rosa Special Force' to guard what they call a border. In response, the Serbs have erected barricades and banned Eulex patrols (1), the American-Western supervisory structure of the colony. Contrary to what its acronym might suggest, Eulex is also an American contrivance.

2) What is the nature of this movement and is it supported in the rest of Serbia?

YB - This is not a marginal action. If the operation has massive support in northern Kosovo, it also has broad support in the rest of Serbia. In Belgrade, the 'pro-Western' government of Boris Tadić first tried to control the information, but when the barricades were maintained, it imposed a total blackout on the action and arrested a few people. Free media, particularly via the internet, are trying to break the censorship. The dozens of barricades in the North have the following meaning: you block us, we block you. We do not want to be dependent on the criminal authorities in Pristina. There are several types of barricades. The large barricades placed at hotspots, such as those at the two border crossings, Jarinje and Brnjak, the one at the 'Austerlitz bridge' on the Ibar river, the one at Dudin krš on the road to Pristina and a few others are massive mounds of gravel and concrete blocks or stuffed with logs that prevent traffic. Old lorries, buses and earth-moving machinery are usually added to the setup. The other barricades are checkpoints that filter comings and goings. The barricades prevent Eulex from passing, which means the demarcation line posts have to be supplied by helicopter. Serbian traffic outside the demarcation line uses the 'alternative routes', which are improved mountain tracks that present a problem for lorries in bad weather. But it works. The barricades are more than just roadblocks. They are supported by a system of permanent guard and watch, day and night, with a rotation of volunteers and an alarm system that allows for the mobilisation of thousands of volunteers to hotspots within minutes if the alarm is raised. In the churches, the priests are in charge of ringing the bells. A peculiarity is that if NATO (the 'Kfor') dismantles a barricade, a new one is quickly erected nearby and flags are planted on it. Thus, attacking the barricades is pointless. Sturdy, water-repellent banners with simple, legible slogans such as 'NATO Get Out!', 'Stop Kfor! Stop Eulex!' "Resolution 1244!" or "Referendum!" are all hung in the vicinity, in the colours of Serbia. A peculiarity is that if NATO (the 'Kfor') dismantles a barricade, a new one is quickly erected nearby and flags are planted on it. Thus, attacking the barricades is pointless. Sturdy, waterproof banners with simple, legible slogans such as 'NATO Get Out!', 'Stop Kfor! Stop Eulex!' The Movement is based on the method of Civil Defence through action, the Dac, with its tools such as tents which allow for rest, warming up and, if necessary, medical treatment. A resistance through civil action which The Movement is based on the method of Civil Defence through action, the Dac, with its tools such as tents that allow people to rest, warm up and, if necessary, receive medical treatment. A resistance through civil action that is not without recalling the theories of 'civilised warfare' by the American Gene Sharp, the father of the 'colour revolutions', but here the movement is being deployed against his friends. All professions are mobilised, first and foremost doctors and firefighters. The Barricades Movement is not an end in itself. In its seventh month, it will culminate in an initiative

a policy that greatly irritates the so-called international community and its clones in Belgrade: the holding on 14 February of a referendum posing this question: "Are you in favour of the institutions of the Republic of Kosovo in northern Kosovo and Metohija?". The North will find itself, in its own way, in the position of Pridniestrovie ("Transnistria") to the east of Moldova with a territory, a flag, a national anthem, a currency, institutions, and an administration. It will lack an army, but perhaps the embryo of a popular army lies within the Barricades Movement... In any case, it embodies the Resistance.

3) What is the position of the Belgrade government?

YB - Tadić's government does not recognise the independence of Kosovo because it knows that if it did, it would be swept away at the next elections, which will be held this year. The government is under double pressure: from the United States and its allies, and from Serbian public opinion. So it is temporising. It is 'negotiating' in Brussels with Albanian organ traffickers. A product of foreign hands and parliamentary manoeuvring, the Tadić government only obtained a narrow majority with the support of the bought and corrupt socialists of the SPS, the party founded by Slobodan Milošević. The American-Western tutors were under no circumstances willing to have a national socialist government with the Radicals. They worked to ensure the socialists were 'rewarded' (with money and ministries) and to destroy the Radical Party. They engineered a 'right-wing' split within it, which gave rise to the Progressive Party (SNS) of the tandem Nikolic - Vucic, modelled on the National Alliance in Italy.

4) What is the state of the nationalist movement in Serbia?

YB - The Serbian National Movement has its own characteristics but recently it has been undergoing the beneficial influence of ideas from elsewhere, particularly from Russia and the national revolutionary sector of Italy and France. The evolution is notable: until the NATO bombings in 1999, the nationalist movement was dominated by the cult of the past, the heroic saga of the resistance to the Turks and the Austro-Germans, the Chetniks of Draža Mihailović, the refuge in Orthodoxy. But the patriotic sectors of the old left and the enlightened nationalists eventually came together.

to join and lead a geopolitical reflection that unveils a new field of vision thus that the Serbian National Movement realised that the Non-Aligned interest. And the socialists rediscovered nationalism. The wars of aggression against Iraq, Libya and now Syria have provoked a surge of solidarity that has tapped into this. Gaddafi's Libya mobilised a greater number of activists than elsewhere. On the walls of Kosovska Mitrovica, one can see murals glorifying the Jamahiriya.



I believe we should pay tribute to a man who was a kind of pioneer, I mean Dragoš Kalajić. In the 1990s, Dragoš introduced to Serbia a new doctrinal substance of a European national essence at a time when nationalism was reduced to the evocation of past battles and support for Milošević. A reluctant support, as the American-Western attack made it necessary to defend him. But Slobodan Milošević's static regime embodied no worldview, no political project. At the same time, a fighter from the White Eagles Militia, Dragoslav Bokan, played an important role in combining art and politics, nationalism and Bolshevism in experimental magazines. A former adviser to Milošević, Smilja Abramov, for her part, carried out essential documentary work on globalist and opaque circles such as Bilderberg, the Trilateral Commission, and Opus Dei. This resulted in books. A Geopolitical Studies Institute was established during the war years but it was forced to disband after the bombings (1999). The founder of the revolutionary Marxist study group Praxis (from the Tito era), Mihailo Marković, with whom I was able to have many interesting conversations over the years, had evolved in the wake of the crisis (the breakup of Yugoslavia, embargo, Western separatist wars) towards an interesting synthesis of socialism and

of the nation. Mihailo played an important role in the way the discourse was articulated and arguments were made.

On the other hand, newspapers such as Ogdledalo (now defunct) and Slobodan Erić's Geopolitika, and websites of news outlets or militant groups such as Srpska Politika, Apisgroup, Vidovdan, Dveri, 1389, Nasi -1389, Obraz, Nova Srpska Politika Misao, Pokret za Srbiju etc have played an undeniable role in providing information and disseminating innovative arguments. The importance of social networks such as Facebook for the spread of ideas should also be noted.

I can add that through my frequent political and media interventions, from 1993 to the present day, I have introduced the geopolitical and Sorelian approach to facts into the Serbian national movement. The Russian Aleksandr Dugin came to Belgrade where his main books were translated. He gave lectures and met with various people. Exchanges with Russians, French and Italians, particularly those from the Eurasia group, have developed with mutual benefit. This preparatory political work, as well as the protracted nature of the crisis (a country without borders and a people who are constantly accused and attacked), explains the vigour of nationalist thought and the rise of blogs claiming to represent neo-nationalism and Eurasianism.

The theme and prospects of Eurasianism are therefore currently being widely discussed. Eurasianism is seen as a fundamentally anti-Western and non-aligned project connecting Serbia to Russia and to a different Europe. A national liberation movement.

The Serbian National Movement has an advantage over those in Italy and especially France; it enjoys the support of many intellectuals. One area where the Americans have failed here is the Cultural Front. This is not to say that American-Western influences are not being promoted. They are conveyed via the 'free and democratic' audiovisual media in the hands of Anglo-Saxon and German capitalist companies. But beyond this artificial veneer, there is in the real elites and in the people a reflex of rejection of Western subculture. Thus the vertical consciousness, the 'longest memory' and the projection into the future are harmonised. Poetry, Traditional songs and living folklore are weapons of mass destruction of USAID (the American embassy), NED (3) and the Soros Foundation have missed their target.



It should be added that while the nationalists are represented in parliament with the Serbian Radical Party (SRS) weakened by a 'national right-wing' split, the heart of the Movement is extra-parliamentary. It can be found in a host of vibrant associations and groups. The Kosovo Barricades Movement, for its part, is a grassroots and autonomous movement driven by men and women of the people, outside and above the parties. Related to 'leaderless resistance', it is not limited to small, unconnected cells but organises solidarity and self-managed groups on the ground. In the desperate situation it finds itself in, the people have taken their destiny into their own hands. Those within the parties who reject Albanian irredentism, NATO and the EU support it, but they are not its driving force.

5) Are there any pro-Eurasian currents within the Albanian population that are in favour of the restoration of Yugoslavia?

YB - I don't know of any. The position of those who could be described as 'Albanian nationalists' is untenable and in any case unacceptable: these 'nationalists' are today the only ones in the world, apart from the Israelis, to applaud the Americans, to wave Yankee flags. Their ethnic identity, more than their religion, separates them from the Slavs of the former Yugoslavia. As yesterday the

like Lucky Luciano's bandits in Sicily, they served as a Trojan horse for the invader; they are steeped in a criminal society where the only industries are prostitution and drugs; they have erected a plastic copy of the Statue of Liberty from New York at the entrance to a Serb-cleansed Priština; they have given the names of Clinton, of Albright and Clark to their streets. Under the heading of reconstruction aid, the European Union, the United States and the Arab Petrodictatorships have poured millions of euros and dollars, part of which was diverted by the Mafia. Saudi Arabia has poured money to create mosques according to the Wahhabite norm. Islamic groups exist, as in Bosnia, but they are in the minority.

I take this opportunity to make a remark. The Albanians are fewer in number than they claimed: since 1999, 250,000 Serbs have left or been driven out. Only a tiny number have been able to return ('Povratak', the return). Today, 170,000 Serbs remain. The 2 million Albanians announced in 1999 to justify NATO's attack was a lie, as an Albanian census in April 2011 recorded 1,700,000 inhabitants (the Serb north refused the census). As is known, since 1999 a portion of Albania's population has been poured into the province to claim benefits and subsidies from the 'international community'. This has added to those who had already made the move north during previous settlement colonisations, as it is also known that very few Albanians from Kosovo were able to emigrate to the West for passport and visa reasons, one must conclude that the figures were false. This major lie, widely repeated by the Western press, facilitated the new ethnic cleansing of Serbs and non-Albanian ethnic minorities. A new cleansing because, constants of History, the 'Albanian nationalists' are the continuators of those who have always tried to extend their domain northwards by the immigration and expulsion of the Serbs. Even though they revolted for short periods against the invaders of the region (against the Ottomans, the Albanian communists of Enver Hoxha, aided by Tito's Yugoslav partisans, were themselves very much in the minority against the Axis forces, who relied on the Ballists). So, to remake Yugoslavia with the emulators of these Albanians, who were harbingers of invasions and occupations, is not on the agenda.

Things may one day be sorted out with the other nationalities, but as for the Albanian group as it presents itself—ethnocentric, gregarious and '—Americanising'—I don't see how. The gaze of the Shiptars (4) is turned towards the United States, not towards Eurasia. The Americans have made them believe they would be entitled to a Greater Albania at the expense of the Serbs, Montenegrins, Macedonians and Greeks – at the expense of all of Albania's neighbours – and they are taking advantage of it since anything goes for them.

6) What about the other Serbian enclaves in Kosovo?

YB - The North is not an enclave. It borders Serbia. The Serb enclaves are islands and islets south of the Ibar river, which divides the city of Kosovska Mitrovica in two. The largest by area, that of Strpce, with 10,000 inhabitants, is situated on the slopes of the Sar Planina mountain, which borders Macedonia. Strpce is a dozen predominantly Serb villages that survived the 1999 bombings and the ethnic cleansings of 1999 and 2004. Not far from there but outside it is the Velika Hoča enclave, a beautiful, well-preserved medieval village, with 14 Orthodox churches and a speciality dating back to the Middle Ages: winemaking. The village is surrounded by vineyards. In the centre-east of Kosovo, a few kilometres from Pristina, there is also Gračanica, a major centre of the Serbian Orthodox, an extended but porous enclave, with some 30,000 inhabitants. The other enclaves are scattered. They are either completely isolated villages, like Goraždevac, with 1,000 inhabitants 6 kilometres from Peć, or fragments of enclaves, ghetto-like neighbourhoods such as that on the hill of Orahovac where, since 2004, only 400 Serbs have been surviving in extremely precarious conditions. There, a Serb showed me the street 40 metres away and said, 'You see that corner? My brother went there two years ago and never came back'.

Thank you and courage, comrade ...

(1) Eulex: European Union Rule of Law Mission.

(2) Kfor: Kosovo Force (NATO and associates). (3) Ned: National Endowment for Democracy. The main instrument of United States interference, a front for the CIA. Ned creates and finances non-governmental organisations (NGOs) around the world which



serve as a conduit for Anglo-American politico-military operations in the target countries. (4) Shiptars: the Eagles. The name given to the Albanians of Kosovo by themselves.

During the terrorist aggression against Serbia by NATO in 1999, as was the case with the recent one against Libya, the deadly raids departed from, among other places, the Sulinzara base in Corsica. The Corsican people, a colonised people whose rights are denied, have condemned this imperialist policy and reaffirm their solidarity with the heroic resistance of the Serbian people.

A SQUADRA

From the French revolutionaries, Enlightenment thinkers and Freemasons of the 18th and 19th centuries, a huge lie about the European Middle Ages. She claims that that era was an epoch of the greatest evil and the greatest darkness. That lie is produced for the purposes of political propaganda to combat the last remnants of medieval Europe, monarchical systems, and the Christian Church and its influence among the people. In essence, there is no brighter, more joyful, or better epoch in the history of Europe than that encompassed by the pillars of virtue and the values of European mediaevalism. To these conclusions we can also come to these conclusions by comparing medieval Europe with today's Europe under American occupation.

In medieval Europe, from France to Serbia, sovereigns competed in building cathedrals, churches and foundations that inspire the admiration of generations and hundreds of millions of eyes to this day. In modern Europe, statesmen compete, unfortunately in a scramble, in a scramble for profit, a fact reflected in the ever-increasing scandals and corruption. They leave behind desolation or erect monuments to themselves, as Mitterrand did, building a glass pyramid in the middle of the Louvre courtyard. (A pyramid made of 666 pieces of glass, erected in the glory of the anti-Christian beast from the Book of Revelation).

In the Middle Ages, at the top of the hierarchy, were the sovereigns, the nobility, the wise, the saints, priests, knights. In that system, even the poorest peasant was more highly esteemed than the richest banker (usurer). All the more so because usury was also illegal, according to canon law, restricted and suppressed. In the modern era, at the top of the wealth pyramid stand, as the French economist Serge Corb observed in his work 'The New World Economic Chaos', none other than protagonists of the darkest economy: usurers, speculators, drug traffickers, money launderers and sellers of illusions. Much has been said against the medieval fiscal institution known as the tithe. In medieval Europe, this tithe was taken to support the state, the church, monasteries and other social needs of society. Modern states, however, take much more than that tithe. They take 50%, 60%, and even more of citizens' income because they are molossy dogs that grow like huge parasites that drain the productive forces of countries and nations.

Today, we speak of the successes and trade union achievements of the modern era, yet we forget that in medieval Europe, an average of 178 days a year were celebrated for Christian, calendar or state reasons. Thus, every other day was a holiday, a joy, a carnival, a celebration! In that Europe, according to the accounts kept by the craft workshops charged by public restaurants to the craft workshops, it is clear that the workers had three meat meals a day, except, of course, when they were fasting. According to the calculations of modern historians, when comparing the average income of a medieval person with that of today, it turns out that everything was a third cheaper. cheaper than today.

Wars in the Middle Ages were, compared to modern ones, child's play. First of all, only professionals fought, small groups of men. Often, these wars were ended by a mere insight into who had the better strategic position, or they were concluded by duels between commanders or commissioned soldiers for a duel. Modern wars, beginning with the French Revolutionary

Revolutions are total. They require the total mobilisation of the masses and their sacrifices are immense – the 20th century was marked by two world wars that claimed hundreds of millions of lives.

When comparing modern and medieval Europe, it is also worth considering statistics on the rate of suicides. Per 100,000 inhabitants, the suicide rate in the Middle Ages was 2.4, whereas today it has long since surpassed the 40 mark. Thus, it is now 20 to 30 times higher, which is a serious indicator of the loss of joy, the loss of cheerfulness, the loss of happiness.

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Default Re: DRAGOŠ KALAJIĆ

Milorad Vukašinović: OUR DRAGOŠ – THE MISSION OF AN INTELLECTUAL

The prestigious journal Geopolitika recently published a review by V. Dimitrijević of *The Thinker on the Border – A Memoir of the Painter, Journalist and Publicist Dragoš Kalajić*. The author, whilst outlining Kalajić's work and professional biography, objectively illuminated the creative output of one of 'the most significant Serbian intellectuals of the second half of the 20th century'. It would be unfair not to mention others who, in writing about D.K. sought, after his death, to recall the 'enlightening mission' he had during the 'heroic nineties' (Kalajić's expression). This refers, first and foremost, to the analyses by A. Gajić, N. Kuzmanović, B. Matić, S. Erić and other established creators on whom Kalajić may have had a decisive influence through his 'single worldview'.

On this occasion, I would particularly single out the significance of the contemporary re-broadcast of the Mon Blanc series of programmes (TV Palma), which, thanks to the then-director of the Novi Sad TV 'Apollo' to Saša Adamović, Dragoš's friend and collaborator, and the visual memories of his exceptional creative oeuvre were revived. A few years after his death, thanks to the television screen, he is once again before us

He was at his full glory the author of an incredible erudition and geopolitical education which, then as now, was lacking in the local 'intellectual and political class'.

Although I did not belong to Kalajić's inner circle, I had the rare privilege of speaking with the great thinker on several occasions from the Fifth of October until his serious illness. These were meetings during the post-revolutionary DOS-ist reign of terror, when a small number of intellectuals had enough courage and moral responsibility to point out the disastrous consequences of the coup orchestrated by the 'Empire of Evil'. After the interviews were broadcast on the local television stations Tisa in Bečej (19 December 2000) and Jesenjin in Novi Sad (12 February 2002, the first day of Milošević's trial in The Hague), people would approach me and thank me for what he had, on their behalf, Dragoš spoke publicly. Sensing that some of the answers would remain relevant for a long time (as would Kalajić's works), I included two of the four such conversations in my journalistic debut, *Confrontations*, published in 2003, during the great thinker's lifetime.

I would like to recall some of his reflections from that time, which I believe are still interesting today for analysing not only his multifaceted personality, but an equally complex and contradictory era. When I asked him to describe the place and role of the intellectual in a society, I received a reply about a mission: 'that intellectuals are people who are different from others, and that they therefore have greater responsibilities to observe the world, warn of dangers and find the best answers'. "If I am," Dragoš continued, "such an intellectual, then I have fulfilled my life's task." Our first 'public television meeting' (on St Nicholas' Day, Bečej, 19 December 2000) coincided with the writing of the final chapter of the monumental study *European Ideology*, which Kalajić had heralded as his life's work.

Is the European Union really European – a question he addressed, along with the justification that 'it is, unfortunately, today much more American than European'. Kalajić convincingly explained the anti-European policy of official Brussels using the example of Italy, which, faced with masses of refugees from the Third World, began to lose its own identity (its distinctiveness). The aggression against the then SFRY, supported by the government of the Italian post-communists, was for Kalajić an obvious proof of betrayal, not only of one European people (the Serbs) but also of the interests of a genuine Europe in favour of the 'occupiers from across the Atlantic'. For those who followed the Italian media during the 1999 war, his television appearances will remain unforgettable. They influenced the public in this country to such an extent that the then EU Commissioner, Emma Bonino, admitted that "Italy is the only NATO member where the Serbs are winning the media war". Whether by coincidence or not, it was only on 21 May 1999 that the Italian parliament passed a resolution (with almost 60 per cent of the vote) for an immediate cessation of the bombing, which Prime Minister D'Alema's government was not permitted to implement. A tragic event from that period has also been recorded. Indeed, just two days after the Resolution was adopted, the government's adviser on labour and social affairs, Massimo D'Antona, was murdered. The murder was allegedly carried out by the Red Brigades, of whom no one in Italy had heard for more than two decades. In our conversation, Kalajić stressed that this was a 'mafia message to the Prime Minister' (the initials are the same, M.D.), and that the same would happen to him if he were to abandon the continuation of the bombing. Just like so many other Italian politicians who, like Mattei or Moro, tried to protect state and national interests.

President Milošević met a similar fate. An account of how Kalajić commented on the start of the mammoth trial in The Hague can be found in the second part of our conversation, which I published in the book *Confrontations*. D.K. spoke about this trial on 12 February 2002, after reading the indictment

Karel del Ponte. Based on her analysis, it was clear to him that this was an 'open political trial in which not so much Milošević, but the Serbian people and the FRY state were being tried'. For Kalajić, the condemnation of Yugoslavia as an aggressor was just one detail of a broader strategy by Washington, whose aim was to dominate Eurasia, or rather Russia. During this conversation, D.K. spoke of a very definite crisis of the world superpower, linking its collapse with the collapse of the dollar and the fraud called the New York Stock Exchange, which, in fact, did happen in August 2008.

Many of Kalajić's assessments are now a reality of international politics and economics. V. Dimitrijević pointed out the neo-Ottomanism that Dragoš was the first to write about, drawing on the famous essay 'The Third American Empire' by Hajbrun and Lind, in which, as early as 1996, speaks of Bosnia as a zone of rapidly expanding American influence from the Gulf to the Balkans. Another of Kalajić's important assessments concerned Russia's return to international politics. This is most evident in his foreword to the revised edition of the book *Russia Rising*, in which he expresses pro-Putin sentiments but also a certain scepticism about the ideological reach of the Putin era, a subject on which the renowned Russian geopolitical theorist Aleksandr Dugin also wrote not long ago. His texts from the First Gulf War, *Alal vera Sadame*, and *The Uprising of the Russophobes*, in which he subjected the B. Yeltsin regime to a harsh critique, are also unsurpassed. The category of unforgettable essays certainly includes the one entitled 'Wretched Vatican', in which he was among the first to criticise the alliance of the papal state with trilateral capital and the scope of the unprecedented Catholic religious mobilisation under Pope Wojtyła. Of particular significance are also Kalajić's texts on the transition processes in Eastern Europe. Indeed, Dragoš was among the first to expose the background to the overthrow of Ceaușescu, who was liquidated on the orders of the world's usurious international because he had repaid all his debts, which, from the standpoint of the New World Order, is an unforgivable sin. Thanks to Dragoš, we were among the first to learn that the Masonic elite rules France, as well as that the Bulgarians are the most intelligent nation in Europe (according to tests by the British 'Mensa'). Kalajić was, without a doubt, far ahead of his time in many respects.

Our last conversation had, to a certain extent, a personal note. It was as if we were saying our goodbyes. He spoke of operations that have gone down in the annals of medicine. He advised and supported me. To conclude, he recounted an encounter with the famous Ezra Pound, to whom, as a young painter, he had once expressed his admiration.

He received a reply to the one he had sent that day, not just to me but to a generation coming of age in the heroic nineties: 'Young man, if I really did so much, then my life had meaning'.

Novi Sad, 30 October 2011.

Two kinds of enemies

Striving to infect Serbian Christians with masochistic inclinations to submit to every to a foreign master and enslavement, and even to kissing the worst enemies – the 'pacifists' appeal to

gospel recommendation 'love your enemies, do good to those who hate you' (Lk. 6:27 and Mt. 5:44). If such a recommendation were adopted according to the 'pacifists' interpretation, the Serbian Christians would indeed be compelled, for the sake of religious zeal, to love not only all and even criminal enemies, but even Satan. A 'pacifist' interpretation of the principle stated can only obscure and confuse the utterly ignorant, owing to the impoverishment of European languages which at this end of the millennial process of the corruption of all kinds of enmity are designated by only one name, their distinctions being expressed by additional descriptions. The ancient Greek and Latin languages distinguish between the two basic types of enmity: personal and public, that is, political. In the Old Greek and Latin versions, the aforementioned Gospel recommendation calls on believers to love only their personal, and not their public, political enemies; diligite inimicos vestros, ἀγαπάτε τοὺς ἐχθροὺς ὑμῶν and not diligite hostes vestros

Carl Schmitt, considering the essence of politics, which rests on the criterion and powers distinctions of friend and foe, he observes ironically but accurately: 'In the millennial struggle between Christianity and Islam, it never occurred to a single Christian to surrender Europe to Islam for the sake of love for the Saracens or Turks, instead of defending it. The enemy, in the political sense of the term, does not imply personal hatred, and it is only in the sphere of private life that it makes sense to love one's enemy, or opponent.'⁴

A similar distinction between the personal (inimicos) and public (hostes) enemy is provided by Blessed Augustine in his polemic against Faustus. Elaborating on John the Baptist's instructions to the soldiers (Lk. 3:14), Blessed Augustine emphasises that their duty requires them to overcome personal interests and to combat the threats and wrongs that target and endanger the public they serve. Their weapons and a soldier must not use the art to respond to personal injuries, that is, against a personal enemy (inimicos).

Many of the recommendations of Jesus Christ cannot be properly understood without an awareness of the historical context. For example, the disempowerment of the Old Testament principle of retribution, according to the formula 'an eye for an eye, a tooth for a tooth', and the call for believers not to resist evil, are aimed at Jewish rebellion and call for respect for the pax romana. Therefore, this is not a reference to every evil, but to a specific, contingent and relative one, which Jesus Christ evidently judged to be tolerable, wisely perceiving that rebellions would cause much greater and worse evils. In the time of those sermons, the Roman Empire was a well-established, supremely developed and exemplary political reality, a harmony and synergy of a multitude of ethical and religious diversities. Besides the aforementioned political sense, the recommendation in question also contains a moral dimension, where it highlights the finest state of mind, one that transcends personal and others' interests. After all, direct life experience teaches us that the serenity of an injured spirit, which does not retaliate against attacks, is often the best defence, one that stifles the anger and hatred of the opponent.

It is also worth bearing in mind the metaphorical sense of many Gospel recommendations, which therefore do not permit literal readings and corresponding, mundane interpretations. Admittedly, the tendency towards literal readings and interpretations is an integral, albeit heterodox, part of the history of reflection of Christian teaching which bears witness only to the weaknesses and limitations of the human element, but it must be acknowledged that the Church was able to tame and correct them. A good

The blessed Augustine, in the aforementioned work, provided an example of opposing such weaknesses and limitations, on the occasion of the Gospel's call to turn the other cheek when struck on the right (Mt. 5, Augustine, in the aforementioned work, on the Gospel's call to turn the other cheek when struck on the right (Mt. 5:39). Once and for all, with that sort of simplicity that characterises the wisdom of blessed Augustine resolves any doubts that the aforementioned recommendation might cause, by indicating that it refers not to the body but to the spirit. Thus, here too, the matter is one of moral discipline which, in response to the challenges of hatred, does not return hatred but instead responds with nobility. of a sovereign and unshakeable spirit.

If, by some absurdity, the aforementioned evangelical recommendations were to be read and understood literally and not as metaphors for higher orders of reality, then some other and seemingly 'contrary' recommendations from the Gospel would gash the eyes like incomprehensible contradictions. A good example of such a 'contradiction' is the call to believers to sell even their last possession provide them with daggers: 'And he who has no sword, let him sell his cloak and buy a sword' (Lk. 22:36).

Taken from the theological student journal Logos, Vol. 5, No. 1-2/1995

Excerpt from the text by Dragoš Kalajić, "Pacifism versus Christianity"

ROME'S FOUNTAINS IN THE HEART OF DRAGOŠ KALAJIĆ

The Fountain and the Feminine Principle

"I am going to say goodbye to the Roman fountains, which I have loved above all else in Rome, as, indeed, have all others who have lived in Rome," confessed Miloš Crnjanski in his autobiographical novel 'Among the Hyperboreans'

When comparing Belgrade and Rome, the greatest difference is evident in the waterfront. There is no doubt that Belgrade, among European capitals, perched on a fortress above the confluence of the Sava and the Danube, has the most beautiful setting for a lasting love affair with water. Alas, when a foreign and uninitiated visitor passes along the quay, along the ugliest of all Belgrade's streets, which tarnishes the name of the famous Karadorđe, must conclude that Belgraders pathologically avoid even looking at, let alone touching, the water.

If, however, the said, pensive passer-by continues his walk to Ada, framed by an unbroken line of floating resorts, which are also a unique European expression of a love for water, it is certain of Old Slavic origin — will have to remain bewildered by this contradiction, probably revelling in its own filth and stench. This is one of a series of symptoms of the already chronic perversion of the social hierarchy among the Serbs. The people of Belgrade

loves water very much, whereas the 'city fathers' have hated it for generations, probably enjoying their own filth and stench.

The history of Rome, at least until the modern era, attests to the exact opposite: the elites were permanently in love with water, while the plebs pays for that passion with indignation, to the point of rebellion. As attested by several aqueducts and thousands of fountains, numerous emperors and popes have competed through the centuries to see who could bring more water to the Romans and build them more beautiful fountains.

When blood fights back against money

One of the most beautiful Roman fountains, called the Turtles — because its four bronze youths lift the turtles towards the spring to quench their thirst — owes its position to the wounded pride of a member of the noble Mattei family. According to legend, a merchant refused to give his hand his beautiful daughter's hand to a suitor from that family, publicly mocking his supposed impoverishment. Stung by this mockery of money over blood, the offended man challenged his would-be father-in-law to a fabulous feast and lavish spectacles, keeping him until dawn, when he opened a window and invited him to enjoy the sight of Rome together in the first rays of the sun. Then the guest, astonished, saw before the Palazzo Mattei a fountain that had not been there when he arrived, and which was intended for the nearby Piazza Giudia. Then his prospective son-in-law told him, in a tone

with aristocratic modesty:

"That is what a Matei can do, in just one night, even though he does not have enough money to marry a single girl."

No one has seen the Turtle Fountain from that window since, which has remained bricked up ever since to this day. Whenever my soul, longing for the gentle murmur of the water from that fountain, leads my steps to it in the silence of the high night, I raise my gaze to that bricked-up window and wonder why he a certain Matei closed it. If anyone, prompted by this confession, should follow in my footsteps, let them know that of the many possible answers to such curiosity, a far more significant one is the fundamental condition their emergence from the questioning mind: a feeling of quiet heartache, whose name is compassion.

For the sake of beauty, they went without

The history of Rome testifies that on the opposite side, the plebeian one, many great undertakings the construction of magnificent fountains provoked ill-will, grumbling, and even popular uprisings, because the masses who paid for them were unwilling to take from the mouth for the sake of beauty. The fountain that for centuries has marked the most beloved gathering place of Romans also provoked the greatest protests from the crowd. This is the masterpiece of Bernini, the Fountain of the Four Rivers, which in the centre of Piazza Navona, around an Egyptian obelisk whose apex carries the dove of the Annunciation, symbolically represents the unity of all the continents known at the time, represented by their main rivers, gigantic embodiments of the Danube, the Nile, the Ganges and the Río de la Plata.

For the purpose of building a fountain, Pope Innocent X introduced a tax on the price of bread, but even that was not enough for him, so he also reduced the prescribed weight of the loaf. The Roman plebs then sang a satirical lament:

"We don't need any fountains or spires, but bread, bread, and more bread to keep us fed!"

As the rumour went, the Pope was doing all this purely for the sake of his beloved cousin, Donna Olimpia Maidalchini, who watched over Navona Square from the windows of her apartments in the Palazzo Pamphili, the mob would often pelt her carriages with stones in an attempt to lynch her, so the unfortunate beauty sometimes had to seek refuge in the nearest churches or patrician households. On that occasion, the mob indulged its chronic misogynistic passion immortalised in a single stanza which, through a play on words, turns the surname Maidalchini into Maldachina, which is to say, roughly, Wicked-Fate:

"Who says woman, says loss, who says
female, says cursed, who says Olympia
the Wicked, says Woman, Loss and
Ruin."

When I pass through Piazza Navona, by the Palazzo Pamphili, I always look up at the windows of Donna Olimpia Maidalchini's rooms to imagine her beauty and pay her due homage, all the more so because the realisation of some of Bernini's most brilliant ideas we owe to her intercession with the Pope Innocent X. Yet, despite the fountain's working title, Bernini did not bother to make it a tribute to her. celebrate the feminine nature of springs and rivers, for here the element of water is merely an adjunct to the Baroque exhibition of male musculature. Perhaps this assault on masculinity leads a number of art historians and the masses of tourist guides to have for centuries retold the urban legend that Bernini used one figure to openly mock his only worthy rival, a pupil of Borromini, whose commission he had otherwise stolen. Reportedly, the left hand of the personification of the Río de la Plata is raised high in horror towards the dome of the nearby Church of Santa Agnese — Borromini's masterpiece — as if it were collapsing due to a poor static calculation. What a pity for that legend that the construction of the Four Rivers Fountain was completed a good year before construction began. the Church of Santa Agnese, completed six years later.

How the Trevi Fountain Lost Its Chastity

The final shaping of Rome's most famous fountain, the Trevi Fountain, required 312 years and the labours of some fifteen popes, among whom Urban VIII, of the Barberini noble family, most distinguished himself with a builder's—or rather, a destroyer's—zeal. To build it unimpeded by the buildings of the plebs, looked out from the window of his residence on the Quirinal Hill and resolved to demolish them all. To raise the necessary funds, he imposed a tax on wine, so the Roman the plebeians cried out:

"Lest any Roman should thirst for water, Pope Urban imposed a tax on wine."

Thus the plebs called Urban VIII 'Tax-gathering Pope', and coined a proverb for the Barberinis: 'What the barbarians failed to commit, the Barberinis did'. True barbarism was reached by the Pope's

a written order to the architect Bernini to use "the beautiful marble of a monument of a round shape and great size, from ancient times". This referred to the Mausoleum of Caecilia Metella, by the Via Ostiense. When the builders of the fountain began to demolish the mausoleum and haul away the 'building material', the people rose in armed revolt, and so construction was halted until the next generation.

However, having undergone numerous changes of place and form, and finally assuming a gigantic scale more fitting for a great waterfall, the Trevi Fountain has moved quite far from its feminine nature of water, preserved only in the name of the spring that originally fed it: The Water of Chastity. According to legend, this water was discovered by a girl, Chastity, for the thirsty legionaries of Emperor Augustus as they returned from a military campaign.

Perhaps the eyes of the writer of these lines are not able to discern the features of the feminine nature of the Fontana di Trevi — despite the beautiful, feminine embodiments of Chastity, Fertility and Health — due to the lack of a basic condition for a love affair worthy of taste, at least that of a European man: I never managed to meet her and embrace her with my thoughts in private, let alone 'chaste'. She is always, day and night, promiscuously surrounded by a chattering mass of tourists jostling around her, stifling every desire I had.

Crnjanski before the Barca fountain in the Spanish Square

I feel no femininity in the Barca fountain in the Spanish Square either, which, according to legend, immortalises a boat brought to that spot by a great flood of the Tiber in 1588, which carried many away life. To Miloš Crnjanski's gaze, it evoked melancholy thoughts about the transience of all things, written on the pages of his autobiographical novel, *The Hyperboreans*:

"The artist has, obviously, created that Roman barque to scatter water and to sail into eternity, in the evening, and to hum, and in the night. He lowered that boat below the surface of the market, so that it seems as if it is truly going somewhere, in the darkness. So many have from it gone to their deaths from Rome, and from Rome have parted."

The fountain was designed by Pietro Bernini, father of the much more famous Gian Lorenzo Bernini, but the 'barque' betrays the hand of the son. To display the son's talent, the father indeed 'lowered that boat below the surface of the market-place', but only because he was compelled to do so by the feeble pressure of the Chaste Water, which then has to feed the other fountains as well. Yet, the winged thought of Cernjanović is much closer to that supreme truth than are the facts conditioned by the laws of hydraulics. After all, it is to Crnjanski that we owe the most beautiful description of the femininity of Roman fountains in the history of European literature:

"So many have described the Roman fountains. I have been silent about them, as one is silent when a woman comes to a rendezvous, and behind her a white veil floats, in a transparent darkness, flying."

Where the echo of eternity can be heard

The most feminine and elegant is the oldest Roman fountain, which rises, above several marble steps, from the centre of the square in front of the church of Santa Maria in Trastevere. I like to visit her when she is alone, before dawn, to purify myself in the sound of her water's emergence. The ancient, Hellenic philosopher Heraclitus saw in the flow of water a metaphor for life.

and to elevate my thoughts. The ancient Greek philosopher Heraclitus saw in the flow of water a metaphor for the impermanence and irreversibility of all things and phenomena, but when I stand before this supreme lady I have the impression of hearing the echo of eternity. I have seen the ancient Greek philosopher Heraclitus in the flow of water a metaphor for the impermanence and irreversibility of all things and phenomena, but when I stand before this supreme lady I have the impression of hearing the echo of eternity.

of the transience and irreversibility of all things and phenomena, but when I stand before this supreme lady I have the impression of hearing the echo of eternity. I have seen many spectacles of the human and the subhuman at an end of her skirts, on her steps, from the smiles of friends, to whom I used to arrange meetings by the fountain, through the allure of famous actresses and haute couture shows, speeches of communist discontent, to the encampments of the homeless and the drugged youth of Europe, who left their dead there, and still do. All of it came and went, like some foam of the waves of history, and she, the most feminine and elegant of the Roman fountains, undisturbedly spins, through the centuries, the unchanging whisper of comfort to all who wish to hear it.

Introduction to the work of Julius Evola

The World of Tradition: the principles, virtues and values illuminated, rehabilitated and developed by the Chair of Julius Evola (1898-1974) – is polar opposites from the modern, and is therefore inaccessible to the optics offered or imposed by the ruling schools of human guidance. The modern *forma mentis* itself is the first and almost insurmountable obstacle to understanding, and especially to living, the Tradition of which as Evola's work bears witness. Towards the end of his most penetrating investigation of the mystery of the Grail, the Templar and Ghibelline heritage, Julius Evola observes that 'even in the simple domain of ideas, the character of the ruling culture today is that most are unable to form any concept of what is being discussed.'¹ The facts presented also indicate the difficulty of the task of introducing one to the work of Julius Evola. Every A credible step towards the centre of the Tradition contained in Evola's work brings about a qualitative transformation of the spirit and soul, moving us away from the 'one-dimensional universe' (Marcuse), in which man has been imprisoned by modern ideologies and the demon of economics. The only coincidence between Evola's path to Tradition and the modern network of Babylonian communications is perceived at the very beginning of his spiritual adventure, it is therefore fitting to begin the introduction at precisely this point of agreement between individual and collective experience. This is the experience of modern nihilism.

Evola began his spiritual adventure by approaching the most radical mystical movements of modern culture, namely Dadaism and Futurism.² In the light of the experience of the metaphysical alpinism³ that 'the last step depends on the first' (Domal), we can more easily understand the reasons for Evola's dedication to the nihilistic historical 'avant-garde': the fundamental driving force is an unshakeable genetic urge to affirm the will and power of a self that could not be recognised in the ideas, figures and models of the culture of the 'third estate'. The logical and natural outcome of such the contradictions between the self and the environment was the choice of nihilism as a mere means of clearing the way to the horizons of freedom of the post-realisation of the imprisoned possibilities of the metaphysical substance of human 'mixture' (Plato). For an understanding of such a choice, Evola's 'note for friends' from 1921. After the exhausted possibilities of culture – from Wagner, Rimbaud and Debussy, to Nietzsche, Berkeley and Kant – Evola describes the state of the unsatisfied spirit in the following words: "Tud und Verklärung. We are all dead, carbonised, decayed: in the insatiable thirst of a Faust have we exhausted all experiences, wrung out every passion to the last drop... In the trials of this

In bloodstained and tormented epochs we have suffered all deaths, we have lived the illusions of all lights. Now all that no longer exists... Now we know there was something else our drunkenness concealed, now we feel that sensibility, love and humanity are diseases: all that for others is life and reality – it has fallen away forever, like dirty, sweaty and torn clothes, from the body of light. We see people who are considered alive as wandering dead, monsters and merchants. This is not pessimism: it is a matter of having seen. In wretched knowledge we have found our reality, a self that is beyond of everyday life, illusions and sickness and everything else: and of alienation and the lack of all things that are called spiritual: thought, sentience, faith."⁴

In the same entry, a little further on, Evola confesses the meaning of this engagement with art: "I am insincere: I care about my poems as much as I do about nail varnish; I create paintings out of vanity, I write because I have nothing else to do and for publicity, I am a restorer of the spirit and I place my cause in a lifeless form, I place my cause in nothing: Ich Habe mein Sache auf nichts gestellt."

If we study Evola's poems, paintings and confessions, we can discern a fundamental characteristic of his spirit that set him high above the 'avant-garde' crowd: he possessed nihilism as a means of reintegrating the self into a meta-nihilistic, transcendental 'body of light', while the others were possessed by nihilism as artificial or authentic mediums. Evola's experimentation with nihilism was incomparably more extensive, credible and dangerous, encompassing great of annihilation, from experiments with opiates and narcotics, to the threshold of suicide, where he may have been led by the examples of Weininger and Meckelstätter, whom he followed. Only thanks to by virtue of an extraordinary vigilance of the mind, intrepidity of the soul, and strength of the body, Evola managed to pass through the worst experiences of nihilism unscathed, to resist the whirlpools that led to madness or the experience of the magnetism of the idea of suicide, Evola pointed out the the salvific role of the textual apparatus of a single Buddha's discourse, addressed to the 'noble son', on the Awakening, concerning a series of illusory identifications of the self from which one must be freed: from one's own body and feelings, through the elements of nature and gods, to 'everything', to the ultimate test, and thus to the idea of self-annihilation: "He who takes the cessation as cessation, and having taken the cessation as cessation thinks cessation, thinks about cessation, thinks on cessation, thinks, 'My cessation' and rejoices in cessation – he, I say, does not does not know the abrogation."⁵

This speech provoked a crucial enlightenment in Evola's spirit: 'I felt that the urge to exit and self-destruction was in fact a limitation, a 'not-knowing' opposed to true freedom. At that moment, a transformation took place within me and a determination dawned capable of withstanding any crisis."⁶

From Philosophy to Knowledge

Thanks to the openness of the mind (nous) to the light of the intelligible world and the constancy of spiritual virility, Evola quickly perceived the conjuring and vampiric nature of ideas and notions acquired on the paths of nihilism. In the quest for a true bastion of transcendence and affirmation of an authentic selfhood and the corresponding freedom, Evola shifted from art to the path of philosophy, for its formal discipline of thought and reasoning provides a better defence against self-deception and the phantasms of the sensible world. The stated aims of the quest, character dispositions and the 'spirit of the age' directed Evola's spiritual adventure towards an idealism derived from post-Kantian criticism of knowledge. Evola's works bear witness to the most far-reaching breakthrough that

to the utmost limits developed the possibilities contained in the pre-rational premises of idealism: 'In the negation of every 'other', as a result of the logical investigation of the possibility of knowledge and, and, simultaneously, as a necessary condition for a system of absolute certainty – is the appearance, reflected in the world of ideas, of a profound impulse of being towards value and rule which has awakened man. Thus, in more than one aspect, Nietzsche, Weininger and Mikelstaeter give their meaning to Descartes, Berkeley, Kant and Fichte.'⁷

However, in considering the ultimate reaches of the idealistic enterprises, Evola discovered that they all characterised by the betrayal of the fundamental, pre-rational impulse and a regression into a world of self-delusion, from of false freedoms to the surrogate 'I', mere hypostases of the logical subject, called 'thought in general' (Kant), 'the absolute I' (Fichte), 'the Idea' (Hegel), 'Knowledge' (Weber) or 'the pure Act' (Gentile).

Thus, Evola's philosophical Sturm und Drang has burnt away all speculative constructions

idealistic thought with the fire of immanent critique but also with the ardour of intuition of a metaphysical purpose.

"Man does not begin or end with man, although the moderns – apart from the chimeras of faith and intellectual constructs, which are part of what is purely human – are reduced to

the inability to know anything else. We have restored to the human condition the meaning of an episode, a possibility. Two great

epochs – which we call the epoch of 'spontaneity' and the epoch of 'domination' – in

in our phenomenology they extend as the matter of possible experiences and as possible modes of being on this side and on

the other side of man. The idealist's opinion that the process of the spirit, having reached philosophy, art, religion or the

ethics of the absolute Other (of 'objective spirit'), reaches its climax and there stops – in our view, this betrays the limitation

or lack of metaphysical meaning which is most prevalent among moderns. Moreover, the 'modern world', far from

representing a privileged state, is nothing other than a phenomenon, one among many cultures; and the very possibility of

an end in such surprising, so infantile illusions – attests, paradoxically, to the absolute freedom of the spirit."⁸

Thus, by recognising and rejecting the idealistic formulas of the self, which limit and degrade human possibilities, Evola

constructed a model of the 'Absolute Individual' which manifests itself before and above every 'perception', 'positioning', or

'creation' through absolute freedom, will and

governance, across the entire horizon of universal magnitudes, that is, of Everything. Herein are contained the absolute and its

opposite, the I and the non-I, according to the formula *coincidentia oppositorum*. Evola's positive critique

idealism and the model of the 'Absolute Individual' in fact challenge the entire history

philosophies of existence, rehabilitating the ancient sense of philosophy, which primarily

consisted in the overcoming of the world of existence and the cognition of the intelligible world of eternal certainties.

Clearly, the cognition of the 'Absolute Individual' implies the transcendence of philosophy, as

a discipline of 'love of knowledge', and the acquisition of knowledge of a meta-philosophical status. Subsequently, such

knowledge also requires confirmation through the realisations of absolute freedom, will, and dominion.

Evola has revealed the concrete manifestations of his ideal model in the principles and formulas, institutions and forms of the metaphysical Tradition of Indo-European cultures.

The Return to Paganism

This stated 'discovery' poses a fundamental question for us: how and why did Evola recognise

The 'Absolute Individual' in the world of Tradition, how is it possible to reconcile a model devoid of all laws and freed from all

obligations, ties and limitations – with a Tradition characterised by the strictest and

the strictest discipline of human material, in accordance with the highest aims of the movement

metaphysical transformation and re-creation of man? The paradox thus posed can be illustrated and

metaphorically explained by the image of the eye of the hurricane, in which perfect peace reigns. The apparent paradox vanishes in the light of knowledge of 'divine' origin and corresponding nature sovereign Indo-European Tradition, which unites transcendence and immanence and connects (like the Roman pontifex) Heaven and Earth, the intelligible and sensible world.

In those supreme figures of the tripartite structure of the communities and cultures of the Indo-European Tradition, absolute freedom and absolute authority are not opposing properties but two different aspects of the self. Originally, *authoritas* denotes divine creative power.⁹ The very sovereign role of creating laws, prescribing disciplines, and determining the paths of metaphysical realisation for the individual and the community – presupposes the possession of knowledge and power by which such assistance is not necessary. Reflections of such a role are encountered in the hierarchies of certain monastic orders and esoteric societies of East and West, where by passing the most demanding and rigorous tests of discipline, one acquires a status freed from all norms, as they are superfluous there, like crutches to a healthy man.

Alongside his philosophical endeavours, Evola sought the knowledge of the metaphysical doctrines of ancient Eastern and Western cultures, as if consciously or unconsciously preparing the conditions for the qualitative transformation of the 'Absolute Individual', for its 'descent from the solitary, abstract and dilute heights into the concreteness of history, with the corresponding transition which also relates to the concept of power'.¹⁰ Unfortunately, Evola's experience also attests that there is no direct passage from the modern world to the world of Tradition, from the darkness of chaos to the light of Order, as the graphic representation of the yin-yang principle otherwise promises. For a person from the modern world to reach the world Traditions – must break through on his own through the interstice or interregnum, filled with seductive illusions and fatal temptations, surrogates and simulacra of metaphysical knowledge.

In the contemporary age, that interstice is a planetary fairground of pseudo-spiritualism and pseudoreligiousness, from Masonic lodges and Theosophical circles to the stalls of self-proclaimed gurus, who sell fog and whistles of forged of Eastern traditions. This entire melancholic spectacle, intended to dazzle the simplicity of modern materialistic animals, can be encompassed and explained by Spengler's definition of 'secondary religiosity' as a typical symptom of the decadence of civilisational cycles. Yet, never in the history of civilisations has 'secondary religiosity' been so widespread and fatal as it is today, for never has man lived in a completely desacralised world such as the modern one.

By the force of modern destiny, Evola had to forge the path to Tradition entirely on his own, which explains many of his stumbles and hesitations, most fully evidenced by the polemical work **Imperialismo pagano** (Pagan Imperialism), from 1928. It is a pathetic attempt to criticise Christianity from the standpoint of the supposed actuality of the 'Mediterranean tradition'. The value of the basic direction of Evola's criticism, in line with the tradition of paganitas, from Kelso, Plotinus¹¹ and Julian the Emperor, to Nietzsche, is indisputable, but everything else is sheer nonsense, starting from the supposed limitations of the 'Mediterranean tradition'. Apart from the great gaps and distortions, Evola's evocations of elements of paganitas attest that he acquired his knowledge mainly from 'second-hand' sources. In the question is the Masonic 'hand', which is betrayed by numerous symptoms, from the syncretistic nature of the fabrication called the 'Mediterranean tradition', through the characteristic 'lunar' and 'hermaphroditic' spirit of the forgery of the doctrines and symbols of ancient cultures, to the current-political instrumentalisations of anti-Christian criticism, with demands that the Jesuit order be expelled and 'to finish absolutely with Christianity'.¹²

The shortcomings of that treatise are also highlighted by the fact that Evola, for the rest of his life, relentlessly refused all initiatives for new editions.¹³ Nevertheless, breaking through to the world of Tradition through the in-between space filled with obsessions and temptations, Evola gained valuable insights and experiences which he subsequently

set out in a series of works, beginning with *Maschera e volto dello spiritualismo contemporaneo* (The Mask and Face of Contemporary Spiritualism).¹⁴ This is the most penetrating critique of the modern 'other "religiosity" as a false and perfidiously programmed alternative to the ruling materialism, in the service of forces subversive to traditional virtues and values: from spiritualism, "psychic research" and Freud's psychoanalysis, through theosophy and anthroposophy, to quasi-mysticism (of the Krishnamurti type) and Satanism. Meetings with eminent representatives of 'operational' Freemasonry and susceptibility to corresponding inducements and manipulations – allowed Evola to gain profound insights into the doctrine and degenerations of that secret organisation, in fact one of the first victims of the subversion that has perverted its nature and finalities, turning it into a means for achieving political and lucrative ends.¹⁵

We can conclude that from Evola's Pagan Imperialism, he retained and preserved only the fundamental, masterly line of research, directed towards the cultures of paganism, later recognised as specific parts of the unique Indo-European Tradition. On this path towards the world of Tradition, Evola received crucial assistance through the experience of leading the 'Ur Group', which brought together freethinking spirits directed towards the same goal. It is a case of the transformation of quantity into quality: the accumulation and critical comparison of the content of individual insights and the corresponding aspects of ancient Eastern and Western cultures enabled the expansion of individual research perspectives, to an insight into the limited belonging of parts to the unique Indo-European Tradition. The effectiveness of the 'Ur Group' was driven and inspired by the idea of the metaphysical transformation of man, so the focus of its work lay in the domain of practical action, under the sign of the *Opus transformationis*.

The group's work was manifested externally through the publication of monthly anthologies of original texts metaphysical doctrines of East and West, studies, commentaries, recommendations and confessions from magical practice.¹⁶ Surveys of the various aspects of the Tradition encompassed vast horizons, from alchemical treatises, through Mithraic rituals and the sermons of Plotinus to those of the Buddha. speech and the *Milarepa* hymns.

The Path of Action

Evola's intuition of the existence of a unique Tradition which precedes and transcends all subsequent ones drawings – she found confirmation and the greatest encouragement in the works of René Guénon, with whom she later established the author established a very close and lasting intellectual relationship. However, Evola far surpassed René Guénon because he also illuminated the other, no less significant half of the "Primordial Traditions".¹⁷ In accordance with their nature and corresponding limitations, Guénon illuminated only the paths of 'contemplation', whereas Evola's chivalrous spirit of knowledge also encompassed the paths of 'action', providing an integral vision of the Indo-European Tradition, imbued with the forces and energies of 'spiritual virility' – Guénon's reconstruction of the 'Primordial Tradition' seems not only incomplete, but also hopelessly lifeless, imbued with a spirit of languor and melancholy that passively awaits the end of the cycle of modern culture and civilisation, and the renewal of the 'golden age'.

The exhibited properties of Evola's knightly spirit conditioned and determined a cognitive perspective almost entirely different from the modern, conventional and 'academic' one, although he rehabilitation of the Indo-European Tradition was carried out by means of the finest sieve of scientific methodologies. The differences between Evola's and the 'academic' approach become apparent in the very perception of the subject of research. For the modern 'academic' consciousness, the subjects of research are like some dead things or corpses, long buried in the depths of an irrevocable past. Therefore, the 'academic' consciousness is often unable to perceive what is essential, namely the vitality of the content

tradition. For Evola, the subjects of scientific research are the historical forms of manifestations of eternal formative and informative principles which he strives to perceive as a living, or at least virtual, reality, whose creative forces and energies ought to be awakened, actualised and to develop.

Differences are also apparent at a quantitative level of comparison. If we compare Evola's capital and most complete work, **Rivolta contro il mondo moderno** (Revolt against the Modern World),¹⁸ with the scope and reach of Indo-European research of that time – we shall perceive that Evola's vision far surpasses them. Evola then perceived the Indo-European unity not only in domains of language and ancient mythologies, but also in all other significant fields of cultural manifestation, throughout history. Many of his intuitions concerning Indo-European unity were later confirmed by the chair of Georges Dumézil, albeit with the aid of a far more refined erudition.

Evola's **Revolt against the Modern World** performed a Copernican turn, reducing historicist narrative into an organic structure, and thus had a significant influence on the work of Mircea Eliade,¹⁹ who provided a 'more acceptable', but impoverished, picture of the world of ancient religions, reducing its diversity to material categories of similarity, at the cost of losing or overlooking spiritual essences. Therefore, Eliade could not fully carry out the method of 'internal' interpretation of the object of knowledge, that is, immersion in the corresponding worldview. Evola's 'activism' took this method to its ultimate limits, which implies a complete reversal of modern epistemological perspective. Evola perfectly and concisely set out the meaning of this reversal in his study *Metaphysics of Sex*: "The traditional man sought to discover in divinity the secret and essence of sex. For him, before they existed physically, the sexual sexes existed as super-individual forces and as transcendent principles; before they would be appeared in 'nature', they existed in the sacred, cosmic and spiritual sphere... On such a basis, the aforementioned view of the historian of religion should be reversed: instead of human sex being the basis for the cognition of that which is real and positive in the sexually different, divine and mythological figures – it is precisely the content of such figures that provides the key to understanding the deepest and most universal aspects of sex in man and woman."²¹

The waking mind and the sieve of scientific methodology did not allow Evola's **forma mentis** to conform the objects of cognition to its desires, but they persisted in manifesting themselves in the selection of the goals of knowledge. In almost every domain of the Traditional world, Evola primarily sought a view of the manifestations of 'spiritual virility' on the paths of action. A good example of such a principle of selection is provided by *La dottrina del Risveglio* (The Doctrine of Awakening), which has gained the most recognition 'Pali Society', an academic institute for the research of Buddhism. Evola's insight into the original texts of Buddhism is polar opposites to the usual and prevailing ones, which reduce the Buddha's doctrine to a form of quietism.

Evola's doctrine illuminates the original and essential meaning of the teachings of Prince Siddhartha: a call to awaken and to undertake a metaphysical path of struggle, a call addressed to a knightly minority, which is in possessing the requisite qualifications of spirit and body, that is, 'spiritual virility'. Prince Siddhartha calls for a great uprising from Brahmanist degeneracy, for the breaking down of the walls self-imposed exile of the devirilised spirit in a world of illusions and fears, to a return to the master-road of the ethos of thought and action of the Vedic tradition. According to Evola, the spread of the doctrine of awakening beyond the framework of the knightly elite caused and encouraged processes of decadence and distortion of its original meaning to the point of being unrecognisable. On those historical slopes of decadence, Buddhism degenerated into the opposite of its primal nature, into quietism, moralism and banal pacifism, takes up, in the process, the ballast of monstrosities from the folklore of tropical fantasy. Only Zen—Buddhism, as the doctrine of the samurai, energetically corrects this parabola and rehabilitates, through new

forms, the original meaning of the fighting doctrine of Prince Siddhartha: "Zen does not represent ,a Far Eastern anomaly of Buddhism', as some think, but rather a restoration of the needs that gave life to primitive Buddhism, as opposed to the speculation and pre-Buddhist Brahmanical ritual. At a certain point, with altered terms, the phenomenon of disintegration also appeared in Buddhism, scholastic formalisation and revitalisation of traditionalist ritual, which manifested in post-Vedic India. Zen is an energetic reaction against all of this, and such a reaction was also inherent in original Buddhism. Zen does not want to know about speculation, canonical discussions, rituals and religious babblings. It defies iconoclasm. It does not discuss, like Nagarjuna, transcendental truths, but seeks to create, through direct action, the conditions for their realisation."²²

Evola's principle of selection perhaps most strikingly manifests itself in his approach to the tantric tradition, which certainly stems from pre-Aryan cultural strata, whose contents it revives in the perspective of a revanchist, anti-Aryan movement. It is understandable that such a movement mobilises the passions of the native majority, but Evola perceives that it is also approached by the effective pessimism of the Aryan minority, and he illuminates the deep reasons for such a choice, apparently paradoxically, valorising the 'activist' aspects of the teaching on the use of sexual relations for the metaphysical realisation of man.²³ The essential reason for this choice by Evola is recognised in metahistorical conditions, that is, in the conditioning of the last age, the kali yuga, where all other paths to metaphysical realisation are unavailable, by virtue of the general regression, and to man only the 'lowest', sexual means of self-transformation and salvation from the samsaric 'circle of necessity' remains.

With the same predestination of Evola's epistemological optics, and in another great non-Indo-European tradition, called 'alchemy', valorises primarily the 'royal', spiritually-virile aspect.²⁴ Evola's affinities found their best and fullest hospitality, without any residue of resistance, in the cycle of European motifs, legends, and epic and romancesque traditions concerning the quest for the Grail, a symbol of the heroic-metaphysical realisation of the knightly man.²⁵ With a blend of unsurpassed

with a blend of unsurpassed erudition and incomparable intuition, Evola has fully revealed to us the 'mystery' of the Grail, liberating the 'body of light', that capital symbol of the European tradition, from all subsequent accretions of Catholic instrumentalisation and manipulation.

From Evola's ahistorical point of view, the Grail cycle is the last great mobilisation and manifestation of the essential properties of the Indo-European Tradition, which inspired a series of movements for the up-raising of the European man, from the Cathar castles, through the Templar Order, the poetry the 'Fedeli d'Amore' community, to the Ghibelline militia and its ideal of rehabilitating the universal Empire.

A rebellion against the modern world

Even the metapolitical purpose of the Quest for the Grail – the restoration and continuation of the empire, whose legitimate ruler has been paralysed or enfeebled – attests to an awareness of the decadence of power and the corresponding tradition. As if presciently perceiving the historical precipices of Europe's decline and the fall of the principle of authority to the level of the third and fourth centuries – this consciousness invoked the remaining forces and energies into a rallying and regenerative action against the tide of history: "This awakening of the heroic tradition, bound to the idea of a universal empire, had to, inevitably, provoke hostile forces and lead to a conflict with Catholicism. The true reason why the Church was

the persistent opponent of the Empire was the instinctive feeling for the authentic nature of the forces that were gaining ground behind the external forms of chivalric spirit and the Guelphic idea. Whereas on the other hand, among the defenders of the Empire, due to compromises, contradictions and indecision, which not even Dante could not free himself from, the corresponding consciousness was only partially present among the defenders of the Empire – the instinct of the Church, in that respect, was infallible. Hence also arises the drama of medieval Ghibellinism, of the great chivalry, and especially of the Templar Order."²⁶

For the gifted reader, the lines quoted are sufficient to discern the ultimate meaning of the exploration of Grail, Ghibelline, and Templar motifs, which Evola reveals at the end of his study:

"To understand and live such motives means to enter the field of ahistorical reality, and thus gradually attain the conviction that the invisible and unconquerable Centre, the sovereign who is to be raised, and that the avenging and regenerating hero himself, are not the fancies of the dead and more or less romantic past, but the truth of those who today are the only ones who can legitimately be called alive."²⁷

However, that truth 'of those who can legitimately be called the living today' cannot be more deeply and fully grasped without an understanding of Evola's comprehensive worldview, which outlines in his seminal work **Revolt against the Modern World**. This is a unique example of a positive critique of modern culture and civilisation, a case of 'revolt' based on the extra-modern or supra-modern principles of virtue and value contained within the world of Tradition. To explain the principles and reasons for the 'rebellion', Evola also created a unique morphology of history, the last great undertaking of its kind in Europe before the world of becoming and unbecoming, after the enterprises of Hegel, Marx, Nietzsche, Danilevsky, de Maistre, Spengler and Toynbee. Evola's morphology unites the 'linear' and 'cyclical' structure of history, but the former has an opposite, regressive direction and meaning, in accordance with the traditional doctrine of the 'four ages', while the latter connects a series of cultural and of the organs of civilisation, revealing to us the unique march of the Indo-Europeans from prehistory to history.

The work consists of two thematic parts: the first is dedicated to the 'world of Tradition' and the second describes "the genesis and face of the modern world". In the first part, Evola reveals the basic structure of Tradition and its essential hubs, beginning with the nature of the sovereign function and the metageographical symbolism of the North Pole, the homeland of the Indo-Europeans and the origins of their migrations and conquests. The following chapters follow: 'Law, State, Empire', 'The Mystery of Ritual', 'On the Primordial Character of the Patrician', 'On Spiritual Virility', 'The Two Paths Beyond deaths', "The Life and Death of Civilisations", "Initiation and Consecration", "On the Hierarchical Relations between Sovereignty and the Priesthood", "Universalism and Centralism", "The Soul of Chivalry", "The Doctrine of the Four Castes", "The Partition of the Traditional Spirit. Asceticism", "The Great and the Small Holy War", "Games and Victories", "Space – Time – Land", "Man and Woman" and "The Weakening superior species".

In each chapter, the fabric of the exposition contains a treasury of samples of manifestations of the formative and informative principle of a given hub of the structures of the Traditional world, taken from the broadest heritage, from ancient cosmogonies and mythologies, through metaphysical doctrines and religious holy books, to legendary or historical examples of Indo-European ethos and action. Thus, the intuition by which Evola perceives and rehabilitates the world of Tradition also rests on a unique erudition of unparalleled proportions. This is an erudition that encompasses all magnitudes of the Indo-European march, from the Vedic to the Eddic tradition, from prehistory to our own contemporary era, the final period of the kali yuga.²⁸

With the yoke of erudition and intuition, Evola's essay sovereignly transcends all boundaries of cultures and civilisations, revealing the structures of the unique Tradition, through which the eternal formative and informative principles. In that world of Tradition, doctrines and religions, social orders and hierarchies, laws and institutions, forms and words, sciences and arts – originate from a single metaphysical root, and their specificities and diversities, proximities or distances from the ideal Centre reflect the diversities of the conditions of manifestation and corresponding conditioning. Evola's view also encompasses the ranges of these conditioning factors, from the character of the cycle and the age, to the quality of human material. In all times and places of the world Traditions, the struggle for the sacralisation of space, suppress or 'devour' the forces of time. It is a struggle of human nobility on the side of the gods, that is, of cosmic forces and energies, for the re-actualisation of Order and the life-giving hierarchy in this arena of the universe – against Chaos and entropy, *aequitas* and *aequalitas*.

In the second part of *The Revolt Against the Modern World*, the description of the 'genesis and face of the modern world' is preceded by the history of Tradition, in the light of the general traditional doctrine of the 'four (regressive) ages', to which the first chapter is dedicated. The following chapters are "The Golden Age", "The 'Pole' and Hyperborean Seat", "The North Atlantic Cycle", "North and South", "The Civilisation of the Mother", "Cycles of Decadence. The Heroic Cycle", "Tradition and Antitradition", "The Western Heroic-Uranian Cycle", "The Syncope of the Western Tradition", "The Transfer of the Empire. Ghibelline Medievalism", "Twilight of the Medieval Ecumene. Nations", "Irrealism and Individualism", "Regression of Castes", "Nationalism and Collectivism" and "The Cycle Closes".

According to Evola, 'the cycle closes' under the sign of the domination of American and Soviet pseudo-cultures and 'civilisations', which are just 'two faces of the same thing', namely nihilism. 'But, behind one 'civilisation' as well as the other, behind one force as well as the other, he who sees recognises equals symptoms of the appearance of the 'Beast without a Name'. Despite this, there are those who delude themselves that American democracy is a cure for Soviet communism, the alternative of the so-called 'free world'. Dangers are usually recognised when they take the form of a brutal, physical, external, attack; they are not recognised when they come from within. Europe has long suffered the influence of America, that is, the perversion of the values and ideals inherent to the North American world. It is a kind of fatal counter-blow. As someone has already rightly observed, America is nothing other than the ultimate 'The West', the latter development, to the absurd, of the basic tendencies of modern Western civilisation. True resistance is not possible where people adhere to the principles of such a civilisation and above all technical and productive illusions. Thus, with the development of that accelerating influence, it may happen that as the pincer, from East and West, closes on Europe – which, deprived of every true idea, after the Second World War lost even its political status as an autonomous and a hegemonic world power – it will not even feel the sense of capitulation. The final collapse may not have a trace of tragedy."

Riding the tiger

In the face of such a future prospect, what do 'those who today are the only ones who can legitimately be called upon to do so' do? to call them alive"? Long before the movements of deculturated, discontented youth turned towards the East with illusory hopes of finding there salvific knowledge and enlightenment appeared, Evola had convincingly exposed such delusions.²⁹ He observed, first and foremost, that the modern East does not possess valid defences against Western nihilism, because otherwise it would first help itself and resist. Last but not least, it is precisely the light of the Eastern doctrine of the Kali Yuga

Evo's work presents both perspectives of resistance to nihilism, but he recognises the focus of the struggle in the idea of a new elite: 'It is of essential importance that an elite be formed which, in concentrated intensity, will define the idea, with intellectual rigour and absolute

inflexibility, the idea for which the association exists, and which will affirm that idea above all in the form of a new man, a man of resistance, a man standing upright amidst the ruins. If it is to be that this period of crisis and illusory order is overcome – the future belongs only to such a man. But if the fate – which the modern world has created for itself and which is now destroying it – cannot be restrained, then with such premises the internal positions will be maintained: in any case, whatever can be done will be done. We belong to that homeland which no enemy will ever be able to conquer, nor to destroy."³⁶

To that homeland, "one belongs by a birthright that is different from the physical, by a right a dignity that is different from all others in the world. It unites in an unbreakable chain people who may seem scattered across the world, in space, time and nations."³⁷

In the dust of the political arena

The aforementioned differences between the natures of Genon and Evola were also evident in their attitude towards the profane, politicised, world. Genon's exclusive devotion to the paths of contemplation kept him at a safe distance from the arena of political struggle. Evola's path of action, certainly, could not

could it bypass the dust of that arena, nor avoid the corresponding temptations. Like many great figures of the 20th century – from Heidegger, Gentile, Jünger and Schmitt, to Hamsun, Pound, Eliot, Benn, Malaparte, Céline, Brasillach or Drieu la Rochelle – and Evola also saw in the 'fascist' movement some possibilities for positive responses to the challenges of the crisis of the modern world. At this point in the exposition, a particular aspect of Evola's work opens up which transcends the scope of our task, so for now we shall provide only the basic guidelines for possible inquiries.

First of all, we answer political questions with the complete rejection of the usual epistemological perspective which observes participation in 'fascisms' through a retrospective lens, from the point of view of 1945, that is, post factum. Such a perverse perspective burdens the 'companions' and supporters of 'fascisms' with the catastrophic outcomes of movements which they, at the time of their involvement, could neither have imagined, let alone desired. Such an approach serves only those who have a disinterested interest in criminalising the great figures of European culture and proscribing their works, and it in no way provides an answer to questions about the reasons for their 'fascist' choices.

In researching these choices, one must also bear in mind the distinction between the 'fascism of the regime' and 'movement fascism', as the authoritative historian Renzo de Felice advises. The usual research perspective all too often and wrongly assumes that 'fascisms', like

'communism', possess a unique referential-ideological structure. Unlike 'communisms', which uniquely adopt the doctrine embodied in Marx's Capital and Manifesto (differing in their interpretations) – "fascisms", individually or collectively, do not possess such a common and binding doctrine. Each "fascism" is in fact

an amorphous and dynamic collection of various, and even completely opposing, aspirations and ideas, programmes and tendencies and traditions, from the far left ('Bolshevik Nazism'), to the far right. In the gallery of great European cultural figures of the 20th century who supported 'fascism', this left-wing tendency is best represented by Drieu la Rochelle, a follower of Doriot, the former leader of the French

communists. The ideas of Julius Evola correspond, grosso modo, to the position of the 'conservative

revolution", around which supporters of the restoration of the legitimist monarchy and the plotters of the assassination of Hitler rallied.

To summarise Evola's attitude towards fascism in its most concise form, we can conclude that it was ambiguous and two-sided. This attitude was positive towards some virtualities of 'movement fascism', and largely negative towards the actualisations of 'regime fascism'. The first type of relationship is manifested in Pagan Imperialism, that is, six years after the establishment of the fascist regime: "Whether for good or for evil, Fascism has received its body. But that body still has no soul. And that soul – the superior act which can bring it to life as a principle against all Europe – that soul, we say, can only be realised by the radical, profound justify, integrate, truly set on its feet as a principle against all of Europe – that soul, we say, can only realise it with a radical, profound, absolute reversal, with a new leap forward, precisely in the direction opposite to the bourgeoisieification that is already beginning to permeate it..."

Evola saw in fascism the possibility of realising an ideal of the state which, under different forms and terms, had been professed by many eminent representatives of the aristocratic-a sacred worldview, from Plato, via Frederick II and Dante, to counter-revolutionaries such as De Maistre or Donoso Cortés. Unwaveringly faithful to that tradition in the domain of politics or metapolitics, Evola, from the relevant standpoint, saw in 'regime fascism'

the totalitarianism of the demos, brought about by a revolution 'from the bottom up', rather than 'from the top down'. All his political writings from that period aim to 'rectify' fascism, criticising its reality and proposing alternatives. Of course, such attempts were quite in vain, leaving no other trace in reality except for denouncements of 'anti-fascism' and corresponding suspicions of the 'nomenklatura', with occasional tacit proscriptions. It is superfluous to add that for professional 'anti-fascists', Evola was and remained a 'notorious fascist'.

It was only the reorientation of fascism towards racist politics that opened up the only possibility for Evola's direct influence, given his qualifications in this field, which far surpassed even the greatest extent of awareness of the regime's ideologues. He supplemented his qualifications by studying racist doctrines on behalf of the publishing house 'Hoepli', which commissioned a study from him. Evola's study *Il mito del sangue*³⁷ (The Myth of Blood) is a synthetic account of all modern doctrines of race, from those of Fichte, de Gobineau and Chamberlain, to those of Klaus, Rosenberg's and Guenther's. This was followed by the book Sintesi di dottrina della razza³⁸ (Synthesis of the Doctrine of Race), in which Evola criticises the materialistic basis of modern racisms and proposes his own theory, in the sign of the primacy of the spiritual aspect and of the corresponding, universal type of man who transcends all existing racial-anthropological categories and boundaries.

Evola's theory attracted the great attention and favour of Mussolini, probably out of a sense of rivalry towards Hitler, i.e., National Socialism and its corresponding racism. But the proverbially pliable Mussolini quickly withdrew his imprimatur from Evola's work, under pressure from clerical forces and domestic 'racists', whose grotesque fantasies about some kind of

mocked the 'Italian race', threatening their authority and regime position. Thus, the only possibility of Evola's direct influence on the official policy of the 'regime's fascism' was quickly and easily thwarted.

And with regard to the so-called 'Jewish question', Evola's view also deviated significantly from the line of orthodox materialistic racism, developing suggestions contained in Weininger's critique.³⁹ According to Evola, modern, secularised Jewry, alienated from its own tradition by the force of external conditioning, was the first victim and became the medium of subversion.⁴⁰ In a study on the position of the Jews under fascism, Renzo de Felice ranks Evola among those rare spirits 'who

are, having embarked upon a path, able to traverse it with dignity and even seriousness, in contrast to the multitude that chose the path of lies, insult, and the complete rejection of every cultural and moral value".⁴¹

Evo's experiences of his relations with the 'fascisms' he gathered and set out in the form of a very original interpretation of the phenomenon, under the indicative title *Fascism Seen from the Right*.⁴²

Postscript

In essence, with the exception of the Tradition society, which entails only duties and responsibilities, Evola was always and everywhere a lone and upright man 'among the ruins'. He was so lonely and upright amidst the ruins of bombed-out Vienna on a spring day in 1945. Others were taking shelter in underground bunkers, but he remained alone, defying fate, under the bombs, at his desk, at his typewriter, calmly composing the letters of a study on Freemasonry. A piece of shrapnel struck him in the spine, leaving him paralysed for life. But fate did not did not alter him in the slightest, nor did he flinch from his lost place of solitude.

His friend and great master of oriental studies,

Pio Filippini Ronconi: "Solitude can be wonderful or wretched; it all depends on the spirit with which it is lived. I like to picture Evola's solitude with the image of his Viennese residence, during the war: when, during the most dreadful air raids, the silence between explosions was woven with the tick-tock of his typewriter, over which he, indifferent to the surrounding devastation, continued to work calmly. This kind of solitude, a refusal to go to the shelter where 'everyone' was, reveals a spissitudo spiritualis that transcends even the doctrine through which he expressed himself to those who, in fact, only wanted to hear silence."⁴³

This is the kind of solitude that one consciously chooses and lives by, which is a testament to one's strength and not one's shortcomings. We yearn for such solitude when we set out on mountain peaks. According to Evola's will, the ashes of his body were scattered on the glacier of the Monte Rosa peak, summer 1974. In the fire of the body the spirit is freed and departs – one knows where. <

(This essay was originally published as an afterword to the Serbian edition of Julius Evola's *Metaphysics of Sex I*, translated from the Italian by Dubravka Rajh, 'Gradac', Čačak, 1990)

NOTES

¹ Julius Evola: *Il Mistero del Graal*, Rome, 1972 (1937).

² This period of Evola's work is represented by: *Arte astrata* (with a theoretical exposition, 10 poems and 4 compositions), Zurich-Rome, 1920; *Le parole obscure du paysage interieur* (poem for 4 voices), Zurich, 1920.

³ Julius Evola: *Meditazioni sulle vette*, Genoa, 1978.

4 Julius Evola: Note per gli amici, in 'Bleu' no. 3, Mantua, 1921.

5 Majihimanikayo, I, 1.

6 Julius Evola: Il Cammino del Cinabro, Milan, 1972 (1963).

7 Julius Evola: Teoria dell'Individuo assoluto, Turin, 1927.

8 Julius Evola: op. cit.

9 According to Emile Benveniste, "in the most ancient uses, *augeo* does not denote the act of increasing what already exists but rather an act of production, from oneself; a creative act that brings something forth from fertile ground and which is the privilege of gods or great natural forces and not of men. Mysterious and powerful values rest in that *authoritas*, a gift intended for a minority to bring something forth and – literally – to bring into existence" (Le Vocabulaire des institutions indo-européennes, II, Paris, 1969). Furthermore, in Sanskrit *ojah* and in Avestan *aojah* denote primarily a divine power.

10 Julius Evola: Il Cammino del Cinabro.

11 Plotinus's critique of Christianity is contained, implicitly, in his refutation of Gnostic beliefs.

12 Julius Evola: Imperialismo pagano – il fascismo dinanzi al pericolo euro-cristiano, Todi-Rome, 1928 (VI). A number of elements of that edition, from the Masonic ownership of the publishing house 'Atanor' (which in the 1970s came under the control of the notorious 'P2' lodge) to the symptomatic subtitle ('Fascism before the Euro-Christian Danger'), clearly attest to a certain interesting attempt by Freemasonry to encourage an anti-Christian tendency within the 'Fascist movement' through Evola's work.

13 The author of these lines has only one reprint, which bears no indication of a new publisher.

14 Julius Evola: Scritti sulla massoneria, Rome, 1984.

15 Julius Evola: Scritti sulla massoneria, Rome, 1984.

16 With Evola's imprimatur, the publishing house 'Bocca' published in 1955 the monograph collection 'Gruppo Ur' under the title *Introductione alla Magia*. (Second edition by 'Mediterranee', Rome 1971)

17 On Guénon's doctrine of the 'Primordial Tradition', see: Dragoš Kalajić: Introduction to the Work of René Guénon, in René Guénon: The Dark Age, 'Gradina', Čačak, 1987.

18 Julius Evola: Rivotla contro il mondo moderno, Rome, 1969 (1934).

19 Mircea Eliade reviews Evola's **Rivoluzione contro il mondo moderno** in the newspaper **Vremea**, no. 382, of 31 March 1935. On the meeting between Eliade and Evola in Bucharest in 1937, see: Mircea Eliade: *Fragments d'un journal II*, Paris, 1981. The character of Julius Evola is recognisable in the personalities of some of Mircea Eliade's novels, such as 'Dr J. E.' (*segreto del dottor Honiberger*, Milan, 1986). For the relationship between Evola and Eliade, see: Claudio Mutti: *Mircea Eliade e la Guardia di ferro*, Parma, 1989.

20 Mircea Eliade: *Traite d'Histoire des Religions*, Paris, 1947.

21 Julius Evola: *Metaphysics of Sex*, Rome, 1969 (1958).

22 Julius Evola: *La Dottrina del Risveglio*, Milan, 1973 (1943).

23 Julius Evola: *Lo Yoga della potenza*, Rome, 1972 (1947, under the title *L'Uomo come Potenza*).

- 24 Julius Evola: *The Hermetic Tradition*, Rome, 1971 (1931).
- 25 Julius Evola: *The Mystery of the Grail*.
- 26 Julius Evola: op. cit.
- 27 Julius Evola: op. cit.
- 28 See the appendix in **Revolt against the Modern World** entitled 'On the Dark Age'.
- 29 Julius Evola: *Introduzione*, in Rene Guenon: *La crisi del mondo moderno*, Rome, 1953.
- 30 "And if the world, crushed, should fall – (he) will stand upright among the ruins." (Horace)
- 31 Julius Evola: *Cavalcare la tigre*, Milan, 1973 (1961).
- 32 Martin Heidegger: On "The Line", in **Friendly Encounters: A Festschrift for Ernst Jünger on the Occasion of His 60th Birthday**, Frankfurt 1955. Response to: Ernst Jünger: *On the Line*, in **An Shares: A Festschrift for Martin Heidegger on the Occasion of His 60th Birthday**, Frankfurt, 1950.
- 33 Evola's critique of Heidegger's philosophy in *Cavalcare la tigre*, XV.
- 34 Martin Heidegger: *Introduction to Metaphysics*, Paris, 1967.
- 35 Ernst Jünger: op. cit.
- 36 Julius Evola: *Orientamenti*, Rome, 1971 (1950).
- 37 Julius Evola: *Il mito del sangue*, Milan, 1937.
- 38 Julius Evola: *Synthesis of the Doctrine of the Race*, Milan, 1941.
- 39 Otto Weininger: *Sex and Character* (chapter "Judaism"), Belgrade, 1986.
- 40 Julius Evola: *Three Aspects of the Jewish Problem*, Rome, 1973.
- 41 Renzo de Felice: *History of the Italian Jews under Fascism*, Turin, 1961.
- 42 Julius Evola: *Il fascismo visto dalla destra*, Rome, 1970 (1964).
- 43 Pio Filippini-Ronconi: *Julius Evola: un destino*, in *Testimonianze su Evola*, Rome, 1973.

IS THE EUROPEAN UNION REALLY EUROPEAN?

Nationalists of all European countries...

Are the works on the construction site of the European Union leading to the creation of a sovereign state for all Europeans, or to its degradation to the rank of one of the provinces of the American 'new world order'? The final answer to this question essentially depends on the ability of national forces to unite

By: Dragoš Kalajić

Does the state of the European Union's construction permit the conclusion that it deserves its adjective? To put it more succinctly: is the European Union truly European? To fully answer the question posed must be illuminated by a positive determination of the political content of the concept of the European, so that such an evidentness could then be used as a principle and a criterion for the cognition of that evaluation. The task at hand exceeds the scope of the space available here, but to approximate answers can be reached by indirect shortcuts, such as when we confront the fact of the absence of any general consensus on the nature, purpose and objectives of the European Union. The most concise description of this disagreement was provided by Gunter Maschke, a former prominent ideologue of '68-style left-wing thinking, subsequently sobered up by a model study of the thought of Donoso Cortés and Carl Schmitt:

"Duo quum faciunt idem non est idem". If two people speak to each other about European unity, it will seem to them that they are of the same opinion. In fact, one will want European unity as a stage towards world unity, sealed by the uniforming socialisation of humanity, which produced by technique and economy, two factors that render all politics superfluous. The other interlocutor, by contrast, will want a Europe united in such a way as to halt all universalist tendencies towards the unification of the world and the destruction of all existing differences between nations and between cultures. Europe needs to unite, but to protect itself, it will have to forge a new political identity that will quickly enable it to distinguish friend from enemy, in a new way." (Maschke, 1995)

When patriotism is a 'crime against the state'.

Any reasonably careful review of the founding acts, treaties and agreements of the European Union must notice the striking and regular absence of even a mere mention of the content of the adjective that defines it, along with the equally chronic omission of any direct statements about its ultimate or supreme objectives

of unification. The Preamble to the Treaty on European Union highlights the 'need to establish a solid foundation for the building of the Europe of the future', but it offers neither the meaning of 'building' nor a single outline of the 'future Europe' towards which it aspires.

The official self-presentations of the European Union, as well as the statements of intent by its chief architects, from Jean Monnet to Jacques Delors, attest to a general and lasting aspiration to create a 'Single Market', as if it were not so much the ultimate as the very sole objective of this unification.

In contrast, as the history of European man broadly attests, the common factor in all the diverse and even contradictory expressions of its essence is precisely the primacy of the political over the economic, which in every traditional culture and in the corresponding political systems was understood as a means and not as the end of a community's life. Already in the original

laboratory of political ideas that determined the history of Europeans, namely in Greece, the Boeotians were subjected to general contempt precisely because they had succumbed to the influence of the Near East worldview, subordinating it to politico-economic selfishness. According to Plutarch's testimony, 'so that they might not be hindered in their trade, the Boeotians by decree declared that patriotism was a crime against the state'. (Demetrius, 101)

Admittedly, in the domain of the criteria that candidates for accession to the European Union must satisfy, alongside the distinctly economic, there are also some political conditions. The former are very clearly expressed and mathematically determined, while the others are rather vague – such as the concept of 'democracy' or 'human rights' – allowing too much freedom of interpretation and application. Yet, even with the broadest conception of the meaning of 'democracy', the structure of eurocratic decision-making cannot pass such a test.

It is an open secret that the European Commission rests on no democratic basis. In the observation of the famous anthropologist Iddo Maly, 'The European Parliament is a puppet, without the power to decide, created precisely to enable – thus hidden from indiscreet curiosities – organisation of true command, concentrated in a few hands which constitute the European Commission, whose members, by virtue of Article 157 of the Maastricht Treaty, neither seek nor accept instructions from any government or body. Article 145 stipulates that the decisions of the body executive command. It seems simply incredible that twenty people, with such a formula, to which no one has the right of appeal, should govern 375 million people.' (Magli, 1997)

Open contempt for democracy

We can only speculate to whom the European Commission is accountable, or what alienated centres of decision-making de facto govern the European Commission behind the scenes of officialdom. One thing is certain: the European Commission does not even hide its contempt for every democratic principle or custom, as in the case of punishing Austria and the Austrian people with sanctions and a kind of ostracism from the 'international community', guilty because in democratic elections a quarter of the votes placed their trust in a party 'politically incorrect' (translate: 'morally and politically improper') Jörg Haider.

The European Union and NATO member governments proved how contagious this contempt for democracy is in the case of the shameful aggression against a European state, Yugoslavia. These governments, by deciding to participate in the military aggression, not only violated all relevant international charters and principles of international law, but also their own constitutions, which without exception explicitly forbid it. offensive war and stipulate, as a condition sine qua non, that any decision to go to war must have the approval of the Assembly, obtained through an assembly debate and vote. The said constitutions also mandate that a declaration of a state of war be made by the head of state. All of this was cynically circumvented, or rather trampled upon. Only the Italian Assembly found the strength to vote, a posteriori but by an overwhelming majority, an order to the government to immediately advocate for an immediate cessation of aggression against Yugoslavia and the opening of political avenues for a resolution to the crisis. However, even that That decision, like the aforementioned provisions of the Constitution, remained a dead letter on paper, trampled upon by brazen disregard for the mediated will of the people.

The Demonic of Non-European Economism

Depending on the needs of its paymasters, the eurocracy either suppresses politics by the principle of the primacy of corresponding economic interests, or it neglects other economic ones. interests in order to impose the dogma of 'political correctness' made in the USA.

Not only is the primacy of economism over politics alien to the European tradition and the European man, but the principles of economics adopted are also of non-European origin. On the construction site of the European Union today, the ultimate form of liberal capitalism prevails and is increasingly being imposed.

economicism of Anglo-Saxon origin, completely alien to the European economic tradition, in the sign of the real-historical school of economics, from which all the great undertakings of economic rise and renaissance, such as the German 'economic miracle', were derived. In a nutshell, unlike

Anglo-Saxon liberal capitalism, which glorifies the greed and selfishness of the economic animal in man, subordinating everything human to the demon of profit for profit's sake – the real-historical school recognises the hierarchical subordination of the economy to the whole of human needs and individual interests to those of the common good.

On the construction site of the European Union, not only has it been economically seceded from the whole, that is to say from political, but has been elevated from the status of a means to the rank of the sole end, threatening everything, even the economy. A good expression of such a threat is provided by the general guideline which Jacques Delors set out in

in the foreword to *Completing the internal market*, where the political and even economic costs of the 'Single Market' project are openly laid out:

"Uniting a market of 320 million consumers requires the member states to accept the elimination of all kinds of obstacles (read: the protection of national economies, ed. D. K.), in order to ensure that the market becomes flexible and enables flows of human, material and financial resources towards zones of greater economic profitability."

In other words, member states are being asked to relinquish not only significant elements of sovereignty but also the means of directing the flows of the national economy and its resources towards the general and long-term welfare of the community. The experience of the unification of Italy and The recent experience of German unification provides, on a small scale, examples of what happens when politics loses all right and power of influence over production and the market, and when the egoism thus released economic animals prevail over all defences of the common good. Then financial resources indeed move towards zones of 'greater economic profitability', abandoning the less favourable ones, where, as a result of the lack of investment spreads unemployment and misery, as in the south of Italy in the past or in the eastern part of Germany today.

They would be, in principle, acceptable and tolerable sacrifices if they were to contribute to strengthening the European an emerging community. Unfortunately, the dismantling of sovereignty and the defence of the national economies of the member states is accompanied by a simultaneous weakening of the political autonomy and defence of the European Union within the 'global', world market, which the American plutocracy, through the World Trade Organisation, determines and conditions, by force or by persuasion, through pressure and threats, blackmail and even sanctions. Under such conditions, it becomes inevitable that European resources are irreversibly drained towards extra-European 'zones of greater economic permeability'. Anyone with even a passing knowledge of the reality of the global economic arena, which the French economist Georges Corm rightly calls 'new world economic chaos' (Corm, 1993), knows full well that today the most profitable zones for the 'fertilisation' of capital are the black economy and the stock exchange for speculative operations with pseudo-values and debts. This is a process of planetary scale, in which pathological forms of the economy are supplanting the production of concrete goods and the corresponding trade, which represents an already inescapable threat to the entire world.

In the world of the production of concrete goods, gripped by the processes of 'globalisation', ever-fiercer competition forces European enterprises of all sizes to systematically reduce costs systematically dismantle the 'welfare state' and the defence of workers' rights, and to relocate production to countries where labour is offered for next to nothing. One does not need to be a great economic mind to realise that such a strategy, in the long run, is utterly disastrous: it increases unemployment and consequently It reduces the purchasing power of the population, demand, and the market. Finally, such a submission to the dictates of 'globalisation' made in the USA undermines and renders the European Union meaningless.

The absence of the birth of a European nation

The observation of Maurice Allais, a Nobel laureate in economics, that in building the European Union made a fatal mistake in the sequence of its 'steps' – it began with unification from economy instead of from culture and politics – is much deeper than was thought. (Allais, 1992) The correct and betrayed sequence of unification – first from the cultural and political sphere – indirectly reflects the hierarchical order of functions and domains of community effectiveness that is inherently ingrained in the European being. (Dumezil, 1958)

Proponents of the primacy of the economic path to unification as a necessity can cite a positive example and a historical precedent for German unification. Indeed, the statecraft of uniting some thirty German kingdoms, principalities and margravates was initiated by the creation of a customs union, according to the formula of Friedrich List, founder of the real-historical school of economics, today more popularly known as 'Rhenish capitalism'. However, it is necessary to emphasise that the establishment of the customs union was preceded by a great and long-lasting effort by German thinkers and creators, invested in awakening, educating and developing a pan-German national consciousness.

On the building sites of the European Union, there is no trace of any serious effort aimed at awakening, educating and developing European self-awareness, or creating a European (su)pernation, as a family of European nations and ethnic communities. The absence of such an undertaking is particularly striking in light of the historical experience which tells us that all recent state-building undertakings of a larger scale and multinational character, for the needs of social homogenisation have proceeded to create a new, common supranational entity, even in conditions of complete racial, ethnic and religious diversity, such as that which characterises, for example, the United States of America and its 'American nation'.

The chronic omission of even the mere mention of the European (supra)nation in the projects and treaties of the European Union must particularly surprise some new Candide in the light of the truth that such a community does not need to be 'invented' and artificially created because it has ideally existed for centuries, even millennia.

In the philological domain, the first known mention of that (supra)nation dates from the year 732, when in the battles of Poitiers, combined Romance, Celtic and Germanic forces defeated and halted the conquering onslaught of an Arab horde under the banner of Allah, thereby defending Europe. It was then that an anonymous Spanish monk, a continuator of the chronicles of Isidore of Beja, recorded, with visible enthusiasm, that the victory was won by 'Europeans'. It is unnecessary to point out that the emphasis such a naming of the victor is of an ethnic and not a religious nature, for otherwise the victory of Christians alone over Muslims would have been recorded.

In the realm of immediate, contemporary experience, the existence of a European (supra)nation, which encompasses all others, can be perceived and experienced particularly outside Europe, on other continents and in other spheres of human diversity, where these others usually see, recognise and name the newcomers from the European world – for example, Russians or Germans, Italians or French, Serbs or Croats – by their common characteristics, that is to say, as Europeans.

The failure to recognise these common factors – above all national or ethnic, state, religious and ideological differences – is the fundamental cause of Europe's greatest tragedies and sufferings, where differences regularly triumphed over unity. On the stages of European history over the last two centuries, the main contractor against the unity of Europeans has been and remained

the pseudo-imperial policy of the British pseudo-elite, leaving horrific and bloody traces of its anti-European strategy, in the sign of the formula 'divide and rule'. It is therefore no coincidence that today the successors to the same policy, within the European Union, like a Trojan horse and in the service of the American plutocracy, are doing everything they can to thwart and undermine the movements towards the establishment of a credible and sovereign, common state for all Europeans. Judging by the state of minds and the work on the construction site of the European Union, the advocates or perpetrators of the project's directives, which aim to reduce it to one of the provinces of the 'new world order'.

It is precisely this drive towards the suicide of Europe that explains the fact that 'the rulers have done everything to hide the true objectives of the European Union from their subjects.' (Magli, 1998) According to the findings of Ida Magli, one of the main declared objectives of the Eurocrats is 'the death of nations':

"Yet, politicians and journalists alike do not allow citizens to debate this goal. They know full well that otherwise they would provoke a rebellion. According to one reconstruction of history by Helmut Kohl – perhaps unconsciously but entirely adapted to correcting Germany's role – which politicians and rulers repeat as if it were the most obvious truth, that nationalism is the driving cause of all wars. Thus, only by eliminating nations, or rather states (although an attempt is made here to establish a subtle distinction between nation and state), it is possible to avoid war. This is such an ideologised premise that it is pointless to argue about it. It remains the fact that the ignorance of politicians about long-term history is almost incredible. When they think of the history of nations, reducing it to the dynamics of nineteenth-century movements – they find themselves completely outside the knowledge (science) of the twentieth century. Or, rather, they fail to explain the mechanisms of the formation and maintenance of Power. Even if we set aside that error in interpretation of history, the inescapable fact remains that nations exist. And it is precisely this that the European Union project believes it can erase with words on paper (of Maastricht Treaty)." (Magli, 1998)

Europe from Reykjavik to Vladivostok

This misinterpretation of history serves not only to atomise nationalisms, or nations – for, as Eric Hobsbawm lucidly observed, "(modern) nations do not create states and nationalisms, but the reverse" (Hobsbawm, 1996) – but also to conceal the real causes or

the instigators of European wars over the last two centuries, which cynically exploited nationalisms as required and according to the 'divide and rule' formula. These causes and drivers belong precisely to the sphere of degenerate economism, to which the construction of the European Union is subject.

In light of the foregoing and the truth that Europeans are a community of European nations, we can discern the fundamental meaning of the absence of any effort towards awakening and developing a European (supra)national and European (supra)national self-awareness. The meaning of that nihilistic and somewhat anti-democratic policy lies in the fact that the recognition and affirmation of nations on the construction site of the European Union would introduce corresponding, somewhat non-economic formative and informative principles of the directions, forms and content of unification.

Regardless of their different origins and natures, the European nations and ethnic communities are of fellowship in memories and hopes, they are living treasuries of virtues and values, of centuries-old and even millennia-old experiences and knowledge, customs and worldviews. The idea that all these treasures ought to be to disenfranchise and destroy them so that a system of pathological economism – with a pretence to absolute or totalitarian and planetarily ubiquitous domination – may reign unhindered, belongs to the domain of the worst inventions of the human spirit's perversity.

The fundamental task of all genuinely pro-European forces, both within and outside the European Union, is to oppose the post-reality of this new totalitarianism, which is far more senseless and dangerous than the ones that have been overcome. Such a task requires undertaking many paths of effectiveness, beginning with the struggle to awaken and revive the political consciousness and will of the people, reduced to being dispirited and passive masses, alienated from politics by the detachment of the ruling political pseudo-elites from national and European interests. Incidentally, the most concise description of the sorry state political state of affairs was provided by Financial Times commentator Philip Stephens, on the occasion of the Danish 'no' to the euro:

"European voters, already alienated from their national politicians, feel even more distant from the institutions of the European Union. Only politicians can be surprised by the fact that the Danish people, increasingly suspicious of integration, voted against adopting a common currency." (Stephens, 2000)

Among the paths to effectiveness that genuinely pro-European political forces must pursue, one is of primary importance: the creation of a suitable project for European unification, crystallised around the formative and informative principles of the authentic political nature of the European man.

The very task of recognising and defining the peculiarities of the political nature of the European man implies a great qualitative leap and even a reversal of nationalism. For nationalists of all European countries to finally deserve their name and unite, they must embark on a decisive deepening of national self-awareness, with the prospect of reaching a common root for all

European nations, as a prerequisite for the awakening and development of a European (trans)national self-awareness and (trans)nation, and for the establishment of European unity. This is the perspective on which nationalism and nations are no longer the ultimate goal but the starting points for opening up to the education of a European family of nations and the establishment of its state, from Berlin, through Belgrade to Moscow and from Reykjavik to Vladivostok.

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DRAGOŠ KALAJIĆ IN AN INTERVIEW FOR BELGRADE'S 'GEOPOLITICS'

The first and last defence of a European Europe

Our virtues were most succinctly described by a French friend, who pointed out to me, in Paris, in the early nineties, three basic reasons for the Serbo-phobia of the bigwigs on the other side of the Atlantic. The first is that we have been on Europe's rampart for centuries, the best Europeans. When Madeleine Albright and the like say Serbs — they actually mean Europeans. The second is that the Serbs are nationalists, therefore faithful to their heritage, unwilling to become globalist cattle. The third lies in Orthodoxy, that is, in a church which the enemy of Christianity has not succeeded in co-opting (as with Protestantism) or corrupting (as with Catholicism, to a large extent)

In today's world, human rights have been elevated to the supreme value, which in itself is an ideal. But people are increasingly disappointed and even enraged because they feel that, from the United Nations to non-governmental organisations, this lofty business is mainly handled by amoral and soulless people. agencies of various Soros, i.e. foundations or forums based on the dirtiest money. What do you think about that?

I'm sorry to contradict you: the elevation of some 'human rights' to the rank of supreme value, which I do not consider ideal but rather disastrous, as your observation of growing discontent demonstrates. The ideal state is one where divine, not human, rights are supreme, elevated to the pinnacle of the value system, because all that is best in man is of divine origin, as we are taught by all the great thinkers of European thought, from Plato to Meister Eckhart. Where 'the human' has all the rights and the divine in man none whatsoever — there, in fact, is the subhuman, or rather the anti-human, which inevitably prevails as an elemental force of baseness, which Plato described most concisely in the *Timaeus*.

The said 'non-governmental organisations' are in fact the new Trojan horses in a centuries-old, unpublished war of the Atlantic centres of the black economy against Europe, the European nations and states, and European and Christian culture and civilisation. It is a vile contrivance which aims to sweep the last, wretched remnants of parliamentary democracy from the political stage. The enemy aims to replace domestic political parties and movements with its own 'pressure groups', composed of obedient collaborators, recruited from the social dregs. This tactic seeks to push all genuine needs and the will of the people from the political stage in favour of executioners of the interests and mandates of the Atlantic centres of power.

One only has to look around, here and now, to see that none of the aforementioned "non-governmental organisations" do not even advocate for those basic human rights, such as the right to work, to a healthy environment and existential security, let alone for the right of the majority nation to be free and independent, to preserve and develop its own qualities and values, to possess a sovereign state. No! The enemy from across the Atlantic finances such 'non-governmental organisations' through which it aims to deprive people of all these rights, undermining and breaking up the community and its state by inciting national minorities to separatism and encouraging various perversions towards militant immorality.

What should patriotic forces do to oppose such an imperialist strategy?

The first necessary step in opposition is realisation. One must be able to recognise the enemy and their objectives, which is the fundamental task of political thought, as the chair of Carl teaches us. Schmitt teaches us, the first necessary step in opposing such an imperialist strategy is awareness. One must be able to recognise the enemy and their objectives, which is the fundamental task of political thought. The political elites of the patriotic forces who were in power before the October 5th coup failed to do this, suffering from a lack of political education, vision, and the moral strength required to meet immense challenges. Instead of thanking the enemy for the sanctions and having them use them to kick-start an economic recovery — the ruling political elites did everything to please the enemy, in the vain hope of thus extorting mercy. They did not realise that we are dealing with an enemy who wants to take everything from us, and the rest. It is not possible to reach any compromise with such an enemy. One should always bear in mind the observation of Henry Kissinger, uttered in a moment of candour: "Being an enemy of the USA is dangerous, but being a friend of the USA is fatal!"

Exploiting these weaknesses and the corruption of parts of the ruling political elites, the enemy managed to establish a dense network of its agents throughout Serbia and Montenegro, 'non-governmental organisations' and media, which were better equipped and more numerous than the pro-government ones.

Due to decades of artificially maintained political ignorance, many Serbs have fallen for the enemy's false anti-communist propaganda, not realising that it is globalism that is the new and much more dangerous form of the worst that Marxist-Leninist ideology contained.

project of a great deception. In an essay entitled *Marx Goes West*, published three years ago in the pages of the monthly magazine *Area*, the theoretical organ of the Italian National Alliance movement, I briefly highlighted the Marxist origins of the fundamental characteristics of globalist ideology.

alliance, I have briefly outlined the Marxist origins of the fundamental characteristics of the globalist Manifesto, and I warmly recommend it for translation for the pages of Geopolitika. All the essential properties of the globalist or globalisation ideology are contained in the Communist manifesto of Marx and Engels: from reducing man to an economic animal and a nihilistic from a hatred of the virtues and values of the European and Christian tradition and ethics to the project of annihilating state sovereignty, uprooting nations and establishing a global market for the proletarianised humanity. After all, Marxism differs from the ideology of liberal capitalism in any fundamental way only in its ideas about how to distribute the surplus of material values.

After all, the vocabulary of the globalists betrays a Marxist origin. Instead of 'proletarian internationalism', the compulsory model of a 'multicultural society' is now being imposed, that is to say, lonely masses without any credible culture. The 'thought crime' is reintroduced, condemned on the basis of the 'political correctness' criteria, which is precisely Lenin's syntagma. The same are the labels for branding the politically undesirable: from 'fascism', 'reaction' and from 'nationalism' to 'populism' and 'revisionism'. And globalists, like Marxists, prohibit any look into the past, that is, into the treasuries of a heritage of virtues and values, so that the thus uprooted man might submit, without any resistance, to any conditioning.

Marxists appropriated 'history', denouncing their opponents as some kind of fools who oppose 'historical processes', while globalists appropriate 'the world', claiming their opponents are 'against the world'. Unlike the Marxists, for whom the 'end of history' was the ultimate goal, The ideologues of globalism have bent over backwards to prove that this 'end of history' came about through the force of the final victory of Anglo-American, liberal capitalism, and that any resistance is futile and meaningless. Like their direct predecessors, the nihilist Marxists, the globalists also threaten 'purges', but they now denote this with a term taken from the Latin of the Inquisition: "lustration".

And the fraudulent misuse of language is part of that nihilistic, anti-European strategy. When the enemy says 'human rights' or 'open society' — he actually means with such phrases anti-human rights and the demolition of all society's defences from internal and external threats. When he advocates for 'transparency' — he actually means operating under the cover of total darkness. When it preaches the 'liberalisation of labour', the enemy does not mean the liberation of labour and creativity, as the gullible majority understands it, but a system in which the masters have every freedom and the workers have no rights whatsoever.

It is no coincidence that today, here and now, the most ardent advocates of mondialism or globalisation are precisely the children of the Titoist nomenklatura, who glare at all things Serbian with vengeful zeal because they are convinced that the Serbian struggle for survival and freedom deprived them of their expected privileges. They long to live parasitically, like their fathers, on the back of the Serbian people, knowing nothing else but dividing the world as self-appointed judges into evil 'fascists' and good 'anti-fascists'. They themselves, at night, scrawl anti-Semitic graffiti on the walls of 'non-governmental organisations' in order to accuse the Serbs and demand additional financial aid from their American headquarters, which then denies or withholds it, because they have 'done the job'.

Incidentally, I do not share the disgust that Serbs feel towards the actions of such scoundrels in the service of enemy 'non-governmental organisations'. On the contrary, when I happen to see and hear them, I rejoice in my heart and feel proud to belong to the Serbian people, because I clearly perceive that among them the enemy has only managed to bribe moral monsters and intellectual mediocrities. Everything the new collaborators do is counterproductive from the standpoint of the strategy they serve. They

indirectly but clearly, indeed quite transparently, they demonstrate the enemy's baseness and of the respective goals. If by some misfortune my name was George Soros — I wouldn't give them a single penny.

Injustice and pressure — that is what drives people to despair. Most Serbs hate NATO and the USA, convinced that our people did not deserve the sanctions and bombings...

This very attitude, held by the majority, attests to the political unconsciousness of our people. The majority of Serbs, it seems, have not yet realised that our 'historical allies' were far worse and more devastating enemies than the Germans in both World Wars. After all, the Germans bombed Belgrade for only a couple of days, whereas the so-called 'allies' did so from Easter until the end of September 1944, killing around twenty thousand innocent civilians. I am not one of those Serbs. I expect the worst from the Atlantic 'allies', because they have been waging an undeclared and continuous war against Europeans since the Crimean War. That is why the new wave of hostility from the Atlantic 'allies' did not surprise me at all, nor did it cause any disappointment...

It is high time to finally realise that we 'deserved' the sanctions and bombings because of our extraordinary material wealth and spiritual virtues. The most significant material possession is extraordinary geopolitical significance of the territory where the Serbian people live, through which run the shortest, actual and potential, riverine and overland connections between Europe and the Middle East and central Asia. Our virtues were most succinctly described by a French friend, who pointed out to me in Paris in the early nineties the three main reasons for the Serbo-phobia of the elite on the other side of the Atlantic. The first is that we have for centuries been on the rampart of Europe, the best Europeans. When Madeleine Albright and the like say Serbs — they actually mean Europeans. The second is that the Serbs are nationalists, therefore faithful to their heritage, unwilling to become globalist cattle. The third lies in Orthodoxy, therefore in a church which the enemy of Christianity has not succeeded in co-opting (as with Protestantism) or corrupting (as with Catholicism, to a large extent).

By all accounts, the resistance is spreading. Palestinians and the vast majority of Arabs are rising up against Washington's policies because it sides with Israel. Not only in the Third but also in the First, wealthy world, a movement is spreading against globalisation as a new and worst system of exploitation. Solzhenitsyn fled the communist USSR but then also fled the Western, "capitalist paradise". What irritates you most about the modern world?

Before I answer your touching curiosity, I must correct you on one point: Solzhenitsyn did not flee, but was expelled from the USSR. And he, today, could agree with

Aleksandr Zinoviev when he acknowledged the fatal mistake made by the Russian dissidents:

"We were aiming at communism and hit Russia!" Gennady Zyuganov is quite right when he tells us on

At the beginning of his essay on the state, he warns that the history of the Communist Party of the USSR was characterised by a constant struggle between two types of communists. On one side were the nihilistic Russophobes, who sought to destroy the Russian state and church, to exterminate the Russian elite and to enslave the Russian people. On the other side were the constructive, well-meaning Russian communists, who in communism a system for realising the ideal of social justice, inherent to the Slavic people and Orthodoxy. They fought against the Russophobes to rebuild the state from the ruins and to save the people and its culture. The Russophobes, with the help of Gorbachev, seized power, undertaking the realisation of the thwarted project of nihilistic communism of Lenin, Trotsky and their New York financiers.

Incidentally, nothing in this world irritates me because nothing surprises me. Thanks to through the teachings of the written or spoken word of some ancient, as well as contemporary, sages, I realised long ago that we are living at the end of the worst, 'dark age', that is, at the end of the Western civilisational cycle. And there is no doubt that the decisive battle is also being fought on Serbian spaces. We can already freely conclude that the Serbian liberation and patriotic struggle has halted the conquering march of the Atlantic Leviathan towards the Eurasian 'heart of the world', defending it for several years. Thus, the Serbs gave Russia time to recover from the betrayal and embark on a path of ascent that will reverse the processes and contribute decisively to the liberation of Europeans from Atlantic occupation.

Yet, it is difficult to tear one's gaze away from this ever-worsening daily reality to see such horizons for the future and share your optimism. Here and now, people are barely making ends meet. There are even suicides due to job losses after twenty or thirty years of diligent work. The DOS government is closing factories, selling off public property at a pittance to domestic and foreign compradors. Will a few hundred thousand more people in Serbia this year lose their jobs, on top of the existing one million unemployed? Is a social explosion on the horizon? Is the DOS-led implementation of orders from the IMF and Washington the only way out, or a path to ruin?

The most concise answer to your question is provided by the title of an economic essay I published in the pages of Duga, in November 1996: Call the IMF for Suicide. It was a darkly humorous paraphrase of the title of Fritz Lang's famous crime thriller: Call for Murder. All the countries that have implemented the IMF's prescriptions but also because it did so with several corrective amendments. Slovenia is the only Eastern European country to have avoided that catastrophe and experienced a rise because it not only rejected the IMF's recommendations, but has even retained them with a few corrective amendments. a form of self-management of ownership and decision-making. The Slovenian experience shows that there is no significant difference in efficiency between enterprises from the private and public sectors, if the latter are freed from certain social burdens or obligations.

Of course, the 'dosmanlije' are pursuing an openly anti-popular and anti-state policy which aims to break up the country into a series of powerless pseudo-states and to destroy the national economy. Po By all accounts, the desperation you speak of is deliberate, intended to force the masses of natives into breadline migration. When the deceived Serbian people today call the rulers "traitors", he is much closer to the truth than is usually supposed because the Atlanticist The enemy truly intends to restore the Ottoman pseudo-empire to its former borders and in the form outlined by the Washington Seki project. The Serbs and others must be driven out. Europeans and Christians from these lands in order to provide hospitality to the influx of hungry immigrants from the Third World. This aim is also indicated by that article of the dosmanli law against work which gives employers the right to employ not only foreign nationals but also 'persons without citizenship'. This refers to millions of illegal immigrants in the European Union, literally stateless, as they conceal basic information about themselves and their country of origin in order to avoid extradition. And this is part of an undeclared war against Europe, which aims to completely change its demographic and ethnic, civilisational and religious landscape.

Is there any alternative for survival?

Of course. For instance, in the aforementioned economic paper, the IMF's call to suicides, I set out a plan for launching a production cycle without any foreign credit, that is to say, by relying exclusively on our own resources and power, and on an appropriate monetary and fiscal policy. Because of that experiment, the then-governor of the National Bank, Mr Avramović, sent me a 'love letter', published in the pages of Duga, with an invitation to take part in the his advice. When we met on that occasion, he told me that my plan lacked only one, but a fundamental, condition: a healthy banking system, which is to the economy what the bloodstream is to the a living organism. And he was right, although I believed that the problem could be easily solved, admittedly through unorthodox, or rather secret, measures.

Now I see how the traitors are thwarting or even closing domestic banks, whose foreign currency deposits still blocked in American banks. The buyers of such liquidated banks will acquire, for a pittance, their fabulous deposits abroad as well. On the other hand, throughout open the doors to foreign banks. And when you analyse the structure of their operations, it is easy you perceive that they serve to siphon off domestic capital, that is, to deprive the domestic economy of necessary resources. Therefore, the enemy seeks to deprive us of any possibility for self-sufficiency, so that we might remain forever on the crutches of beggar-aid, under the growing burden of usurious indebtedness.

However, there are still opportunities for a renaissance. A key condition is the departure of the Doshmanli from power. which they seized by a great deception, exploiting the naivety, demoralisation and disillusionment of the people. For now, it is necessary to discourage foreign and domestic plunderers. In this regard, I was greatly pleased by the solemn and public promise of the executive president of the Socialist Party of Serbia that upon the coming to power of patriotic forces, all the unconstitutional laws of the occupiers will be repealed and that all those made redundant will be given jobs in a Serbia turned into a great building site. All

the aforementioned laws on privatisation and labour are unconstitutional. Our Constitution recognises a number of forms property, as do the constitutions of the member states of the European Union. The thugs, however, imposed only one form of ownership, decreeing by edict that communal property became state property, that is to say, as their own property, in order to gain pseudo-legal cover for the sale of assets thus stolen from the people. Those who abuse these unconstitutional laws must know that everything stolen from the people will be returned to them and that the rule of the DOSMANLIJE is on a short leash.

I was particularly pleased by the invitation from the executive president of the Socialist Party of Serbia to the gathering of all patriotic forces into a state-building alliance and movement. I saw at that gathering, on Belgrade's Republic Square, how the flags of the Socialists and the Radicals were tied into a knot into a symbol of the patriotic left and right for the realisation of essential, common goals: from the defence of the state and nation to the revival of the economy and culture. However, I must point out that both parties must undergo radical qualitative transformations in order to gain not only intellectual and moral authority to rally and mobilise all patriotic forces, but above all the appropriate power to realise the state-building will. The enemy knows this well and therefore strives to thwart such transformations by constantly provoking the egocentrism of the president. demoralised radicals and sowing confusion and discord among the socialists through the false dilemma between the so-called 'reformists' and the alleged 'hard-liners'.

Those who contemplate escape, emigration or even suicide must know that by making such decisions, they are doing precisely what the masters of the despots desire. They must not grant them that free satisfaction. They must stay and fight, not only for themselves but above all for their descendants, so as to leave a free country as a legacy for those who have not yet been born. After all, there is no more in This world offers no oases of well-being, peace and tranquillity. The entire world is engulfed in a whirlwind of crisis. Whenever I find myself in that 'world' today, from London, through Paris, to Rome, it occurs to me

the fundamental, years-long excuse of the local hirelings of Europe's enemy — 'we want to live like the rest of the civilised world!' — and I feel like roaring with laughter, but it would be laughter through my tears, because in this world, no one, nowhere, has been living normally for a long time.

Yes, today, in this world, no one is fortunate enough to feel completely safe, not even in the USA, after 11th September. Some think it will remain this way as long as the gap between the rich and the poor deepens. Others believe that at the root of it all is the intensification of competition on the world market... How do you see the state of the world through your geopolitical lens?

I must point out, first of all, that the population of the USA has until now been safe only from external, but not from internal, aggression. The first, massive casualties of the vanguard of the 'new world order' were American indigenous people. Then came the southerners, whose resistance is still ongoing... There is a multitude of causes for such a state. A particularly striking cause is the parasitic nature of the USA and the constant growth of its corresponding greed. The USA consumes a third of the world's wealth and produces a third of the rubbish, poisons and other pollutants, and its population makes up barely five per cent of the world's population. The US economy is characterised by a constant growth in its current account deficit and total debt, which in the early 1990s stood at around one trillion two hundred billion dollars and today around ten trillion dollars. The USA buys the goods, commodities, services and brains it needs from the rest of the world, paying for them with dollars that are in fact cheques without any cover. To maintain such a pathological relationship with the rest of the world, at least in the short term — because in the long term unsustainable — it is necessary to constantly apply brutal force throughout the world proclaimed as the sphere of 'American interests'. American interventionism is the necessary means of biological the survival of that unique monster in the history of humanity, for the alternative is its complete destruction.

After all, the strategists of this new, worst form of colonialism do not hide their objectives. For example, as early as December 1991, US Secretary of State James Baker openly told Eastern European nations that the US 'brings them a democratisation of which they know very little' and in return demands a leading role in 'exploiting the rich material and human resources of these vast countries', supposedly "for the cause of freedom over totalitarianism", so as to thereby "immensely strengthen the security, prosperity, and freedom of America and the world". It may be superfluous to point out that that in the aforementioned statement, the addition of 'and the world' is merely rhetorical flourish, without any basis.

As for the 'attack on America' of 11 September, a couple of days later, in the pages of the Jutarnji Novine, I set out a series of doubts about the official version, and time has only served to increase and deepen those doubts. It is absolutely impossible that such attacks could be carried out by people who had allegedly attended amateur courses for piloting light aircraft. Such attacks could only have been carried out by very experienced pilots, trained in aiming and on military aircraft. At speeds of at least five or six hundred kilometres per hour, an error of just one second causes a miss. such as the World Trade Center towers. From a professional standpoint, the precision and elegance with which those strikes were executed are simply breathtaking.

So, it was a well-staged pretext for an attack on Afghanistan, or rather for moving NATO bases to the borders of Russia and China. A conquering and plundering campaign is imminent against the riches of China, the Caucasus and, above all, Siberia. In essence, it is the strategy outlined by Mackinder, the chief geopolitician of British imperialism, at the beginning of the twentieth century. century, the chief geopolitician of British imperialism, Mackinder. And as the interestingly bold political commentator of the London Times, Simon Jenkins, rightly observed in a column entitled 'The Order That Crumbles the World', the 'new world order' is the worst copy of the British Empire, but from the time of its agony.

Is NATO's expansion also part of that strategy?

Of course. The pseudo-states of Eastern Europe are seeking a ticket to NATO under the threat of applying the scenario tested for the destruction of Yugoslavia. Therefore, it is a kind of racket. Joining NATO implies a complete change of armaments and command systems, which necessitates new, absolutely unsustainable borrowings, for the benefit of the American industry and Washington's anti-European policy. Besides, one doesn't need to be particularly clever to realise that tomorrow the youth of those countries, Poland, Hungary and Czechia, to be sent to the battlefields of Central Asia to bleed for the interests of the Atlantic Leviathan, just as the French once bled in the Crimea on behalf of British imperialism. Either history is a poor teacher, or Europeans have become such poor students that it must constantly repeat its worst lessons to them, at the cost of immense suffering.

It was once considered and spoken of that world politics was largely governed by the 'great powers': the USA, the USSR, Great Britain and France. Today, however, we speak of the 'centres of power' of big business capital. It gives the impression that parties and parliaments, politicians and statesmen have become mere executive organs of those 'centres of power'. How were these 'centres of power' created? And from where is the European Union governed: from Brussels, Berlin or Washington?

I think that the old speech about the 'great powers' betrayed a rather naive, not to say childish, conception of the state of affairs on the world stage, where even then they were already being largely superseded by supranational, international 'centres of power', devoid of any real democratic legitimacy or mandate. General de Gaulle spoke about this very clearly, in the late 1950s and early 1960s, when he stood up against the behind-the-scenes dealings of Monnet, the creator of the 'European Community in the service of Atlantic interests. Samuel Huntington spoke openly about this, in an essay entitled *The Erosion of National Interest*, published in the pages of the journal *Foreign Affairs*. Huntington points out that US foreign policy does not express the interests of the American of nations but of certain corporations and ethnic lobbies, among which the Cuban and Jewish ones stand out in particular.

One thing is certain: this is the final phase of a centuries-long process of usurping the institutions of politics by the forces of an ever-darker economy. It is a process that has prevailed by the force of bourgeois revolutions, which overturned the traditional, three-tiered and hierarchical structure of the community, bringing to the top the worst, parasitic elements of the third estate. However, this is not a new phenomenon but a very old one, which as a symptom almost regularly marks the twilight and the beginning of the breakdown of all civilisational cycles. And towards the end of the Roman Empire, the Senate had been completely emasculated, while Caesarian power became the subject of auction to Levantine speculators and usurers.

Having gained the upper hand, the economic centres of power destroyed the civilisation of medieval Europe. Europe. Let us recall: Pope Urban II sincerely called upon Europeans to undertake the First Crusade to provide military aid to their Orthodox brethren in the East, in order to defend Byzantium from the conquering threats of an Asian power. By the Fourth Crusade, however, the objective was in fact to conquer and plunder Byzantium. That crusade was launched and financed by the distinctly commercial Venetian Republic in order to conquer strategic strongholds on the routes of global trade between the Middle East and Western Europe. The terrible consequences of that betrayal are well known: from that crusade Byzantium never recovered, and the Ottomans were given an open path to conquer Europe, reaching, three centuries later, the gates of Vienna.

As for your question about how the modern 'centres of power' were created, one of the answers can be found in my contribution to the academic conference 'New World Order and Politics' of the Defence of the SFRY — organised by the Federal Ministry of Defence in January 1993 — where I shed light on the immediate origin of the 'New World Order' ideology, namely the neocolonial project of the British Freemasons, gathered in an organisation called the 'Round Table'.

This organisation, founded at the end of the nineteenth century, aimed to reorganise and expand the British pseudo-empire, including the USA. It had a great influence on the image of a world defined by the Treaty of Versailles, and from which the American Council on Foreign Relations, the main laboratory for the projects and personnel of Washington's foreign policy, originates. However, in the search for truth, one must beware of modern man's tendency towards reductionism, that is, towards reduction of an event to a single cause. It should always be borne in mind that causes are usually multiple and operate on a number of levels, from the biological and economic to the religious and, quite literally, the metaphysical.

A particular harm to cognition can be caused by the uncritical acceptance of the demonisation of globalism which stem from the aggressive illiteracy of American Protestants. Their anti-globalist and Judeophobic pamphlets are usually devoid of any reliable basis, which they seek to compensate for unbridled fantasies and an offensive moralism, which apes the Old Testament prophets. The writers of such pamphlets are a kind of useful idiots in the service of globalism. In their ignorant readers, they create a frightening and discouraging impression that the Freemasons and advocates of the 'New World Order' as some kind of planetarily ubiquitous and invincible force. On the other hand, their intellectual immaturity makes them suitable targets for takedowns by the 'conspiracy theories'. Sometimes I think such conspiracy theories actually originate from the laboratories of globalism, just like the gangs of so-called anti-globalisation protesters.

Do you doubt the credibility of those protests against globalisation?

Yes. My experience of the 'student revolution' of 1968 taught me to see through such mass movements.

In contemporary demonstrators, the first thing that strikes one is the enormous disproportion between their social background and their equipment and logistics. They are mostly protégés of 'social centres', unemployed proletariat and the intellectual lumpenproletariat. Yet, the leaders

The leaders of the anti-globalisation protests stay in five-star hotels, accompanied by squads of professional bodyguards, and their 'army' is equipped with expensive and, above all, uniform equipment, such as black uniforms, helmets and hobnails. All this betrays a single and very generous source of funding. This is precisely a globalist source because the self-styled anti-globalisation activists are in fact advocating for its very core objectives: the demolition of all interstate borders and sovereignty, and the abolition of any restriction on the influx of masses of immigrants, thus in favour of drowning Europe under the burden of refugees from the Third World, miserable under a neocolonial, usurious economy and the dictates of the IMF and the World Bank.

The globalist manufacturers of public opinion carry out the rest of the job: they provide the greatest media support and attention to the street rampages of the said gangs and create the impression among the frightened or appalled silent majority that all this is the only alternative to the 'new world order'. The formula for luring the same majority was similar in the last presidential elections in France: Vote for the scoundrel so the fascist won't win! So, in this much-vaunted Europe of ours—even in the cradle of parliamentary, multi-party democracy—people only have the choice between a fascist and a scoundrel? If that's the case, then it's much better to stay with the reliably at a distance from such a Europe. <

(This is the complete version of Kalajić's answers to questions posed to him by the Editorial Board of Geopolitika, in 2002

The Last Interview of Dragoš Kalajić

Quote:

Belgrade – "The outcomes of the referendums in France and the Netherlands instil hope for change. It is one big NO to globalisation, to soulless Anglo-American liberal capitalism and immigration, and one big indirect YES to the defence of European values and customs, to the defence of the European homeland from invasion and ruin, for the preservation and development of the European way of life."

Nation Press

In just the past few years, he has published the studies *European Ideology* and a second edition of the books *Russia Rises*, supplemented by an entire 'book within a book', as well as the novels of ideas *The Last Europeans* and *The Serbian Children of the Empire*. Serbian ide(ology) and the Serbian conception of Europe received important new signposts from these books, as well as empowerment for creative confrontations with the new and the new trials of the epoch.

This year, the Association of Krajina Serbs awarded its Lifetime Achievement Award—a beautiful ring modelled on medieval ones, decorated with the rosette motif of the Krka Monastery—to him. The award was presented on Vidovdan.

After all, there has never been a shortage of occasions and reasons for a conversation with Dragoš Kalajić, nor of symbolism in the fact that this is the first interview by our monthly magazine.

Your books published during the first years of the new millennium represent the culmination of a long-standing critical appraisal of the bureaucratic structure called the European Union. Do you believe that the EU has been turned into a dangerous instrument in the hands of Europe's greatest enemies?

It does not take a great deal of intelligence to realise that the unification of the nations and states of Europe is the only way for Europeans to rise from this powerlessness, a path to acquiring the power necessary for a proper responses to the ever-growing challenges and threats of planetary proportions. I emphasise this fact because malicious or deluded advocates of such a European Union, every denial and even the slightest doubt about its validity is unfounded declared to be opposition to unification,

nationalist narrow-mindedness, populist selfishness or, at best, euroscepticism. The crux of the matter facing the European Union is whether it even deserves its adjective. This question was the primary impetus for the search for the political characteristics of the European man in the arena of the world, the findings of which I set out in my study, *European Ideology*, concluding that the European Union is the very opposite.

Let us take for example the hierarchy of virtues and values which Georges Dumézil calls ideology the tripartite nature which the European man has carried within himself for thousands of years, since prehistory. At the top are spiritual and ethical virtues and their corresponding institutions and roles, from the sovereign and the state, to religion and the clergy. This is followed by the function of defence, namely the original nobility, the military and security forces, and finally the world of fertility and production, the economy in the broadest sense of the term, in the service of the need of the community. This hierarchy also indicates the most appropriate sequence of acts in the creation of a state or a federation of states, as confirmed by historical experience. The European Union, however, began to form not from the top, but from the bottom, completely upside down, from the economy and the single market, elevated, pathologically, not only to the level of the essential objective of the European Union but also of the supreme purpose existence of man and community. With such an inversion, one could not go far, and certainly not rise from the bottom of economic determinism. It is like a marriage of convenience, which exists until one collides with the first settling of accounts and the crisis of mutual selfishness and greed.

It is also necessary to point out that such a perverse movement was ordered and imposed — by force open blackmail, threats, but also bribery — the Atlantic occupier of Europe, in order to strip European nations and states of their sovereignty and turn them into its powerless subjects.

We today find ourselves almost at the end of the process of losing not only sovereignty but also the basic means of political action for the benefit of national communities and their respective states. Almost everything has been handed over to the European Commission, the government of the European Union with no democratic basis, which de facto elects itself. Yet, such sacrifices have not resulted in an increase and strengthening of the general, European sovereignty and political powers, but everything is disappearing into some abyss.

The European Union has neither sovereignty, nor a foreign policy, nor defence forces, nor the means of that power, nor a genuine economic policy for the benefit of the European nations. A subordinate member of the World Trade Organisation, the European Union is forced to renounce not only the right to subsidise its farmers, without whom their produce would have to be more expensive than that imported from the Third World—a right contested as a form of unfair competition—and the right to protect its market.

In return, the Brussels bureaucracy produces tens of thousands of mostly hallucinantly nonsensical regulations and decrees, which aim to destroy the immense wealth of European cultural, customary and even dietary differences. There is also the law that persecutes the 'delict opinions', in ways much worse than those we encountered under the pseudo-socialist system.

The Italian daily Rinascita recently published your extensive essay, entitled 'Stupid Europe', in which you accuse 'Eurocracy' of anti-European racism. On what basis did you come to this conclusion?

On many grounds, starting with the contradiction of immigration policy. Under the pretext that Europe needs to be rejuvenated, that pension funds are threatened by the vertical fall in birth rates and above all, that European manufacturing lacks labour — even though the European Union suffers from a chronic unemployment rate of around twelve per cent of its working-age population — the 'eurocracy' does everything it can to encourage the immigration of masses of Third World desperados. Europe's southern borders are de facto open. In May, a European Parliament commission furiously ordered Italy to return a group of expelled, illegal immigrants from Africa, and even compensate them. On the other hand, citizens of the new Eastern European member states are forbidden, for seven years from the date of their accession, from seeking employment in the European Union. Thus, even basic human rights do not apply to pale-skinned Europeans.

To this must be added the open hatred of Eurocrats towards Christianity, which is also evidenced by the fact that they would not even include a mere mention of the religion of the vast majority of Europeans in the Preamble of the Constitution, which failed in referendums in France and the Netherlands. They rushed through that anti-Christian Constitution to pave the way for Turkey's accession, with the consequence of a reversal the demographic picture and the reduction of Europeans to a minority. The main media outlets of the Eurocrats, from Welt und Sonntag to Corriere della Sera, are already openly telling their readers that they need no longer worry whether Europe will be Christian or Islamic: during this century it will become Islamic, "it's just a question of whether it will be Sharia Islam, or Euro-Islam".

How do you view the outcomes of the referendums on the European Constitution in France and the Netherlands?

They reveal to us the huge rift between the official, legal Europe, and the real, only legitimate Europe, between the alienated, arrogant pseudo-elites, in the service of foreign and anti-European centres of power, on the one hand — and the European nations, on the other. Every time the Eurocrats dare to call a referendum on one of their decisions — they lose it. That is why they deny such form of genuine, direct democracy. After all, Jacques Delors himself has already admitted that the European Union suffers from a democratic deficit. How arrogant the Eurocrats have become is also evidenced by the public boasting that everyone who enters the European Union becomes their slave.

In any case, the referendum results instil hope for change. It is a big no globalisation, Anglo-American, soulless liberal capitalism and immigration, a great, indirect 'yes' to the defence of European values and customs, to the defence of the European homeland from invasion and ruin, for the preservation and development of the European way of life.

How do you view the commitment of the local political elites to Serbia and Montenegro's entry into the European Union in that context?

It was and remains a great insult to the Serbian intellect and honour. It is a transparent attempt to divert the people's attention from the catastrophe committed through a combination of treachery, thievery and ignorance, and to direct it towards a new false promise and frenzied rejoicing.

They speak of our shattered and humiliated army, on its knees, entering NATO — which failed to conquer a single inch of Serbian land — but they do not say how many billions of dollars in new debt our people will have to bear to pay the price, from a complete change of armaments to the maintenance of their own soldiers, new Janissaries, on foreign battlefields, in a struggle against the Islamic world which we should avoid at all costs and instead seek paths of cooperation with it.

They speak of joining the European Union as if it were a matter of days, and even before the aforementioned referendums Brussels officials were openly stating that we would be admitted around 2020. What are we to do for fifteen years? Sit with our arms folded and beg shamelessly, or are we parasitically dreaming of a life on welfare, that is, from funds that are already stretched and which, in a year's time, will not exist at all? Now, after the referendum, the question arises not only of whether there will be new arrivals, but of whether the European Union will exist at all, at least in this upside-down form.

Finally, the self-styled Euro-optimists here fail to provide an answer to the crucial question: if the union of Serbia and Montenegro is admitted to the European Union — where, even now, on the threshold of the European Union, it is recklessly aggressive and ruthless, extortionate and threatening Turkey is set to become the greatest demographic, political and military power — how will we defend the country from an invasion of millions of Turks eager for fertile lands, woodland shade, pure springs of water and beautiful women? According to the estimates of Jean-Pierre Roure, set out in the pages of the Parisian L'Express of 12 February 2002, immediately after immediately after Turkey's accession, around fifteen million Turkish immigrants will break into European territories to be settled. The first to be targeted are Bulgaria and Serbia, where religious conditions, mosques and a favourable, Muslim population.

So, how are we to prevent the annulment of the fruits of the Serbian uprisings, when this is indirectly demanded by the European Union's regulations on the free movement of goods, capital, services... and people?

Only a complete fool or a masochistic statesman could wish to be a member of such a society and commit national and state suicide. Therefore, I believe that one of the conditions for becoming president of a country must be at least an average intelligence, with appropriate testing, so that we are not left with morons in the debilitation zone presiding over us. If the peoples of the European Union were given the freedom to decide — they would all leave it en masse. As for us, a privileged status in trade would suit them best.

Do the best minds and highest spirits among the peoples of Western Europe perceive the dangers of catastrophic outcomes from all these processes, and what are they doing to change anything?

And in this domain, we see a huge rift between the false elite, which is kept in power by the Atlantic Leviathan (to use one of Carl Schmitt's successful allegories) — and the real elite of Europeans, which has been pushed to the margins and deprived of access to mass media and demonised and criminalised every time it manages to break the conspiracy of silence. Nevertheless, this elite works tirelessly and prepares what is essential: the ideological and cultural foundations for the rebirth of Europe and Europeans, following the forthcoming economic collapse.

Viewing things purely geometrically, extending existing lines through some ideal, Without an unimpeded perspective towards the horizons of the future, there is no hope. Yet, our greatest hope and our saving grace is precisely the catastrophe you speak of. In that primarily economic catastrophe which inevitably lies ahead, Europeans will awaken from their anaesthesia, above all from the deception Mammon, and they will have to seek their own, abandoned or betrayed, authentic foundations for life. They will have to rediscover that the meaning of life does not lie in slothful consumption, where despair reigns, but in mission and sacrifice, in effort and struggle, which are the sources of life's joy, as the Nobel laureate Konrad Lorenz perceptively observed and proved in **The Eight Deadly Sins of Civilised Man** of mankind. Then the best minds and highest spirits will fulfil the roles to which they are dedicated through their thoughts and deeds.

However, the impression from (south)eastern Europe is that Western Europe has already surrendered. What is in such a situation, what is our duty to our peoples and homelands, as well as to Europe as our common homeland?

You are absolutely right: Western Europe surrendered long ago to the mercy and whims of the Atlantic Leviathan and its essentially Old Testament ideology of celebrating material enrichment as the essential meaning of life, and of this greed and plunder, selfishness and unfreedom. Yet, in every the Western European people have a sizeable portion of strong national self-awareness and will to resist — about one-fifth in size — represented by the only living political movements, from the essentially neo-Gaullist National Front, to the regionalist, such as the Flemish Block or the League Nord, which today, paradoxically, in a coalition government, is the only one defending Italy from globalisation, waves of immigration and the arbitrary will of the Eurocrats.

We can best help our European kinsmen, overshadowed by the punitive, usurious and poisonous civilisation of the West, by advocating for a great European alternative: an all-encompassing alliance with Russia and the other Orthodox countries. After all, it is now our turn to take the lead in the great march of Europeans, from prehistory to post-history.

Judging by your new works, are the eyes of hope for a great turnaround and a European counter-movement directed towards Russia?

You see, for the European Union to deserve its adjective, it must, among other things but primarily, free itself from the captivity of the Atlantic Leviathan and Mammon; it must become truly sovereign and independent, unconditional and in every respect self-sufficient, strong and powerful. Such a goal can only be achieved in a multilateral symbiosis with Russia, which would provide everything that is lacking today, from extraordinary cultural, intellectual and spiritual forces, through to complete military security, to energy and raw material independence and a huge market of Eurasian proportions. Then the European Union and Russia, thus united, could help the rest of the world and save it from the worst, usurious colonialism, euphemistically called debt peonage economy, which produces misery and hunger everywhere, driving masses of desperate people towards the European shores of illusion.

The current Serbian political class seems completely deaf and blind to these epochal challenges and the arguments presented. What is the cause: ignorance, incompetence, an inferiority complex towards foreigners, maladaptive selection, or perhaps conscious malice, severe forms of corruption, treason?

Everything you have listed. It is the duty of patriotic forces to boldly recognise the scale of the catastrophe we are in and to embark upon a great gathering of the true elites from the homeland and the diaspora, to create a programme of national salvation and undertake a general uplift. It is late, but not too late for a great rising from the ruins. In this regard, a special responsibility falls to precisely The Serbian Radical Party, by virtue of its size and organisation.

Unfortunately, instead of organising academic conferences dedicated to the salvation of Serbia, it organises them as infantile, tragicomic expressions of loyalty to its Hague indictee, whom it would be easiest to most swiftly granted the defence's well-founded request that he be subjected to a psychiatric examination, which would certainly establish his insanity, from which, after all, some of the local officials also suffer, starting with the aforementioned's godfather.

Instead of casting all eyes and palms towards the expected and not-so-distant horizon of taking leadership, spearheading a great movement of renaissance, The Serbian Radical Party is fruitlessly exhausting itself in the manoeuvres of a deeply compromised quasi-political, pseudo-parliamentary and, to some extent, anti-democratic system, thereby granting it an unwarranted legitimacy. Do the leaders of the Serbian Radical Party not see that in doing so unnecessarily assume a share of the moral responsibility for the betrayal and the collapse, instead of breaking away from that morass and taking the lead in the great popular anger against the unworthy representatives?

Actions towards the expected and not so distant horizon of assuming leadership, leading a great movement of renaissance, the Serbian Radical Party is fruitlessly exhausting itself in manipulations of a deeply compromised quasi-political, pseudo-parliamentary and arguably anti-democratic system, thereby granting it an unwarranted legitimacy.

Do the leaders of the Serbian Radical Party not see that in doing so they are needlessly assuming a share of the moral responsibility for the betrayal and the collapse, instead of breaking away from that morass and taking leadership of the great popular anger against unworthy representatives?

Surely one of the most important European battles is being fought in the field of culture, education and the upbringing of young generations?

This is the most important European battle. As early as during the Second World War, the American geopolitician Nicholas Spykman established that the Europeans' immense, global superiority consisted in their intelligence, in its system of upbringing and education. It was a sign to the occupier to deprive Europeans of that advantage, and since 1945, the process of destroying the European educational system has begun — which had created free and self-thinking individuals, instead of apes — starting with the persecution of the Latin and Ancient Greek languages, philosophy and ethics, and classical music and genuine, also classical, artistic education, was replaced by the idolatry of the child's drawing, and the violent continuation of infantile ignorance. The main aim of the Atlantic instigators of the student revolution 1968 were precisely the remnants of the European higher education system.

Now we see the results: masses of young sub-humans, who know nothing, nor understand anything, and whose language is so impoverished and distorted that their feelings and thoughts are consequently equally stunted. Instead of answering questions, orally or in writing, publicly and exhaustively, as was once the case, they silently circle one of three possible answers, like on TV quizzes, usually relying on luck. Under such conditions, it is the duty of parents to compensate for a flawed education and the duty of any self-aware pupil to undertake self-education, as my generation did, rejecting communist indoctrination, as is evidenced by many pages of the novel *Serbian Children of the Empire*.

It should be noted, first and foremost, that there is no true education without knowledge of one of the great languages — such as German or French, Italian or Spanish — which also have translations of essential works.

Fate has decreed that our Serbian generation should, at the end of the second millennium, be the last heroic defenders of Europe, alone and slandered, and then to measure the depth of the fall of false Europe with our defeat at the end of the second millennium. What capital and lessons should we draw from that terrible trial, for the struggles that lie ahead or are already upon us? defeat, to measure the depth of the fall of the false Europe. What capital and lessons should we draw from this terrible trial, for the struggles that lie ahead or are already underway?

It is essential, first and foremost, to point out how the Serbian people did not experience a temporary defeat at the hands of their enemies but from the confluence of its own lack of spirit, disillusionment and credulity, manifested on the fateful 5th of October 2000. This indicates that our national consciousness is composed of feelings which, like all others, are fickle and changeable. We lack an internal, ideological backbone and a framework, capable of keeping us steadfast even when our emotions subside. And that is why I have written European ideology. Unfortunately, in the realm of political choice, opportunities between good and evil are exceedingly rare. For the most part, one is presented with a choice between the lesser and the lesser evil. The system before the 5th. October was an incomparably lesser evil than the one that subsequently took hold.

During the heroic nineties, we acquired extraordinary capitals of knowledge, self-awareness and self-respect. Those who had any illusions about modern Western civilisation—they have been burnt. We now know that we are capable of the greatest feats. We have repaid the debts of those who are no more and provided a vast capital of pride to those who have not yet been born. We have managed to withstand the siege and the onslaught of immeasurable forces, namely the greatest power in the world. It is precisely the hostility of that power of senile barbarism that reveals to us, indirectly, that we bear within us the virtues and values that will be the foundation of a European renaissance, the building of a true alliance of Europeans, from Reykjavik to Vladivostok.

It is known that in your 'effective pessimism' and 'heroic realism of action' you never despair but bravely fight for solutions. What solutions do you foresee for Serbia and Europe?

He who deserts helps the enemy to defeat him. And the solution is only one, and it is called Russia.

Bands and producers

How did you experience the screening of the video of the execution of Muslim prisoners in Srebrenica?

Difficult, distressing, horrible, like any sight of supreme inhumanity. It was difficult for me to see the malicious euphoria of the ruling class, which saw in it the crowning proof of its mockery and slandering of the Serbian struggle. As if anyone ever denied that some paramilitary units or gangs committed war crimes, of which, unfortunately, every war, including our own, has had and inevitably will have. Even more all the more shameless that in this, some sort of evidence was even officially and maliciously seen against President Karadzic and General Mladic. The unworthy president of the state even placed his full trust in a one-sided, hostile, and therefore biased, report on Srebrenica, as if we did not know that the government of Republika Srpska accepted it under immense pressure, blackmail and threats, just as, under the same force, previously, its own handwritten signatures, deprived six of the nine elements of sovereignty, acquired through unspeakable wartime sacrifices and confirmed by the Dayton Agreement.

For me, that video footage, a prima facie, is precisely the very opposite of what the Serbo-phobes in power claim. It is the crowning evidence that the masterminds of the crimes of the paramilitary formations in Srebrenica the NATO intelligence services, for whom such pretexts for war were sorely needed, bombing intervention, which immediately followed. It is obvious that the main purpose of that crime was not so much the massacre of prisoners but the filming of the massacre, that is to say, the documentation of the crime.

This is also indicated by the dialogue between the cameraman and the gang leader, in which the former urges him on because his batteries are running low, while the villain assures him that everything will be carried out in time. That there was in

A world with some lunatic capable of committing such a thing just to film it for their own whim and pleasure—that is possible, but for there to be so many of them in one place and at one time, willing to do it themselves procure and hand over to someone the evidence of their crime, thereby signing their own indictment — that is impossible. The fact that the murderers do not hide their faces but calmly show them to the TV camera lens

testifies that they had absolute confidence in the promises of the foreign masterminds and paymasters of that video footage that they would be 'covered' and protected from any investigation.

After all, the first person has already been convicted before the Hague pseudo-tribunal for the crimes in Srebrenica, A Croat, Dražen Erdemović, a member of a paramilitary unit, testified under oath that they had received an order from the Supreme Command of the Army of the Republic of Srpska to treat prisoners of war were to be treated in accordance with the Geneva Convention, while their commander—who later turned out to be an agent of a hostile intelligence service—paid no heed to this.

I cannot understand how even the leaders of the patriotic forces fail to see that this video footage implicates foreign intelligence services. Where is their common sense? Have they become so stupid and blind?

Srebrenica demands an impartial investigation by an international panel of experts, which should include both Muslim and Serbian experts. That investigation ought to cover not just one fateful day, but three bloody years of that enclave, which had not been disarmed, as was stipulated agreement. Peace and coexistence must be based on the truth, and everything being done regarding Srebrenica seems to me like an attempt to artificially and maliciously feed Muslim ill-will and vengefulness, creating the conditions for a renewal of the conflict.

(June 2005)

Memories and Hopes of the True Europeans, Dragoš Kalajić

"It is not terrible if a man remains alone against all. It is true that history is written by the victors, but history is created by the ideas of the vanquished: the most significant teachings and thoughts in the treasury of Europeans were written by the great losers, from Plato and Julian the Emperor, via Dante, De Maistre, Donoso Cortés, Nietzsche and Dostoevsky, to Evola, Carl Schmitt, Jünger, Heidegger and Crnjanski. The writings of victorious thinkers and writers are hopelessly shallow, insignificant and boring."

"The road to Europe" is the leitmotif of political discourse in the Balkans today. Your immediate encounter with Europe took place some four decades ago. What memories do you associate with that time?

■ Perhaps I am not the right person to be asked this, as I was then an exception to the rule of my generation being infected with pro-Western illusions, fed, by the law of contrasts, with a general revulsion at the moral squalor and greyness of real socialism. Thanks to instinct and the school of the Belgrade Kinoteka — films such as Griffith's *The Birth of a Nation*, Reed's *The Third Man*, Fellini's *La Dolce Vita*, Thanks to the instinct and the school of the Belgrade Kinoteka — films such as Griffith's The Birth of a Nation, Reed's The Third Man, Fellini's La Dolce Vita, After all, I did not want my life's path to be determined by membership of the League of Communists of Yugoslavia, so I rejected it upon my return in the late seventies, when it was After all, I did not want my life's path to be determined by membership of the League of Communists of Yugoslavia, so I refused it upon my return in the late seventies, when that "mere formality" was the only condition for the diplomatic post offered to me as a cultural attaché, to the place of my choice.

Are the differences between those days and today great, and are they not just 'generational'?

■ The fundamental difference between young Europeans four decades ago and today lies in the mind and the heart. No one was staring at the television back then. We organised our own wild parties, and there was a general hunger for education. On the right, as on the left, we lived for ideals, ready to die for them.

Today, however, I find myself talking to the grown-up children of my acquaintances about the most ordinary things, only to see that they don't understand me. When I probe the matter, I discover that they don't even know the meanings of the ordinary words I'm using. They read nothing, at school they don't answer questions but instead circle one of three answers on a test, and their heads are deserts of underdevelopment while their hearts are weak and rotten. We were happy and joyful even with a permanent pessimism, whereas these kids today are unhappy and sullen, throwing up their hands in surrender at the first sign of life's threats, deluded by television lies that everything will somehow sort itself out and they will become rich without any effort or work.

In a political sense, the Western European states were much freer then than they are today, when they have been deprived of sovereignty and the power to act. The 'European Union' is the very opposite of our pro-European ideals, such as those I set out in a manifesto for the unification of Europe at the Venice Biennale, with Slobodan Mašić, in the early seventies. Then there was, acting boldly, the exemplary statesman, General de Gaulle, whose greatness gives us the true measure of the contemporary ones: all of them intellectual and moral pygmies.

Your great teachers of thought were also your acquaintances and friends, like Evola, Pound, De Chirico... What were those experiences like, what sort of people were they?

■ Sometimes it is better to stick to the work, as such encounters can be disappointing. Sometimes that is not enough. I recently read the memoirs of Mircea Eliade, the creator of the most complete, global map of traditional cultures and their corresponding religious paths for man's ascent from the animalistic to the divine. There is not a trace in it of even an attempt for him to embark upon any of these paths himself. The absence of any spiritual transformation is attested to by an immense vanity, filling almost every page with shameless laments about hardships and privations, and by his recall of every, even the most insignificant, perfunctory compliment he received, from his school days to his late old age. We learn that he met countless notable people—from Dimezil, Jung and Carl Schmitt to Codreanu, Cioran and Evola—yet he does not relate what he heard from them, except for what concerns him personally.

Evola?

■ I was brought to Evola by a young right-wing anarchist, a lumpenproletarian, a certain Kristina, who had run away from home and was literally barefoot, to whom I, out of pity, had given the requested roof over her head in my studio. Seeing my complete indifference to her feigned charms, she told me, presumably to make me jealous, how she was conducting tantric sexual rituals with Evola, 'fluidly', as the man had been completely paralysed by a shrapnel wound to his spine during the bombing of Vienna at the end of the Second World War. Seeing me sulky, tanned and in my dress-white double-breasted playboy uniform, Evola saw in me the ideal confidant to boast to about his conquests of the fairer sex, assuring me that underage girls, especially those given to pickpocketing and begging, were much better in bed than countesses and princesses, even a von Hohenzoller. Yet, he was a gentleman enough not to utter her name.

De Chirico?

■ I met him as the infantilised slave of his imperious and insatiably greedy wife, the Russian Jewess Isabella Far, who organised the mass production of forgeries of his works, yet gave him not even a penny for pocket money. He made do by sitting at a café table "Greco", at the start of Via Condotti, would order a cappuccino and a small pad of paper with coloured pencils, on credit, from a nearby stationery shop, then make a drawing and send the waiter to the "Russo" gallery, a hundred metres away, with a request for an immediate advance. This would pay his bill and earn him a secret pocket money.

I can't believe that you even have such memories and impressions of Ezra Pound?

■ Pound is an exception, but perhaps that's because the encounter with him was all too brief. I had been warned not to address him, as since his release from the New York asylum he had shut himself away in a fortress of silence. Yet, after lunch at a mutual friend's villa, seeing me sitting alone on the three-seater on the terrace, gazing at the golden hills of Umbria,

I couldn't resist approaching him and saying, all a-tremble with nervousness: "Maestro, your life and your work give me the strength to live and work." He smiled, motioned for me to sit beside him, placed his enormous, gnarled Irish hand on my knee and replied: "Young man, what you have just said to me — that gives me the strength to live and work... That is called Tradition."

Between today's most developed Europe, the Western one, and the Balkans, as the 'first Europe', there seems to be some strange tension, or an invisible barrier, a certain inadequacy in understanding?

■ Our kinsmen, under the shadow of the dying Atlantic Leviathan, have sold their souls to the demon of Anglo-Saxon and Protestant liberal capitalism, which stirs the beasts of selfishness and greed within man. Thus, they have lost their sense of belonging to a spiritual community, and their nations have disintegrated into mechanical societies of loners who seek and find friends only in cats and dogs. That is why they are appalled by the scene of a tomcat disembowelling a pigeon and therefore demand the banning of Kusturica's film *Life Is a Miracle*, yet they were not appalled by the slaughter of the people under the bombs of the NATO aggression in 1996 and 1999.

I have no hope for them, except for a miracle. I have hope for us, if we do not succumb to the demonism of liberal capitalism.

You are a consummate gastronome with extensive experience; you even wrote 'Memoirs of a Taste Bud'. What fascinates you most about Western European cuisines, and what about those in the Balkans?

■ Among our Western cousins, the only distinctive and worthwhile things are the fruits of Italian, particularly Tuscan, cuisine. French cuisine is, in fact, an import from Tuscany, which, during the time of the guillotine, spread to the leaders of the Revolution as well. In one of the closed halls of the Tuileries, they sampled the 'last wishes' of the nobility, ordered from their former chefs. As for our own cuisine—nothing about it fascinates me! With the defeat of the elites at Kosovo in the 14th century, courtly cookery and its corresponding recipes were lost, and in their place came ground offcuts of perishable and foul-smelling meat, heavily seasoned for the Arab masses. After the war, returning a favour to Igor Mandić, I asked the proprietor of the Skadarlija restaurant "Zlatni bokal" what he had to offer; he puffed himself up proudly before the famous guest and replied that they had "home-made specialities", listing the aforementioned offal, from skewers, tripe and kidneys, to *čevapčići* and *pljeskavice*. To this, Mandić replied grumpily but perfectly accurately: "Nothing here is local; it's all just Arabic rubbish. Nor are they specialities, as they're served in every tavern from Sarajevo to Kabul."

Judged in the light of the findings of Claude Lévi-Strauss's ethnological research, it is also dangerous food: anyone who becomes accustomed to such ground-up scraps becomes equally wretched, morally amorphous and viscous, like the billions of consumers of even worse rubbish: 'McDonald's' hamburgers.

And the wines? Do you agree with Béla Hamvas's division into nations of rakija and wine, and how would you, accordingly, classify the Southern Slavs?

■ The established boundaries of the reach of the Islamo-crat occupation precisely separate the rakija-drinking from the wine-drinking nations of the Southern Slavs. That is why the by far best wines are produced by the Croats, Slovenes, the former Krajina Serbs, and the Montenegrins (I mean the 'Crminičko', and also the wines produced under the supervision of the '13. July' Institute). Those who suffered the burden of Turkish parasitism and violence sought and found in rakija a quick way out of chronic dejection and anxiety, towards some kind of solace and good cheer.

A prime example of this is the 'duality' of the hero of the 'revolutionary-conservative' strategy of resistance to the occupier, Marko Kraljević: as a would-be king, he drinks only red wine, but not to enjoy its taste, rather to get a little drunk, like the plebs. In this regard, the Macedonian song 'Marko Kraljević and the Bald Gypsy' is very characteristic. —on his mother's advice, Marko uses thirst and alcohol to steal three hundred loads of gold that the aforementioned 'bald Gypsy' is sending to the sultan to buy back Mount Athos, demolish the monasteries, drive out the monks and build synagogues.

Admittedly, in that rakija-soaked world, there are also deeper roots, from the oldest, Negroid or mulatto strata of the so-called 'Mediterranean, gracile type' man, evidenced by his cult of Dionysus and his hostility towards Apollo, the god of the elites of the Indo-European, or more precisely Euro-Aryan, conquerors of the Balkans and Peloponnese in the late second millennium BC.

How do you distinguish between those who drink with refinement, for pleasure, and the others?

■ One who drinks to enjoy wine is recognisable by the fact that they never taste it without food, 'on an empty stomach'. In Italy, I have never met a drunk man at the table: they know that a small sip of wine requires a corresponding bite of food and a sip of water. That is why they are always sober and lucid. A tipsy person loses their sense of taste, and my respect as well, just like the morbidly obese. For if they are unable to restrain such base impulses, how could they possibly withstand far greater and more difficult temptations?

On one occasion, when refusing to respond to some 'politically correct' accusations, you said: 'I am not concerned with what people will say about me, but only whether my gods consider what I do to be righteous.' Is that still the case today?

■ Could it be any other way? My first gods are called Svantovit, Perun and Vesna. Following the Euro-Aryan hierarchy of the 'ideology of tripartition' — which the bourgeois revolutions have overturned, in favour of the parasitic and depraved part of the 'third estate', whose progress, for more than two centuries now, has been leading us all to ruin — Svantovit is the god of sovereignty and magic. The second embodies the principle of defensive force and is the protector of the warrior nobility. Vesna is the goddess of all fertility and of spring. If I were a Greek, they would be called Zeus, Ares and Hera, and if I were a Roman: Jupiter, Mars and Quirinus. I have indeed designated the aforementioned Béla Hamvas as the finest thinker of that 'third function', in the afterword for the Italian edition of his essays on poetry and war.

Over the years, however, it seems that you are essentially getting ever closer to Orthodoxy. Is the impression misleading that these two traditions, the Slavic-pagan and the Orthodox, are nevertheless uniting somewhere deep in your heart?

■ I am astonished by your observation... That no one has noticed this until now confirms my conviction, gained through experience, that women are capable of wielding the most far-reaching cognitive powers, composed of intuition, which is beyond reason. Under the influence of a Russian school of research into the content of the New Testament, and following my own much broader and more extensive research, I have arrived at the irrefutable conclusion that Christianity is a branch of Iranian religiosity and that Jesus Christ is the final manifestation of the Aryan Saoshyant, or Saviour, who was also born of the 'immaculate conception' and comes at the end of a three-thousand-year cycle to resurrect the dead and lead the decisive battle against evil. In the holy book of the Iranian Arians, the Avesta, it is written: "When the dead are resurrected, the living Saviour will come without hesitation. At will, life will be transformed" (Jašt, XIX, 11 and 89). It is therefore Iranian priests who are the first to come and pay homage to Jesus Christ, in a sign of the consecration of his role. After all, the Shroud of Turin, which was looted by the Crusaders during the Sack of Constantinople in the early 13th century, testifies through its stature, features, hair, and blood group that Jesus Christ was of Caucasian, or Aryan, descent.

You are reputed to be a great charmer and a favourite of beautiful women. In a 2004 interview, you said: 'I am grateful to the women who have loved me. If it weren't for them, I would have long since abandoned this hideous, poisonous and unscrupulous civilisation'?

■ I would most gladly answer my friends' calls to join them and enjoy myself on a Caribbean island, or in an Argentinian hacienda, or in a Namibian oasis of German colonists, who are waiting and constantly calling for me—far from the horrors of these parts. What keeps me here above all is the thought of the scorn of women, should I abandon my duties and responsibilities. What sustains me in life are, above all, my obligations to two female beings who need my love, and my debts to two feminine entities: my wife and daughter, and to Serbia and Europe.

Balkans are convinced, without exception, that the reputation of their men in Europe is outstanding. Is this the fruit of vanity and exaggeration, or is it founded in reality?

■ Observing New York high society, one of the protagonists of my latest novel, **Serbian Children of the Empire**, incidentally the only survivor of the 'Delon–Pompidou–Marković' affair, and thus of the generation of Belgrade's 'golden boys' who emigrated to the West during the sixties, 'for sex and bread', loudly observes: 'Here, all courtship is unnecessary, at least for us Serbs, because we have no competition. A woman who wants good sex here has to give herself to smelly Puerto Ricans, at the risk of the monkey killing her afterwards to sell her internal organs. If, however, she wants intellectual conversations — she has to socialise with faggots. With Serbs, you get both... Their first problem is that they don't know it yet, and the next, and bigger one, is that Serbs are picky.'

That lasted barely until my generation, conditioned by Tito's class egalitarianism, which stripped the criterion of female choice of any monetary element. There were far more handsome lads than girls, so we fought for their hearts by any means. Fights over girls were our daily routine. Yet, these were chivalrous fights, one-on-one; never a lynch mob, never a knife flashed, let alone a gun. We had to be 'decathlon athletes', endowed not only with manliness, courage, elegant dress and chivalrous behaviour, but also with high levels of knowledge. Our evenings were filled with listening to classical music, dancing, courtship, and kisses, but also with intellectual tournaments to win a woman's attention and affection, for which we prepared meticulously. If someone had told me then that the time would come when women would be chasing men, that the 'most desirable' would be the newly rich, even if they were empty, moral and physical wretches — I would have thought they were delirious. If the myth of Balkan potency has any basis in truth, it is not a credit to the Balkan people but to the general decline of masculinity in the shadow of the West, under the poisons of money-idolatry, which spread fear, sap masculinity and rob it of the power to rejoice in life.

Jasmina Kantardžijeva

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DRAGOŠ KALAJIĆ, THE MAN WHO WAS AWAKE IN EUROPE'S NIGHT

Monday, 23 November 2015 18:49

dragos04DRAGAN M. ĆIRIĆ

No one before Kalajić in Serbian culture had created such a distance from the values of the modern age, formulating the integral man of Tradition

One soldier makes an army. Russian
proverb

THE FACE OF MODERNITY

For a long time now, in Serbia, and indeed in Europe, there has been no talk on a grand scale of the meaning of life. There are many questions, and few answers. The great man of Europe has withdrawn, and a dark epidemic has taken hold. But the memory of him gives us the strength to look around us...

Kali Yuga (the dark age) has long been here and, it seems, there is no prospect of it ever passing. Baya Patak* (the symbol of the third estate – the bourgeoisie), has taken the throne, holding the sceptre and crown, while Europeans disappear in the steel embrace and rhythm of 'unstable jazz'** (NATO). It is a grotesque image of Europe's disappearance under the blows of modern barbarians. Even greater is the paradox of surrender of modern people to the infernal currents of despair, with an expression of dark exaltation. It is as if the real apocalypse has already occurred in the hearts of men.

Where has the greatness and sublimity of Europe vanished? Where has that magnificent and mighty edifice vanished, which uplifted the human spirit to divine realms of being, which gave birth to so many and exceptional individuals, such refined art, such intricate structures? Europe's agony has lasted too long.

How should one behave and what should one do in a time of crisis?

The forces of anti-tradition are in full swing, and the processes of degradation threaten once again to test the vitality and strength of Indo-Europeans to fulfil their covenant with Providence to the end, to return to the paths of their Tradition.

The cyclical nature of our life and of all cosmic phenomena, however, grants us the right to serenity and peace of mind, provided we feel the energy of the Tradition's centre within us, leaving it to us as individuals to bear witness to the inevitable end of an age of chaos and to be the harbingers of the resurrection of a new cycle. R. Guénon says that the end of an epoch is merely the end of a certain world's illusions. The experience of Tradition already knows of catastrophes and the lawfulness of the fall and of some previous kali-

yuga. It has never been clearer than today that the promises of freedom, equality and progress, of 'the best of all worlds so far', are mere

It has never been clearer than today that the promises of freedom, equality and progress, of 'the best of all worlds so far', are merely a façade for the dark 'religion' of materialism, the Empire of the third and fourth century, behind which lies the deepest degradation of man, a regression of unimaginable proportions. The promised 'empire of freedom' has become another name for chaos, a confused world without landmarks.

The mass consolidation of humanity into the 'middle' class man, the rootless modern nomad, the 'accidental' person, speaks eloquently of the mediocrity of the projected quality of life, of the absence of any hierarchy and spirituality, of the absence of the Great Man.

kalajicslike01The modern man, irritated by the illusions of various 'freedoms', nevertheless 'feels' the symptoms of the crisis (economy, immorality, ethnic chaos...), but does not realise that by his way of life and value system, contributes to deepening that crisis. He fails to realise that he bases his life on the sand of his illusions. The modern man behaves like a patient who wants to be cured, but not to give up the lifestyle that causes the illness. With the value system of the modern man, nothing of substance can be done against the crisis.

THE FACE OF THE WARRIOR

But the dark prospects of Europe cannot hide the light of individuals, whose work speaks of the greatness and the need for the restoration of the spirit of Tradition.

Illuminated by the inner radiance and meaning of Tradition, with every encounter with the work of Dragoš Kalajić we rediscover the meaning of the concept of immortality. Seeking and finding in the doctrine Tradition for that 'more than life', beyond the 'all too human', he shows that we are created for much greater purposes than the spirit of the age allows and demands of us. In search of meaning, disillusioned by the new realities of East and West, he took up the flag of the defeated of 'conservative revolutions' on the ruins of post-war Europe. With a sense of loss in his eyes, looking the ruins of Europe around him, he found Tradition – a stronghold – a pillar, and the world could be set in motion. Evola, Pound, and Crnjanski looked him in the eye and understood him. It was the gaze of a victor. With archaic inspiration and determination, a young man went to war, a war that is still ongoing.

Before us is a book, a veritable declaration of war on the forces of nihilism, a book that views the decadence of the modern world from the standpoint of the Tradition.

Paradoxically, it is perhaps more relevant in Serbia today than at the time of its first publication (1979. years). The horizons of the readers of that time were clouded by a specific, ambivalent Yugoslav-socialist conditioning of their perception of the West and a fascination with Western reality, which only later revealed its true face to the average person. Today, it provides us with a secure vantage point and is a good vantage for an image of decadence and the causes of nihilism in the modern world. Selected phenomena, described and explained in the book, are located with diagnostic precision as focal points of the tectonic disruptions of contemporary civilisation, and have not lost their relevance even today. relevance. On the contrary. The tendencies of the crisis have not changed, but have been accelerated and intensified.

The crisis is often viewed, as Julius Evola observes, from a particular standpoint economism, ecology, consumerism, morality, without defining either what is being defended or on whose behalf it is being defended. Such reasoning fails to grasp the scale and depth of the crisis. Only from the standpoint of integral traditionalism and its universal doctrine can we gain a foothold and the perspective for an understanding of the problem of modernity and of what has been lost and for what it has been lost.

The view and doctrine of the primordial Tradition, Dragoş Kalajić introduced into Serbian culture on through the front door. He made them shine through his person and work. Following the aristocratic impersonality in the transmission of Tradition, he pointed to the great works of antiquity, whose gave us the quintessence in his inspired book-bequest, The Code of the Solar Order, a kind of cosmogonic key to the Aryan gates of being. With him came a new circle of thought and perspective into our cultural space on the sublime meaning of life. To the despair and disillusionment with the values of the contemporary world, he opposes the specific monumentality of Tradition: 'Be mindful that you are the fruit of cosmic forces and millennial efforts of the deeds and thoughts of many generations: continue the anabasis, transmit the solar tradition". [1]

kalajicslike02Its great protagonist, a rare figure even on a European scale, enriched our culture with his interpretation and introduction of the works of the most important traditionalists (René Guénon, Julius Evola, Mircea Eliade, Kumaraswami, Tilak... to mention only the most important), who defined, restored, crystallised and revived the spirit of Tradition. To our Serbian to the public's attention, he recommended the works of artists and thinkers of the so-called Conservative Revolution, as well as the works of the most significant representatives of Indo-Europeanism, who refute the spirit of modernity or reconstruct the common Tradition (language, customs, social organisation, pantheon of gods) of our Hyperborean heritage, our special and unique Indo-European destiny and identity. He is one of the few Europeans who were awake during Europe's night. He is one of the small brotherhood of those who still keep watch.

The End of the World is a book – a compass for the morphology and esotericism of individual phenomena of the modern world, which reveals and interprets their hidden meanings and role in the all-encompassing anti-traditionalist project of creating a new man. She reveals to us the hidden core of the occult subversion that stands

behind popular and seemingly ephemeral phenomena. Over it, over every one of its pages, hovers the invisible spirit of Tradition as the opposite and as the reference point against which it rebelled the modern man; the spiritualised and divine nature of man as opposed to the fall into a one-dimensional world of material conditioning.

THE FACE OF TRADITION

At this point, it is appropriate to provide some basic indications as to what Tradition is, in order to better understand the anti-traditional spirit of the modern world.

Bela Hamvas, writing about René Guénon, sublimated it thus: "There is only one knowledge: tradition; only one order: tradition; only one law: tradition. Whoever abandons this foundation invites disaster upon themselves... The modern (new) age believed that, guided by the idea of progress, it had surpassed all the heights man had reached until now... Today's knowledge is nothing other than the rubbish of ancient knowledge... And tradition, however, is not arbitrary will, it is not a theory, but is once and for all founded human existence – ancient knowledge that holds true for all times, people, eras, species, and societies. The modern age believed that new truths had been invented; 'truth can never be new, for it is never the product of the human spirit – it is independent of us, and we can only to acquaint". Tradition is a complete synthesis. Not a religion. There are many religions, but only one tradition. Historical religions are a single projection of the suprarreligious tradition in particular races, peoples and eras. Tradition is the source, the germ and the beginning of every spirit – the ancient teaching on existence, on order, on man, on society, on history, on religion and on life."

The invisible, timeless and present world of Tradition implies in all things a hierarchy of the higher over the lower as a reflection of the divine and the earthly; authority, ritual, the divine origin of law and authority, a caste system, the subordination of all that is earthly, human, and historical to that the supernatural, the non-human and the timeless, which transcends, which deifies reality. The reality of the man of Tradition encompasses, unites and does not separate the earthly from the supernatural (the divine). 'The world is a great symbol, for it represents the sensory form of an invisible reality.'

How all this must sound to the ears of the modern man, whose only reality is that which is physical and tangible to the senses. Beyond that, everything is to him a fiction and a 'fairy tale'.

kalajcslike03 Tradition is there, ever-present in the transparency of our perceptions. It, and it alone, stands in the way of the forces of degradation from realising and materialising the chthonic world of anti-tradition and nihilism.

It is interesting to note that the modern world feeds parasitically on the forms of the traditional life, knowing that Tradition is organically imprinted upon man, as the deepest call of being and therefore indestructible. Therefore, it creates forms that 'resemble' Tradition or imitate it. But that which that essentially separates Tradition from its modern imitations, according to Gnost, is the spirit pseudo-initiation is a modern phenomenon, their incomplete spirituality, their parody and

a falsification, the illegitimacy of the lower, profane spheres of the spirit, behind which stands the conscious starting point of counter-initiation, i.e. the opposition to and inversion of the true spirit of the Tradition, against which it is the entire occult war and directed.

TRADITION VS. MODERNITY

The modern world and the world of Tradition are in the greatest and insurmountable opposition. These two worlds are like the state of sickness and the state of health. Modernism, by catering to man's basest impulses, became the measure of his baseness and fall. The End of the World depicts that agony of modernism in all its hideousness. Particularly striking are the scenes of the degeneration of contemporary art, architecture, music, painting and film... As a kind of seismograph of the profound changes in culture, modern art, in its ugliness, is perceived as an act of revenge upon Europe, which is prevented from having contact with the divine through beauty.

Tradition, on the other hand, is the measure of the highest man, the measure of his divine nature. Nietzsche's Superman is, one might say, the man of Tradition; (the drama of the great men upon whom everything rests). Everything that is what is truly great today is the appearance and flash of Tradition. Only that which is a reflection of the traditional. Everything else is modern and ephemeral. In the impossibility of any compromise, any evolutionism or mending of the spirit of the modern world, unwilling to submit to the divine, modern man has found himself on a road with no return, on his way to the Great Nothing. Hence the indifference of the man of Tradition towards the disappearance of that world and his search for meaning in new distances and new relationships; in creating a foothold for a new beginning, far from pathos and sentimentalism for the lost world. No one before in Serbian culture had so radically distanced themselves from the values of the modern age, formulating an integral man of Tradition as Dragoslav Kalajić. As a dandy of Hyperborean futurism and a member of the Europe galante, he moves with ease beside the shadows and phantoms of modern nihilism, fusing the farce of these phenomena and the Cartesian seriousness of his insights. Grotesque and tragic are the face of the modern age.

On the battlefields of Serbia's struggles for the Homeland, Dragoš Kalajić introduced to the stage of our politics and drew attention to the necessary concepts and perspectives of classical geopolitics, expanding the optics, significance and meaning of the Serbian struggle against the modern Leviathan (the 'American evil'). 'The tasks of the struggle against evil, always and everywhere, require above all a proper understanding of its causes and aims... Perhaps it is superfluous to point out here that for the Serbian people such... such insights are most needed today, for the Serbian people are, among Europeans, alongside the Russian people, the most affected by the force of American enmity'... it is necessary to dispel all the mists of Serbian illusions about the transatlantic 'historical Ally' and to clarify the fundamental reasons for the hostility – Washington's policy towards the Serbian people, as part of a general anti-European strategy of the forces that govern the USA. From the standpoint of the writer of these lines, Serbian politics, due to intellectual powerlessness or betrayal, in the service of various 'internationals', has been unable or unwilling to think and act properly in political terms, that is to say, to recognise the real friends and enemies in arena of the world. In the words of Carl Schmitt, 'from the moment the capacity or the will for such a distinction is lacking, a people ceases to exist politically...' [2]

LEVIATHAN VS. THE HOLY ALLIANCE

Let us also say this about the epicentre of the crisis of the contemporary world. The forces of degradation have through two civil wars in Europe have stepped onto the open stage and paved the way for a new cycle of nihilism under the sign of Pax Americana. All negative tendencies have been intensified and a whole new world has been created monstrous structures. Europe was divided between two pseudo-empires of the third and fourth centuries and the world, slowly but surely, became the image of their ideals. Their materialistic complementarity and absence of any transcendental point to a common origin.

Hatred of authentic Europe lies at the root of the modern world. The entire modern culture rests on a hatred of the European man and is aimed at his uprooting. Through modern culture, every European national identity is being erased. Writing about contemporary France in *Betrayed Europe* (1994), Kalajić notes then, and today throughout Europe, a completely open a quite open racist hatred of Europeans: "In fact... the authorities do everything to make a proper solution to this problem impossible. They, in fact, encourage the influx of immigrant masses from the Third World, sabotaging and demonising all attempts to at least control and somehow rein in immigration processes. The deeper reasons for this betrayal of France by its ruling and

The deeper reasons for this betrayal of France by its ruling and people." Do we recognise ourselves in these words today? The globalist pseudo-elites of the 'new world order' rest on a general strategy that seeks the destruction of European nation-states and Europeans. Massive influxes of immigrant masses from the Third World are the most effective racist means of dissolving and destroying all European peoples." Do we recognise ourselves in these words today?

Two types of new man were created during the 20th century: 'homo americanus' and 'homo sovieticus', regression of the authentic European man. Thus, the proletariat and the bourgeois found themselves on the same task of dismantling the European Tradition. However, contrary to popular belief, all roads lead to communism lead to America. There is the epicentre of the 'permanent revolution' of the entire 20th century to this day. Trotskyist forces of coup and dismantling have all along been operating from America. The October revolution, it is obvious today, was only the first successful 'colour revolution' on the soil of the Russian empire. In the desecration of Holy Russia, Lenin and Pussy Riot are in perfect agreement. They are his spiritual children. The epicentre of communist doctrine and egalitarianism lies in the West. The entire left is of Western origin, and the whole of the modern West rests upon the left. Hence, despite of occasional criticisms and objections, that quiet fascination of the European left with America, and its inadequacy in the face of the real problems of modernity and progress. One would rather say that they are different paths to the same goal. Of all the peoples of Europe, the Russian people are the greatest victim of the modern age and of the non-European ideologies of communism and Americanism, fused in the phrase "new world order". Kalajić clearly indicates the address of that "order"... "who wants to know the essence of the pseudo-imperial project called the 'New World Order', must direct their gaze to its laboratories, from London, via New York to Washington and even further, towards Judeo-Protestant matrices." (Russia Rises).

kalajicslike07Thus, it turns out that the real objectives of the First and Second World Wars the enslavement, breaking and destruction of all of Europe and Russia. The dichotomy of capitalism versus Marxism solves nothing, but rather keeps us spinning in a vicious circle of materialism, of which the entire Modern era is the child and face. It is merely a false alternative, designed to prevent the discovery of a third way. Various forms of stigmatisation, discreditation and defamation, of awakening of the man of Tradition, are also part of the project of deconstruction. The criminalisation of the enemy has shaped the public spiritual space of the modern world.

In the post-war period, there was a kind of transfer and penetration of Marxist thought into the academic and public sphere of the West (Gramsci's capillary strategy, the Frankfurt School...).

The spiritual Bolshevisation of the West proved to be deeper and more disastrous than the brutality of that in the East, so that the fundamental question today is how long the eastern part of Europe will remain immune to the infection and degeneration of the West and how much strength it will have to overcome the existing economic of the entire sphere of life.

In the capital work of Aryan aristocratic collectivity, European Ideology, which traces the continuity of European self-awareness of a common origin from the earliest times to the present day, Kaladić, writing from a European perspective, speaks of the great task for the right in freeing itself from the inertia of anti-communism, which was merely a pretext for Russophobia: "We have already pointed out the great deception of the Atlantic occupiers who, after their victory in the Second World War, managed to convince the Western European governments and the European right that a Russian conquering march threatens Europe. That lie fell on fertile ground, on latent and widespread Russophobia, the evil fruit of perfidious Albion and its anti-European policy of divide et impera. It is necessary to make a great effort in revision of the relationship between Russia and Europe, written and being written by historians in the shadow of Leviathan."

The spectre of the possibility of creating a new Holy Alliance haunts the modern world, the spectre of an alliance between Russia and Germany, the spectre of the awakening of Tradition.

THE FUTURE BELONGS TO US

The gaze of authentic Europe is today fixed upon Russia. "We have long known that that Holy Russia, in its bosom, preserves the ancestral home of all Indo-European peoples." [3]

Evola's prescient words to the young Kalajić: 'You will revive the Roman idea', as if they had found meaning in Dragoš's elevation and the awakening of the ancient idea of Moscow as the Third Rome...

"Russia is also the country to which many eyes are turned in the hope of the restoration of the Third Rome. Russia is also the name of the hope for the liberation and rebirth of Europe, a hope which is fostered, with effective pessimism, many credible Europeans, in the citadels and strongholds of the last defence of European virtues and values, under siege by the forces of nihilism of this monstrous, usurious and poisonous Western civilisation." [4]

The wandering flame of authentic Europe (the Roman idea of the Empire) is today in Russia. The greatest reserves of European spiritual energy and the power of Tradition, its elan vital, are found there, on the continent Europe. "The light of traditional teachings on the cyclical morphology of history indicates that Russia will be the first to emerge from this dark age (kali-yuga), because it was the first to enter its worst state, having experienced the pro-communist system of a universal process of man's reduction to the backbone of the economic animal. Russia is also the last great treasury of the energies of European man, such as are required for the tasks of overcoming the forces of nihilism and opening up the main roads towards

horizons of the deification of the human element. The fate of Europe and the entire world depends on the outcome of the struggle being waged today in Russia" [5].
between men and non-men, between the Russian people and the occupiers – depends the fate of Europe and the entire world" [5].

A look at the entire work of Dragoš Kalajić speaks of its exceptional and unique coherence, which stands like a megalith on the continent of Europe, against which the force and illusion are shattered.
of the modern Leviathan. A mysterious megalith, a guest from great distances, of which we know it bears something now missing, something that touches our very essence. We sense that it is us, as we ought to be...

But first, we must awaken the Empire within ourselves. Restore the sanctuary. The Divinity demands that everything be placed upon the altar. Without exception.

kalajicslike08The silent presence of the spiritual sublimity of the divine Tradition stands before us, as if waiting for those who will recognise it, awaken it, breathe new life into it, spiritually raise a new Empire, strengthened by the experience of the fall, more glorious than it has ever been. Dragoš Kalajić taught that it cannot be otherwise.

With the end of the world, one gains immunity from the disease of nihilism and the doors of Tradition are opened for those who are called.

* Bay Puckett – a Disney character, a collective name for all the Rothschilds, Rockefellers, Morgans... of this world.

** "Unshakeable Jazz" – the name of NATO military manoeuvres on Russia's northern borders.

References:

[1] Dragoš Kalaić: The Code of the Solar Order.

[2] Dragoš Kalaić: American Evil.

[3] Dragoš Kalajić: Russia is Rising.

[4] Dragoš Kalajić: Russia Rises.

[5] Dragoš Kalajić: Russia Rises

The author is a director from Belgrade. The text is a foreword for the reissued edition of the book 'The End of the World' by Dragoš Kalajić, which will be published on the tenth anniversary of the author's death.

Pentagram of the Heart

Dragoš Kalajić devised and first visualised this symbol on his 1986 painting, Pentagram of the Heart. It is a complex symbol, which with its anagogic powers compresses multiple smaller symbols around a common central transcendent point.

The Heart, Not the Belly

Unlike the classical pentagram, one of the key symbols of materialistic cultures worldwide, the Heart Pentagram, on its first, lowest level, indicates that the foundations of a person lie where the springs of their soul and sensibilities are. The boundary between the animal and the divine is not the centre duality, not to a centre but to a place of interpenetration (complementarity) and union (integration), through which the ideal will ideally become the real and the fallen rise to the sublime. The ordinary pentagram reduces the human element to its lower, animal and material aspect, and the Pentagram of the Heart unequivocally gives primacy to the spiritual, personal and divine in man.

From the standpoint of the 'ideology of tripartition' — the tripartite structure of the world, society and man, which Dragoš Kalajić considered essential for Euro-Aryan self-recognition and self-renewal

— The pentagram of the heart is at the centre of the triad of head—hands—torso. The head is here the symbol of the intellectual and sovereign stratum of society, the hands and chest are the symbol of the warrior and defensive, and the abdomen agricultural, industrial and commercial.

The pentagram of the heart also reveals to us Dragoš Kalajić's inclination towards the Kshatriya caste — the knightly and warrior caste, a place at the nexus of the higher and lower strata of society. In the heart of the warrior, loyalty to the elite and devotion to the people are united, the execution of duty on the orders of the higher and giving one's own life for the defence of all. Therefore, the warrior class is the central, the backbone and axis of society, of essential importance for survival and freedom, for the prosperity of both the spiritual and material (higher and lower) spheres of such a god-like community.

The Cross and Circle

On another level, the Pentagram of the heart is reflected in two opposing symbols — the circle and the cross — and their traditional meaning within the European mythological and religious heritage. As in the Western Celtic cross or the Far Eastern Yin-Yang, the intelligently suggested outlines of the circle and cross within the Heart Pentagram point to the primordial parentage of the World, to its mother, Transience (the circle of samsara, according to the old Vedic tradition), but also on the eternity of the ideal, the father of the solar radiation of the intelligible world. In the light of such knowledge, the deeper meaning becomes even clearer and more profound the verticality of man's role in 'this arena of the universe'. It is precisely this that is fully revealed to us on the final, highest level of the Pentagram of the Heart.

Vertical

We have considered the static level of the symbol (centrism) and the dynamic (circulation and radiation). This symbol, however, stands out particularly for a third form of dynamic symbolism, in the sign of the Ascension or Great Return to the 'starry dwellings' (Plato), Hyperborea, 'beyond the north, ice and death' (Nietzsche). The four arms of the Heart Pentagram, by their rotational movement (resembling swastika) direct the focus of our gaze towards another centre of the symbol — the fifth arm of the pentagram — which, by anatomical analogy, corresponds to the head. The fifth arm is the only one that, through its movement, does not support the vectors of circulation within the symbol, but instead directly points upwards. This is a clear A roadmap to that which is beyond the circle and the Pentagram of the heart itself; a clear formula for the mission called Man, where faith in ascent holds essential meaning and survival; a clear message from the author of the Pentagram of the heart that 'History expects something more from Man'.

Over there, 'over there... beyond those hills of
Miloš's, they say, a grave resides! There I shall
find rest for my soul,
when a Serb will be no more a slave.

DRAGOŠ KALAJIĆ

(1943-2005)

Over the last few decades on the Serbian public scene, which cannot exactly boast of any particularly significant and authentic figures, the person and work of Dragoš Kalajić (1943-2005) is one of undoubtedly the most striking and controversial. For some, an aesthete and a paragon of traditionalism, the king of Serbian journalism and a guru of the so-called. of the 'new Serbian right' (whatever that was supposed to mean), for others 'the avant-garde of stupefying the Serbian petty bourgeoisie', 'a ridiculous précieuse', "the Paulo Coelho of Serbian journalism" (1) and champion of "salon fascism" (2), the mere mention of Kalajić's name has always provoked undisguisedly vehement reactions. This makes it all the more difficult impartially and at the same time critically assess Kalajić's work in the public sphere, without clashing with the accumulated prejudices of both his devotees and his fierce opponents, who with stubborn ideological positions are unable to accept any attempt at a more nuanced and objective interpretation of the work of the author of 'A View of the World'.

Born in 1943 in Belgrade, Kalajić, having grown up among members of the 'Mediala' art movement, began his academic career in the painting circles. After completing Having graduated from the 'Accademia di belle Arti' in Rome in 1966 with the highest marks (3), Kalajić, in addition to his interest in painting, also showed an interest in journalism as early as the 1960s.

Following the poem 'Krševina' (1968) and the philosophical work 'Upoorište – Rehabilitation of Structure of the integral man" (1970) (4), as editor of "Dela" In 1978, he published 'Map of (Anti)utopias', and two years later 'The End of the World' (5). During that period (1978–79), he prepared a series of programmes and reports for the second programme of the Belgrade Television, including eight one-hour episodes entitled the title A Mirror of the 20th Century, in which he presented then-current creators and trends in contemporary art. He edited a whole series of themed issues of 'Dela', and published numerous essays, studies and criticism in journals and newspapers (Politika, Borba, NIN, Umetnost, Vidici, Gradac).

During the 1980s, he was the editor of the literary series 'Kristali', which published some of the seminal philosophical works (6), and the author of a number of forewords to authors he popularised during the 1980s (Guénon, de Rougemont, Evola). From this period also dates his SF novel "Cosmotvorac". (7)

He became known to the wider reading public as the author of numerous texts and essays published predominantly in the magazine 'Duga' (8), which was published continuously for a whole decade, beginning in the second half of the 1980s (specifically from 1987), in which he predominantly deals with international relations, foreign and domestic policy, esotericism and geopolitics. Some of these essays were published during the 1990s in several books: American Evil 1 (1993) (9), Betrayed Europe (1993) (10), Russia Rises (1994) (11), American Evil 2 (1998) (12). After assignment as a correspondent for 'Politika' in Rome and activities on the diplomatic front during and after the NATO aggression on the SFRY, Kalajić, in the final period of his life, during which he lived predominantly in Rome, also published two novels – The Last Europeans (2000) and Serbian Children of the Empire (2005) (13). After a long and serious illness, Dragoš Kalajić died in his native Belgrade on 22 July 2005.

The political horizon of 'one worldview'

The essays of 'one worldview', written on the eve of or during the Yugoslav war drama of the 1990s, whether dealing with domestic or foreign policy, depict

the perspectives of the Serbian people and state regarding the strategies of what Kalajić calls 'the new world order' and present the author's sharp views and assessments of the process in international relations following the end of the Cold War and the collapse of the Eastern Bloc. However, Kalajić is not so much concerned with what might colloquially be classified as 'conspiracy theories', but rather from the standpoint of one who is familiar with the behind-the-scenes political projects and their

operationalisations he attempts to elucidate for readers both their causes and possible consequences, both for members of his own nation and on a regional and global level.

The key to Kalajić's interpretation of world (and domestic) politics is as follows: behind the interstate and ideological disputes of the 20th century and the main antagonism along the capitalism–socialism line,

more important and long-term processes unfold, which determine the political reality, to which all other divisions are merely media or a smokescreen. Behind these often superficial or even false divisions, since 1914, one great war has been ongoing, fought with varying intensity and means, and this is the one waged by the powers of the 'Atlantic plutocracy', bankers and financial schemers, against the European peoples with the aim of 'imposing a "new world order" and

"reduction of man to the status of an economic animal" (14). The main target of the conquering movements "Atlanticism" is the Eurasian continent, 'in which the mind and heart of the world rest, viewed in the light of metageographical symbolism'. (15) This 'struggle of the continents' runs transversely through the continents and states themselves, through peoples and the breasts of men.

As the driving force of Atlanticism and the 'new world order' project, Kalajić sees the 'demony of the economy', which has been 'freed from all human shackles and controls through bourgeois revolution and the corresponding upheavals of natural hierarchies of value' (16). It has its roots in the Judeo-Protestant religion, in the commercial conception of the relationship between man and God, where material wealth is a sign of God's favour. its roots 'in the Judeo-Protestant religion, in the mercantile conception of the relationship between man and God, where material wealth is a sign of God's grace' (17) These plutocratic circles control the political and economic power of the USA as a 'pseudo-empire' (since the same po

According to Kalajić, it does not rest on the true hierarchical values upon which hierarchies otherwise rest authentic empires), artificially maintaining the hegemony of the dollar in the world economy. In order to turn this order into a global one, they permanently combine the use of military force and the corrupting of the political elites of the subordinate (larger) part of the world, in which they impose an upside-down order where 'people, goods and energies are subjected to the absolutist valuation of the priest of the god Mammon and the idolatry of monetary quantity' (18).

Russia and its immense riches are the main target of the conquering ambitions of the 'new world order', which seeks to destroy and plunder it. The same fate is destined for all other peoples who possess either significant natural resources, or have the will to preserve a sovereignty that seeks to oppose subjugation.

Numerous of Kalajić's essays deal with the hostility of the 'Atlanticists' towards the Serbian people and of his aspirations that, during the breakup of Yugoslavia which the 'Atlanticists' initiated and supported, it should be preserved and nationally unified. The breakup of Yugoslavia and the hostility towards the Serbian people, according to Kalajić, were the ideal zone for multiple abuses by the strategists of the 'New World Order', an experimental testing of the technique for starting fratricidal wars, through from the compromising of national movements to the establishment of legal precedents for the conquest of Russia and the rest of Europe by breaking up states into political autonomies for minorities, and which would be governed by local lackeys of plutocratic powers.

Wishing to see in the Serbian struggle for national preservation a resistance to the forces of the 'new world order' During the 1990s, Kalajić proposed a political alternative to these processes in the form of uniting related, Slavic and Orthodox peoples into a single security, economic and political community, which, unlike mechanised modern society, would be based on true hierarchical values and represent a 'natural community' (19). Demonstrating through many examples the unique ethical ideals and the character of the Slavic and Orthodox peoples, their holistic worldview and readiness for the sacrifice of individuals for the common good, Kalajić sees such a community, which in his view should be based on the principles of not liberal, but Orthodox capitalism (like Japanese or Korean Buddhist capitalism) and enjoys raw material and production autarchy, sees as the beginning of a renaissance of a self-identical Slavic culture, which, according to him, is identical with the authentic European culture and its original values.

The Philosophical Foundations of 'a Single View of the World'

Such an approach and perspectives in describing and experiencing internal and international They are coherent with Kalaji's aesthetic, philosophical and worldview, from which they spring and with which they are in coherence, forming a solid ideological synthesis. Moreover, Kalajić's political science-geopolitical essays are only one level of the argumentation for his deeper, philosophical convictions, which he professes as a 'firm faith' from the very beginning of his appearance on the public stage during the 1970s.

Any acquaintance with Kalajić's body of work will immediately notice that from his very first writings, Kalajić was a fully formed author, both stylistically and ideologically, and that in fact from the very beginning (e.g. in the banned book 'The Stronghold' from 1971) onwards, the story has 'told its story' on various occasions, with various variations and for different reasons.

Solidly grounded in classical philosophy and the fundamental natural sciences, simultaneously utilising the findings of contemporary research in anthropology, archaeology, ethnology and history, Kalajić, by vocation an aesthete and art historian, takes

a philosophical-ideological position of 'traditionalism' and 'integralism', under the strong influence of the teachings of the two main progenitors and fathers of traditionalism in the twentieth century, the French philosopher and esotericist René Guénon and the Italian right-wing thinker Julius Evola. Kalajić in In 'Tradition' he sees 'the true bastion of transcendence and the affirmation of an authentic selfhood and the corresponding freedom', where 'absolute freedom and absolute authority are not opposed properties but an expression of that selfhood.' (20) For him, "myths and legends, regular religions and metaphysical doctrines, traditional symbols and rites, are nothing other than popular forms of preserving and transmitting primordial knowledge, fragments of the organon of the 'Primordial Traditions' translated into ciphers and enigmas – in anticipation of the appearance of human powers capable of renewing authentic meanings, for the restoration and rehabilitation of the integral and original treasury truth" (21)

Kalajić sees the goal and embodiment of this tradition in the integral, differentiated type of man, the heir to humanitas. By the term humanitas, Kalajić means a subjectivation of active spirituality whose historical transmitter was the Indo-European ethno-ethical type, and which found its highest expression among the ancient Hellenes, Romans and medieval knights, who serve as a model and confirmation of its philosophical and political convictions. In other words, the Indo-European ethnos and ethos are different forms and bearers of certain manifestations of the 'integral man–principle' or the embodiment of the 'Tradition'.

Humanitas, according to Kalajić, in these most outstanding historical examples, represents an example of spirituality as an expression of measure, i.e., in his words, 'in the constellation of the brilliance of humanitas the virtues of proportion and moderation express the traditional man in order, i.e. the man's ability to manifest and reproduce the structure of order" (22), that is, the "Tradition".

Adopting an ideological and value position opposite to that of modernists and progressists, the traditionalist worldview represented by Kalajić views historical processes as parts of great cycles in which, from an original, qualitatively best state, under the influence of forces of degeneration, history develops towards degradation and disintegration. The entire historical degradation is interpreted through the conflict of two basic forces, 'Tradition' and quality with on the one hand, which represent the centripetal side of this dualism, and the forces of nihilism and quantity, which are anti-traditional although they often assume a traditional guise (pseudo- or counter-tradition) and which constitute its other, centrifugal pole. On the historical arena this dualism is best reflected in the rivalry of the cultural and civilisational creations of matriarchal, quantitative social orders and their consequent religious systems, and patriarchal, heroic and 'solar' social and cultural endeavours in which traditionalists see the continuity of vertical, qualitative expressions 'Traditions' for the renewal of which they advocate. The origin, rise, decline and fall of cultural–civilisational creations are then interpreted in precisely this key, where every cultural ascent owes its adherence to traditional, patriarchal, and 'solar' values, and every decline and fall a turning towards matriarchal, materialistic and 'lunar' negations of value.

Finding confirmation for this view of the philosophy of history in many religious and philosophical teachings (e.g. the Hellenic belief in four ages from the golden to the iron, or the Hindu cyclical belief (mahayug and kalpa) in four regressive ages (yugas), from which is the fourth worst age, the Kali Yuga – the age of the goddess of death, Kali. Traditionalists believe that we are in the final, worst age of this historical cycle in which the forces of nihilism and quantity have temporarily prevailed over the authentic spiritual potentials that give quality in man and society. The initial spiritual state (and at the same time a qualitative historical axis), whose rediscovery will initiate a new world cycle and a new 'golden age' traditionalists call the 'Primordial Tradition' or 'the Tradition'. Traditionalists find its parts and confirmations in various religious and philosophical systems, and folk customs and myths (that is, their similarities and analogies) which serve as a kind of treasury of memory for codes and symbols that point to hidden spiritual knowledge. With their help, spiritual and creative forces and the so-called 'mystical intuition' are awakened, through which the modern individual becomes a personality and is ennobled, and becomes a member of a new elite, a conduit and expression of that 'Tradition' which, by the forces of determinism, will inevitably triumph at the end of the historical cycle over the forces of quantity and nihilism and once again to establish a new 'golden age'.

Dragoš's European counterparts

We have already noted that Kalajić's 'worldview', which he professed throughout his life, was founded on the teachings of Western European right-wing traditionalists, especially Julius Evola, whom Kalajić knew and was a follower of, and whose philosophical and historical views (primarily those from the work 'Rivolta Contra Mondo Moderno' (23)) he reproduced quite faithfully in the Serbian-speaking world. Influences from Evola's oeuvre are also apparent in Kalajić's writing style, and even in his use of entire phrases such as, for example, "demon of economy", "differentiated type of man". In a political-ideological sense, Kalajić was the first representative of the European "New Right" in the territory of the former Yugoslavia.

The European 'New Right' is a small but influential ideological grouping that emerged in France during the 1960s, directly influenced by the works of Evola and other, somewhat forgotten 'conservative revolutionaries' from the interwar period. The emergence of the European 'New Right' (Nouvelle Droite) was a partial reaction to the actions then-'New Left', but also the inability of the existing old European right-wing parties to meaningfully address the challenges of the time (24). This postmodern, intellectual right-wing discourse, in its eclecticism, is completely alien to neoconservatism, i.e. its the conserving of capitalism, liberalism and multi-party parliamentaryism. It is simultaneously anti-capitalist and anti-socialist, because it is sharply opposed to modern cosmopolitanism and egalitarianism, which it sees as the products of secularisation and the loss of the spiritual verticality of modern man, the restoration of which it primarily advocates.

Analysts of the European political scene are sharply divided over the qualification of the European 'New Right'. Some see it only as the ideological successor to the German intellectual anti-liberal movement from the time of the Weimar Republic which brought together some of the most influential thinkers of the last century: Heidegger, Spengler, Sombart, Schmitt, Jünger, Niekisch, van den BrockOthers, however, see in it only a 'postmodern' reworking of political unacceptable ideas which are labelled 'neo-fascism'. A third interpretation sees in the works of the 'New Right' (primarily the work of its leader Alain de Benoist) a new quality within the corpus of right-wing thought, whereas classical conservatives (especially Catholics) believe that there is no is neither 'new', nor 'right', but rather the left masquerading as a right-wing discourse, however much it distanced itself from the postmodern, individualist and deconstructionist left.

The European 'New Right' was conceived in 1968 within the organisation GRECE (Groupement de Recherche et d'Etude pour la Civilisation Européenne), which brought together traditionalists, French nationalists, regionalists and the far right, all with the intention of their own

through intellectual work in the fields of culture and science to carry out the restoration of the desired European of identity and cultural life. GREEK did not intend to become a political organisation (one might rather speak of its "metapolitical" character) but above all a school of opinion which, by studying both right-wing and left-wing anti-liberal thought, sought to to oppose, in their view, the destruction of the identity of European nations and culture, which, after 1945, was being carried out through Americanisation by the proponents of liberalism and consumism.

a combination of re-evaluating traditional right-wing values and left-wing the adoption of illiberal solutions within GRECE during the 1970s gave rise to a whole series of high-quality publications which, in the following decade, had a great resonance on the cultural scene in intellectual circles across the European continent, so that by the end of the century the founding and linking of similar intellectual groupings, organisations, publishing houses and websites in many European countries (Belgium, Italy, Germany, Spain, Russia).

What is truly new in the 'New Right' is its non-statist, regionalist and pluralist approach, which the old nation-state right does not recognise. Fitting in with modern multicultural trends, its proponents insist on diversity as opposed to modern liberal homogeneity. Liberalism is, according to them, in its manifest forms such as egalitarianism and universalism, essentially an enemy of diversity, that is, of all those values which the 'New Right' pretends to reaffirm through the rights of various communities – tribes, peoples, races, regions, although, its critics would say, in an abstract and in a somewhat unconvincing way. In the realm of realpolitik, the positions of the 'New Right' approach the federalist positions of socialists and social democrats, whom its members despise on the ideological plane. How to reconcile the insistence on national particularities with a federalism that turns Europe into a bloodless copy of the USA (where, incidentally, the federalist concept also failed the test of balance between local and central authorities, to the detriment of the former and their particularities), which also creates a bureaucrat-cratocian Leviathan whom inhabited by the interests of a connected, rootless individual, the 'New Right' has not yet managed to formulate a clear answer to this question.

In contrast to liberals, proponents of the 'New Right' believe in the existence of a well-defined entity "Europe" (or "European Tradition"). During the Cold War, this term served primarily as a means of distinction from the ideologies of the two then-superpowers, the Soviet statist communism and the American (pluto) democratic order. This kind of "Europe", as with the Gaullists, is more an expression of discontent at the transformation of Europe's former colonial states into provinces of the two imperial powers than a real cultural or political entity. In other words, Europe and its identity are here in fact a desired ideal, rather than a reality.

Aware that the European nations themselves could no longer play a serious role in contemporary world politics, the founders of the 'New Right' realised that it was necessary to form a unified European identity which would form the foundation for the integration of the European nations, which by that time had already long begun their economic and political unification, first within the EEC, and later the EC and the EU.

Dissatisfied that the integration of Europe had begun with the economy and politics, that is, without the deeper value foundations they consider primary, representatives of the "New Right" as an alternative movement to the official European integrations, set about the task of creating an ideology that would form the basis of the desired European identity. The material for this was found in the original Indo-European tradition – that is, in its modern scientific and philosophical interpretations, primarily those of the comparative historian of religions and myths Georges Dumézil and the aforementioned philosopher and mystic René Guénon. Opponents of the 'New Right' may see in this a 'revivified' farcical pseudo-scientific 'Aryan myth' upon which the German Nazis based their alleged superiority, and which, in a new guise, is more well-founded and measured, both in its scholarly foundations and in its political and ideological scope.

Nevertheless, these ideological pretensions of the European 'New Right' can be characterised as nothing other than a grand intellectual endeavour to create a new politico-religious myth that is projected into prehistory, and then used to describe many contemporary phenomena (25) on one simplified way. Although the unique ethno-linguistic origin of the Indo-European peoples is indisputable, the advocacy for a postmodernist "revival" of archaic patriarchal values about which the modern Westerner has very little idea (and even less the strength to truly live in accordance with what they can understand of it) often takes the form of the 'secondary religiosity' that characterises New Age movements and their optional syncretism. In the case of This is particularly evident in the 'New Right's' favouring of a pagan polytheism that has been dead for millennia (as supposedly 'tolerant of diversity') over 'uniform and exclusive' Christianity, which, incidentally, has already been blackened by the very same qualifications all those modernists against whom the European 'New Right' so vehemently rises up. Of course, the intellectuals of the 'New Right' themselves do not believe in such an intellectualised and contrived paganism. Its proponents. Its ideological popularisation is far removed from any reality, and can be characterised, at the very least, as eccentricity, if not something worse.

All in all, when the European 'New Right' engages in any critique of capitalism, socialism or liberal democracy, and especially of contemporary cultural phenomena, its

the reviews are of a high quality and lucid. However, when it comes to the positive alternatives that the 'New Right' offers in opposition to modern phenomena, which are meant to replace uniform, totalitarian or decadent existing options or problematic tendencies present in the present, the solutions it offers are either banal, or already seen or even bizarre.

The Works of Dragoš Kalajić

A similar situation applies to the work of Dragoš Kalajić. Whenever Kalajić set out to critically deal with modern cultural phenomena, or the elucidation of contemporary political processes using insights largely derived from significant European thinkers with whom our public had no opportunity to become acquainted during the communist dictatorship, the results were positive, and at times of very high quality. At the same time, Kalajić's role was also an enlightening one, as he popularised a number of exceptionally significant authors in our region who are now recognised worldwide as classics (De Rougemont, Spengler, Weininger). During the communist era, when the communist dogma ossified into party slogans, this activity represented a true intellectual invigoration. Kalajić's positive role is undeniable even in the late eighties – when with the collapse of communist ideology there was a danger that in the general enthusiasm, with the liberation from Marxist intellectual shackles, the energy of particularly the younger anti-communist generations flows exclusively into the shallows of banal enthusiasm. When, with the advent of liberalisation and the free market, he wrote critically (sometimes to an extreme) about the dark side of the then triumphalist ideology, acting as a sobering influence on many of his readers.

However, when proposing alternatives to both faltering socialism and galloping liberalism, Kalajić, like his Western ideological counterparts, was often ambiguous, unrealistic and incomprehensible to the average local reader. His philosophical views and ideological convictions – especially his forced neopaganism, his posturing in his dealings and the flowery rhetoric – could not resonate with the wider populace, who perceived Kalajić's activities as (at best) affected and eccentric. The worst outcome of Kalajić's public activity is undoubtedly his 'right-wing' followers from narrow intellectual circles and the world of journalism, who, like all epigones, by imitating his style and repeating platitudes (and that second-hand) from Kalajić's oeuvre, often become caricatures of what they pretend to be, which no one understands, not even themselves.

Kalajić's influence on certain intellectual circles, particularly the generations that came of age in the time of the breakup of SFRJ, is enormous and still unrecognised by the wider public. In some respects, it is almost a 'cult of personality' (the so-called Kalajićists), which is just further proof of how a consistent word and deed can have a strong and profound impact on the lives of others, regardless of their truthfulness or actual value.

On the other hand, contempt, and even open hatred, from the local liberal and left-wing scene which is only slightly more numerous, but just as self-satisfied as Kalajić's followers, completely overlooks that Draž was a largely modern and Western phenomenon on the Serbian spheres, both in their fundamental beliefs and in their manner of presentation. Their simplified, Manichean perception in which siding with one's own national corpus is automatically associated with primitivism, zoological nationalism and the 'philosophy of the palanka' does not allow a figure as 'notorious' as Dragoš Kalajić to be characterised as Western and European. It was simpler to present him as a product "homegrown madness" than to admit to themselves that in Europe and the entire West, that promised land towards which they strive regardless of the cost, there exist (and that in the highest intellectual circles) who hold the same 'hated' views that are easiest to carelessly label 'fascist' and 'extreme' than to reasonably consider and scrutinise them. And Kalajić, he was precisely that – a domestic variant of the postmodern European right and a first-rate representative of all of its key positions.

Kalajić's alignment with the Serbian side during the breakup of Yugoslavia, and his public engagement during the war and its aftermath, was not caused by his 'Serbian', patriotic feelings and views. On the contrary, it was his ideological convictions, to which he wished to remain true, that led him to the Serbian side in the war. Had his 'European ideology' pointed to the futility of the Serbian nationalism, which ran counter to his philosophical-historical and geopolitical worldview, Kaladić would have been its fiercest enemy. Only after direct life experiences and encounters with the Serb Dinaric, patriarchal population on the battlefields across the former Yugoslavia, Kalajić gradually, within the framework of his ideological 'dimensions', became more Serbian and emotionally He identified with the desired 'Indo-European' in his people, barely perceiving the deeper and more significant 'Orthodox' dimension with which the Serbian ethnic being was imbued, a being he had sided with in a difficult time and a dirty war.

Paradoxically, Kalajić's 'ideological Europeanism', in its very fervour, pointed to his Serbian and Slavic mental roots. Like any Slav who consistently and to the end adopts ideological paradigms formed 'from the outside' (most often in the West) (26), and lives them more deeply and more sincerely than their original creators, Dragoš was the true and perhaps the best representative of both the virtues and the flaws of such a 'worldview'. It could even be said that he was his own consistency in living by these values, he was a greater European than his own role models, however strange that may seem at first glance. That consistency is something even his most ardent ideological enemies cannot deny him.

1. Teofil Pančić, "Urban Bushmen", XX Century, Belgrade 2001, p.153

2. This is an epithet that the late Zoran Đinđić pinned on him, paraphrasing Miloš Crnjanski and his negative attitude towards the interwar 'salon communists'.
3. His degree thesis in art history concerned the iconological significance of the double perspective in Paolo Uccello's fresco 'Il Diluvio'.
4. D. Kaladić, 'Uporište – rehabilitacija strukture integralan čoveka', Nolit, 1971, a book which, after leaving the printing press, never reached its readership due to a decision of communist censors.
5. D. Kaladić, "The End of the World", Nakladni zavod Matice hrvatske, 1979.
6. Like Plotinus's 'Enneads', Spengler's 'The Decline of the West', the 'Selected Writings' of Julian the Apostate, Weininger's 'Sex and Character'
7. .Kalajić, The Cosmocrat, Beleta, Belgrade, 1989
8. In addition to them, he also wrote for 'Pogledi', 'Naše Ideje' ...
9. Kalajić, The American Evil, Bigz, Belgrade, 1993
10. Kalajić, Betrayed Europe, Bigz, Belgrade, 1993
11. Kalajić, Russia Rises, Duga, Šamac, 1994
12. Kalajić, American Evil, IPK "Nikola Pašić, Belgrade, 1993
13. Kalajić, Serbian Children of the Empire"; IPK Nikola Pašić, Belgrade, 2005
14. D. Kalajić, 'The Third World War', American Evil, Bigz, Belgrade, 1993, p. 171
15. Ibid.

16. p. 172

17. p. 172

18. p. 172

19. D. Kalajić, "Ka sloveranskoj imperiji", IKP Nikola Pašić, Belgrade, 2005, pp. 168 - 193

20. Kalajić, afterword to J. Evola's book 'The Metaphysics of Sex', Gradač, Čačak, 1990, p.163

21. Kalajić, foreword to the book by R. Guénon, The Dark Age, Gradač, Čačak, 1987, p.10

22. Kalajić, Uporište, Nolit, 1971, p.36

23. Julius Evola; Revolt Against the Modern World, Inner Traditions International, Rochester, Vermont, 1995

24. The most comprehensive account of the emergence and development of the European "New Right" can be found in the doctoral dissertation of the Croatian political scientist Tomislav Sunic; Against Equality and Democracy: The European New Right

25. if, for example, modern feminist movements are characterised as renewed prehistoric matriarchal cults, and the intellectualism of the urban 'new right' as a renewal of the ancient Indo-European patriarchal order.

26. as the biographies of Slavs—be they communists, liberals or fascists—compellingly attest, and their fervour in professing an ideology they live by with their entire being, something that has been incomprehensible and almost scandalous in the West for more than a century.

Source: Nova srpska politička misao (www.nspm.org.yu)

Some of Dragoš's thoughts:

"In every relationship with foreigners, we must be at least equal. The Serbian inferiority complex
The values towards Europe are completely unfounded. Both intellectually and spiritually, we are superior to the Western
Europeans of today. You will see that for yourselves soon enough."

"I would love to answer my friends' calls to join them and enjoy myself on a Caribbean island, or an Argentinian hacienda, or
in a Namibian oasis of German colonists, far from the horrors here. They persistently await me and constantly call. Above all,
it is hope that keeps me here
the thought of the shame of a woman's scorn if I were to abandon my duties and responsibilities. What sustains me in life
are, above all, my obligations to two female beings who need my love and my debts to two feminine entities: to my wife
and daughter, and to Serbia and
Europe."

"Go out and fight!

That is the only thing you can do for your immortality.

It is the only thing you can offer to the history of salvation, for yourself and for all those you love.

That is the only thing by which you can earn your place in the community of ancestors, contemporaries, and descendants
that constitutes the mystical organism of every credible nation."

"His world is in the stratosphères of blue light, among eagles, in northern beauty, by the Alpine peaks, in the Aryan Vedic
traditions, in the Hyperborean Apollonian
by radiations, at the white wolf, so where it is, according to Nietzsche, that the air is clear and thoughts are clear, where
Nike of Samothrace waves her wings, where a man finds his Anima, where the golden ratio of human beauty is
recognised, where he lives, and does not vegetate in anticipation of a Feasibility Study, a national consciousness created
for things more difficult than triumph, and most of all where man conquers realms of personal and national freedom
thanks to courage and the finding of the right measure and the right
values of its life."

(Serbian Children of the Empire)

"It is true that history is written by the victors, but history is created by the ideas of the 'defeated': the most significant
teachings and thoughts in the vault of Europeans were written by the great 'losers', from Plato and Julian

from the Emperor, via Dante, de Maistre, Donoso Cortés, Nietzsche and Dostoevsky, to Evola, Carl Schmitt, Jünger, Heidegger and Crnjanski. The writings of the victors' thinkers and writers are hopelessly shallow, insignificant and boring."

FRAGMENTS ON DRAGOŠ KALAJIĆ

Momo Kapor

When someone close to you, a near contemporary, leaves you for ever, it takes a long time to fully grasp their true worth and the significance they had. The author of these lines, unfortunately, has no time to wait for that historical distance when it comes to the work of Dragoš Kalajić, and will therefore record only a few fragments from a friendship that lasted for more than forty years.

Somewhere towards the end of the 1950s, on a late autumn evening in front of the Cinematheque, where we Queuing for Griffith's Intolerance, a young Kalajić, in a worn-out pilot's leather jacket, was stammering to me his vision of his future ars poetica. That painting, he said, should be in motion, like some kind of panopticon... Many static elements in a row. Several years later he made such a painting composed of squares which contained everything, from figuration through abstract signs, Informel, the photographic grid and action painting. That painting was born several years before Andy Warhol made his famous multiple canvas and reproduced with the date of its creation in History of Contemporary Italian art. I told him then that painting is the art of silence and of arrested movement and that it would have suited him better to work in film and television. And he did. He acted in a film; he brilliantly exposed contemporary art in its own sanctuary – in New York's the MoMA museum in New York, saying that the emperor was naked, and that the Rauschenbergs and Jasper Johns on display were the detritus of a pure dealer conspiracy. It was a perfect fusion of the painting on the walls, the image in of his movements in front of the camera and the essayistic text which Kalajić casually recited without looking at his prompt. In those programmes, he realised his dream – he reached the end.

The Influence of Mediale

He didn't think much of his painting. Before he died, he told me that in Rome he painted solely for the money. He rarely, if ever, sold his canvases because he couldn't achieve Roman prices. He would rather give them away. Those pictures, executed with a meticulous technique and supreme

with painterly skill, with a multitude of filigree details, in which powerful, blue-haired men hold platinum beauties in their muscular arms under the all-seeing laser-like eagle stares of gigantic birds of prey, have neither predecessors nor successors in recent Serbian art. They stand solitary in it and glitter with their light show like crystal ball from a disco club, which Dragoš loved to paint. It seems that this painting is a consequence of an old boyish love for comics and adventure films, filtered through the metaphysical laboratory of Mediala, to which he was close in his day.

But the image was not enough for him to convey his experiences. Only the word could do that. That is why he threw himself into writing manically, feeling that his time was running out. It simply gushed from him. an unstoppable torrent of stories, essays, novels and studies... Fighting the illness, he said that he could only defeat it a person who possesses two things: a sense of mission and the knowledge that he someone is needed.

He thus joined the ranks of the Serbian artists who painted and wrote, from the ill-fated Đura Jakšić, through Petar Milosavljević and Mića Popović, to Zouka Džumhur. Torn between this two arts, each of which requires at least several lifetimes to master, feeling within himself a surging content that he had not managed to write down or paint, Dragos resorted to a new discipline – speaking directly into the television camera. When he had no guest on the programmes he presented on the 'Palma' channel, he would address the viewers directly, speaking for a full hour without a break, and this text, when recorded and transcribed, could be safely printed without any corrections.

But life lay in wait to rob him of his power of speech – that great privilege to which he held so dear. Yet, he continued to fight.

In a battered military 'puch', we travel to the front line as war correspondents at our own risk, via the road over Brezovo Field, where we are an ideal target for machine guns and mortars from the other side of the river. From the bomb-rutted road, the tails of unexploded grenades protrude. Along the front of the driver's In the silence, sweat trickles down his brow. This is a journey fraught with uncertainty. I watch Kalajić, calmly reading Tacitus in Latin, as if he were in a library.

For him, war is a kind of film in which he plays one of the leading roles. I have not seen a braver man. On Šuva Međa, above Dvor na Uni, while snipers whizz past us, he stands calmly and records the words of a fighter as we all take cover. On Mala Alan on Velebit, he runs across open ground on the position as if it were some sort of boys' game.

Like in a film

He knows he's in a film, and that the main character never dies before the end.

Who could have recognised in this refined man of polished manners the boy from Čubur, who grew up on the bumpy cobblestones of Filip Filipović Street, his knees battered and bruised, with a crust of bread rubbed with grease and sprinkled with paprika? With his disappearance, several world languages which he brilliantly mastered disappeared, the almost entire Library of Alexandria vanished, and a multitude of imaginary museums in his head. In the garden of the Writers' Club, it seems, his legendary white suits with dark bow ties, like a starry night, still gleam.

breaking the general greyness.

Gentleman, bon vivant and dandy, polemicist and arguer, painter and writer, polyglot, erudite, cosmopolitan and nationalist, television presenter and war reporter, a voluntary exile, a Christian or a pagan, arbiter elegantorum – who, in fact, was Dragoš?

Owner of a new, strange world

In the shady Filip Filipović Street, sluggish from an afternoon nap, Dragoš dreams of the world

The Republika Srpska Krajina. The village of Bruskovci is located just two hundred metres from the front line, above the old town of Škradin, which is in enemy hands. The stone house of the Urekalo family. Dragoš is in the very heart of a true ancient drama. One of the Urekalo brothers carries his two-year-old son, Stefan, to a foxhole on the front line every morning so that 'the child gets used to time for what will await him his whole life'.

The coastal hotels no longer take either wine or olive oil from the Urukala family, which has supplied them for decades. The oil-pressing machines have stopped because there are no spare parts, so the oil is pressed in the medieval way, by hand, just like the wine.

decades. The oil presses have stopped because there are no spare parts, so the oil is pressed in a medieval way, using presses, as is the wine, to which sugar and water are no longer added.

A rare opportunity to experience true, unadulterated, authentic flavours. We sit at a modest table in a ground-floor stone house. A shallow dish is filled with olive oil, salted and peppered.

We dip pieces of freshly baked black bread with a thick, crispy crust into it, toasting them as we go garlic, all of it washed down with a thick red wine that leaves just the right sediment of tannin at the bottom of the glass. A true feast in times of war. This is the essence of that blessed land: the 'bread and wine' of Ignazio Silone.

Two incompatible personalities

A week later, in an upmarket Belgrade restaurant, Dragoš will have a complaint about a medium-rare steak and will sullenly return the wine the waiter had routinely poured for him to assess its bouquet and quality. I have never in my life seen anyone return a bottle of wine because it had a cork taint, except for Dragoš. He does this regularly, demonstrating the spoiled refinement of a connoisseur.

Two incompatible personalities; a warrior in camouflage uniform dipping bread in oil and a dandy who has reservations about the 'bef stroganov' at the Writers' Club.

We take the Italian Countess Ginni Maranzani Visconti, a member of one of Italy's oldest noble families, to war-torn Krajina. She is a gentle, still very attractive woman whose
have bestowed upon her security and mature beauty. He has just left Daniel Schiffer, whom she created out of nothing like a female Pigmalion, and whose business cards state: philosopher and humanist. I have never seen a more ridiculous occupation in my life.
Belgrade has taken Daniel's side. He visits children's hospitals, gives loads of interviews and receives money from local tycoons.

We look after the Countess Visconti, who writes for the left-wing Milanese paper, 'Il Manifesto'. She is going with us to Krajina where, besides writing her war reports, she also intends to adopt two orphans. At a dinner organised for her by the commander of the Army of the Republika Srpska Krajina, General Mile Novaković, I suggest to the countess that she adopt me and Kalajić: we have weathered sensitive years, finished school, avoided drugs (apart from a little alcohol), and Kaladić can also write her texts for her. The countess, who had initially laughed at my suggestion, seems to have taken offence at its conclusion.

She and Kalajić are discussing the future of Europe. I don't understand a word of what they're saying, stumbling over their words. I listen to him speak Italian as if it were his mother tongue. Life shuffles the cards.

A delicate countess from the most distinguished Italian circles, sits surrounded by men of stern countenances, with furrowed faces in faded camouflage uniforms, and she is talking to my friend about the happy Europe that the future awaits.

From my childhood and early youth in Neimar, only one feeling remains – the terrible boredom of spring and summer afternoons when we don't know what to do with ourselves, so we drag our finger along the fence or with a key, we scratch a long line down the walls. In the shady Philip Filipović Street, Drowsy from an afternoon nap, Dragoš dreams of the world. At that time, it is, above all, the city to which all roads lead – Rome. He will make his way there, painstakingly and cunningly, through the gloomy classes of society on the Academy of Fine Arts in Raša Street by the Kalemegdan, where he will have to draw and paint grotesque female nudes in front of a dusty hessian screen.

Meanwhile, Rome is ablaze with all the lights of life; Via Margutta with its galleries is still very much in vogue, Giorgio de Chirico drinks his cappuccino every morning at 'Caffè Greco' on Via Condotti, in

near his studio at the Spanish Steps. Renato Guttuso is in his prime; his black-and-white painting dominates the Roman galleries, in which the echoes of the great painters Sironi, Campigli, Buri and Lucio Fontana still linger. Fellini's 'La Dolce Vita' (Anita Ekberg bathing dressed in the fountain at the Piazza Navona) shaped a way of Roman behaviour. In such The young Dragoš arrives in the city with the canvases he has already defined in Belgrade. He does not come to this city to learn anything, but to offer his already-formed world.

He occasionally comes to Belgrade, which is a gloomy Balkan provincial town. He wears a tropical hat and elegant, incredibly soft leather boots under riding trousers. His young, beautiful wife, a pianist, follows him barefoot. An unusual, extravagant couple for the sixties in

Belgrade. Dragoš is a harbinger of a new, strange world in the then still-grey, socialist Belgrade. He talks about Jacopetti's films 'Mondo Cane' and 'Africa Adio', speaks about Pazolini's novels and films, 'Vita Violenta', about artistic revolutions...

Through his dress and behaviour, he attracts envy and a latent hatred that will follow him to his death.

Under the vaults of the Krka monastery atrium, our war headquarters, where gushing water slides over the moss on a huge stone fountain in the middle of the courtyard, Dragoš confesses to me.

He confesses to me that he is ashamed of the emptiness of his previous life, in which he cared about good or bad reviews, awards, openings and public life, places where one ate well and where one ought to be seen... This war has changed everything and he is, he says, a completely different man.

Without a monograph

There is nothing else to eat in the monastery but roast lamb. The flocks have multiplied, but there is nothing for a salad. It turns out that Dragoš cannot stand lamb and is allergic to it. He chews a piece of stale black bread in silence. At the table is an old Russian too, a man of God, a pilgrim,

Streltsin. For months he has been going around Serbian churches, praying for the salvation of our people. Dragoš and he talk about the last days of Leo Nikolaevich Tolstoy, who, having fled from Yasnaya

having fled from Yasnaya Polyana, died in the bedroom of the station master at Astapovo station. Streltsin claims that Tolstoy was poisoned by the Freemasons because he wanted to confess to the famous old man and reveal their secrets to him.

I have never seen him happier than on the stern of the old Turkish sailing ship, the 'Jafaroglu', as we approached the part of the coast from where we would head deep inland, to Ephesus. On the table, goat's cheese, olives and a dog-eared copy of Heraclitus's thoughts on death. Dragoš seemed as if he were preparing for departure. That same autumn, he approaches our table in the garden of the Writers' Club at 7 French Street and announces in a perfectly calm voice that he has cancer, then returns to his own table.

Interestingly, Dragoš, who has opened countless exhibitions and written hundreds of exhibition catalogues for others, does not have even the smallest monograph on his own painting.

He has the time to wait for it.

We don't.

At five minutes past midnight on Friday, 22nd July, in his native house on a quiet and shady street in Čubur, the painter and writer Dragoš Kalajić brought a sixty-two-year circle full. Here, in the long and tedious summer afternoons beneath the boughs of the linden trees, as a boy he dreamt of the promised land.

to the land of Italy and to Rome, where lived the artists he admired; from here, as a young man, with obscure luggage and an imaginary museum in his head, like Malraux's, he travelled to the city of his dreams and stretched his first Italian canvases. He did not come to the Eternal City to learn (he had already already knew almost everything about painting) not to learn, but to offer his own world, which he had condensed from scraps gathered from random magazines, book reproductions, film clips and texts, pasting them together like one great collage into his old boyish idea of a multi-image. One canvas and a single visual situation on it were not enough for him; he wanted to fuse the work of art with the cinematic movement he had caught as a prisoner of the Belgrade Cinematheque. He realised that magical multi-image before Andy Warhol, and this fact is recorded in Italian histories of modern art.

A favourite of Rome's most exclusive galleries returned to Chubur, once again at the height of his Italian success, from where, in the early seventies, he had appeared in an exciting television series filmed in New York, announced that "the emperor is go, and that the tailors of the emperor's new pop-art suit are mere charlatans".

As one of the few European intellectuals and a born gentleman, he left behind the galleries and salons where he had excelled with his wit and numerous foreign languages and, in tattered 'puffer jackets', set off for the battlefields of Krajina and Herzegovina, along the roads riddled with shrapnel, calmly reading the works of Marcus Aurelius in Latin as he drove. On the front lines, I saw no braver man than him. He conducted interviews with fighters while swarms of bullets whizzed around him. It seems he was on first-name terms with death. A bullet wouldn't have him. "All my life I have thought I was learning how to live – wrote Leonardo da Vinci – and in '...I was learning how to die!' With the same calm, I watched him sleep, wrapped in a tent flap, in the trenches of Mali Alan on the Velebit and in his wife Verica's castle in Rome. He made no distinction between the most elite restaurant in Trastevere or the Brussels gastronomic court and the soldiers' canteen in the Bileca barracks or a plate of soup in Divošelo in the Medack Pocket.

For him, patriotism was not a profession or a political programme; it was part of a normal household upbringing in a family whose ancestors were distinguished popular tribunes from the Ravni Kotari and the Janjković Stojan tower. It was a real privilege to watch him care for Countess Gina Maranzani-Visconti while we were taking her, between two skirmishes, through the Croatian crags to she wrote her brilliant reports for "II Manifesto" and the book she later published. This was followed by

her great role model Curzio Malaparte, who in his time was also a war reporter and wrote two key books for Callajić: "Skin" and "Kapput".

And finally, this hot July 2005, that great circle closed on its starting point: Dragoš Kalajić returned from his Roman dream to die in his native house in Čubura, refusing to be taken to hospital by his loved ones. Along with him, a vast, almost Alexandrian library that he had in his head, and a very rich museum of paintings that he loved and dreamt of, also departed. But a trace was left, marked by his books, reports and canvases, and above all, a single Renaissance man, so rare in these parts.

Dragoš Kalajić has time to wait for his well-deserved place in our history of contemporary art.

"When I saw Sarajevo smoking and burning, I must admit – I felt joy." (Dragoš Kalajić, 1 March 1994 in Belgrade, at the promotion of the book Witness to Sarajevo)

Here is an interview where he explains how doctors at the clinical centre tried to kill him (he was just unaware that, unfortunately, they had succeeded).

<http://www.kurir-info.co.yu/Arhiva/2.15032005.shtml>

The story goes that the cancer operation in Belgrade, which preceded your trip to Italy, was astonishing in the doctors' negligence.

- Not even nine months after the operation, at the Clinical Centre, did anyone notice that their chief surgeon had left half of the already small tumour to grow and flourish, even though he had confidently claimed to have removed more than was necessary. When the medical board at the Humanitas hospital in Milan reviewed the scans from Belgrade, a doctor came up to me and said frankly: "I know you from television, when you were defending the Serbian cause. I suppose you're more famous in your country; to me, this looks like an attempt at an elegant liquidation."

One of his better interviews:

Dragoš Kalajić: Official versus Real Europe Date: 21.01.2007

WRITER AND PAINTER DRAGOŠ KALAJIĆ IN AN EXCLUSIVE INTERVIEW FOR "EUROPE OF NATIONS"

Official versus Real Europe

"The outcomes of the referendums in France and the Netherlands instil hope for change. It is a great big NO to globalisation, to soulless Anglo-American liberal capitalism and immigration, and a great big indirect YES to the defence of European values and customs, to defending the European fatherland from invasion and ruin, to preserving and developing the European way of life."

In just the past few years, he has published the studies *European Ideology* and the second edition of the book *Russia Rises*, supplemented with an entire 'book within a book', as well as the idea novels *The Last Europeans* and *The Serbian Children of the Empire*. Serbian ideology and the Serbian perception of Europe have received, through these books, much-needed new signposts, as well as the strengthening for creative confrontations with the new trials of the epoch.

The Association of Krajina Serbs this year awarded its lifetime achievement award—a beautiful ring modelled on medieval ones, decorated with the motif of the Krka monastery's rose window—to him. The presentation took place on Vidovdan.

After all, there has never been a shortage of occasions and reasons to talk with Dragoš Kalajić, nor of symbolism in the fact that this is the first interview by the monthly magazine Evropa NACIJA.

Your books published during the first years of the new millennium represent the culmination of many years of critical insight into the bureaucratic structure known as the European Union. Do you consider that the EU has been turned into a dangerous instrument in the hands of Europe's greatest enemies?

It doesn't take a genius to realise that the unification of European nations and states is the only way to lift Europeans out of this powerlessness, the path to gaining the power necessary for proper responses to the ever-growing challenges and threats of a planetary scale. I point out this fact because the malicious or deluded proponents of such a European Union unfounded

labelled as opposition to union, nationalist narrow-mindedness, populist selfishness or, at best, Euroscepticism. The crux of the matter facing the European Union is whether it even deserves its adjective. This question was the primary driver behind the search for the political characteristics of the European man in the world arena, the findings of which I set out in the study *"European Ideology"*, concluding that the European Union is the very opposite.

Take, for example, the hierarchy of virtues and values that Georges Dumézil calls the ideology of tripartition, and which the European man has carried within him for thousands of years, since prehistory. At the top are the spiritual and ethical virtues and the corresponding institutions and roles, from the sovereign and the state to religion and the clergy. Next comes the function of defence, namely the original nobility, the military and security forces, and finally the realm of fertility and production, the economy in the broadest sense of the term, in service of the community's needs. This hierarchy also indicates the most advisable order of steps for creating a state or a federation of states, as confirmed by historical experience. The European Union, however, began to form not from the top, but from the bottom, completely upside down, from the economy and the single market, which was pathologically elevated not only to the level of a fundamental objective of the European Union but also to the supreme purpose of human and community existence. With such an upside-down approach, one could not go far, and certainly not rise above the economic determinism at the bottom. It is like a marriage of convenience, which exists until it is confronted with the first reckoning and the crisis of mutual selfishness and greed.

"EURO-ISLAM" OR "SHARIA EUROPE"

It is also necessary to point out that such a perverse movement was ordered and imposed—by means of open blackmail, threats, and even bribery—by the Atlantic occupier of Europe, in order to strip European nations and states of their sovereignty and turn them into its powerless captives. Today, we find ourselves almost at the end of the process of losing not only sovereignty but also the basic means of political action for the benefit of national communities and their respective states. Almost everything has been handed over to the European Commission, the government of the European Union with no democratic basis, which de facto elects itself. Yet, such sacrifices have not resulted in an increase and strengthening of a general, European sovereignty and political powers; rather, everything is disappearing into some abyss. The European Union has neither sovereignty, nor a foreign policy, nor defence forces, nor the means of genuine economic policy for the benefit of the European nations. A subordinate member of the World Trade Organisation, the European Union is compelled to renounce not only the right to subsidise its farmers—without whom their produce would have to be more expensive than imports from the Third World, a right contested as a form of unfair competition—but also the right to protect its market.

In turn, the Brussels eurocracy produces tens of thousands of mostly hallucinantly nonsensical regulations and decrees, which aim to destroy the immense richness of European cultural, customary and even dietary differences. There is also the law that persecutes the "delict of opinion", in ways much worse than those we encountered under the pseudo-socialist system.

The Italian daily *Rinascita* recently published your extensive essay, entitled 'Stupid Europe', in which you accuse 'Eurocracy' of anti-European racism. On what grounds did you come to this conclusion?

Based on many factors, starting with the contradictions of immigration policy. Under the pretext that Europe needs to be rejuvenated, that pension funds are threatened by the vertical fall in birth rates and, above all, that European manufacturing lacks a workforce — even though the European Union suffers from chronic unemployment of around twelve per cent of its working-age population — the Eurocracy is doing everything to encourage the immigration of desperate Third World masses. Europe's southern borders are de facto open. In May, a committee of the European Parliament furiously ordered Italy to return a group of expelled, illegal immigrants from Africa, and even to compensate them. On the other hand, citizens of the new Eastern European member states are forbidden, for seven years from the date of accession, from seeking work in the European Union. Thus, even basic human rights do not apply to pale-skinned Europeans.

To this must be added the open hatred of the Eurocrats towards Christianity, evidenced by the fact that they would not even include a mere mention of the religious affiliation of the vast majority of Europeans in the Preamble of the Constitution, which failed in referendums in France and the Netherlands. They rushed through that anti-Christian Constitution to pave the way for the accession of Turkey, with the consequence of a demographic upheaval and the reduction of Europeans to a minority. The main media outlets of the Eurocrats, from the NYT and Sunday to Corriere della Sera, are already openly telling their readers that they need no longer worry about whether Europe will be Christian or Islamic: during this century it will become Islamic, "it is only a question of whether it will be a Sharia-based Islam, or a Euro-Islam".

HISTORIC 'NO' FROM THE PALE FACES

What is your view on the outcomes of the referendums on the European Constitution in France and the Netherlands?

They reveal to us the vast schism between the official, legal Europe, and the real, only legitimate Europe; between the alienated, arrogant pseudo-elites, in the service of foreign and anti-European centres of power on the one hand, and the European nations on the other. Every time the Eurocrats dare to hold a referendum on a decision, they lose it. That is why they deny such a form of genuine, direct democracy. After all, Jacques Delors himself has already admitted that the European Union suffers from a lack of democracy. How arrogant the Eurocrats have become is evidenced by the public boast of one that everyone who joins the European Union becomes their slave. In any case, the referendum results instil hope for change. It is a great 'no' to globalisation, to Anglo-American, soulless liberal capitalism and to immigration; a great, indirect 'yes' to the defence of European values and customs, to defending the European homeland from invasion and ruin, and to preserving and developing the European way of life.

In that context, how do you view the commitment of the local political elites to the accession of Serbia and Montenegro to the European Union?

It was and remains a great insult to the Serbian mind and honour. It is a transparent attempt to divert the nation's attention from the catastrophe they have wrought through a combination of high treason, thievery and ignorance, by waving such a promise and steering it towards a new false promise and frenzied rejoicing. They speak of our shattered and humiliated army, on its knees, joining NATO — which failed to conquer a single inch of Serbian land — but they do not say how many billions of dollars of new debt our people will have to bear in order to

paid the price, from a complete change of armaments to the maintenance of their own soldiers, new Janissaries, on foreign battlefields, in a struggle against the Islamic world which we should avoid at all costs and instead seek paths of cooperation with it.

They speak of joining the European Union as if it were a matter of course, and even before the aforementioned referendums, officials from Brussels were openly stating that we would be admitted around 2020. What are we to do for fifteen years? To sit with our arms folded and shamelessly, beggarly or parasitically dream of a life on welfare, that is, from funds that are already stretched and which, in a year or two, will not even exist? Now, after the referendum, the question arises not only of whether there will be new accessions, but whether the European Union will exist at all, at least in its current, flawed form.

NATIONAL AND STATE SUICIDE

Finally, the self-styled Euro-optimists here fail to provide an answer to the crucial question: if the union of Serbia and Montenegro is admitted to the European Union — where will the already unrestrainedly aggressive and reckless, extortionate and threatening Turkey will become the greatest demographic, political and military power — how will we defend the country from an invasion of millions of Turks, eager for fertile land, woodland shade, pure springs of water and beautiful women? According to the estimates of Jean-Pierre Roure, presented in the pages of the Parisian L'Express of 12 February 2002, immediately upon Turkey's accession, around fifteen million Turkish immigrants will break into European territories to settle them. The first to be targeted are Bulgaria and Serbia, where the religious conditions, xamije and a favourable Muslim population already exist. So, how will we prevent the annulment of the fruits of the Serbian uprisings, when the European Union's regulations on the free movement of goods, capital, services... and people indirectly demand it?

Only a complete fool or a masochistic statesman could wish to be a member of such a society and commit national and state suicide. Therefore, I believe that one of the conditions for becoming president of a country must be at least an average intelligence, with appropriate testing, so that we do not end up with morons in the presidency. If the peoples of the European Union were given the freedom to decide, they would all leave in a hurry. What would suit us best would be a privileged status in trade.

Do the best minds and highest spirits among the peoples of Western Europe perceive the dangers of catastrophic outcomes from all these processes, and what are they doing to try and change things?

And in this domain, we see a huge rift between the false elite, which is kept in power by the Atlantic Leviathan (to use a successful allegory by Carl Schmitt) — and the real elite of Europeans, which has been pushed to the margins, deprived of access to mass media, and demonised and criminalised every time it manages to break the conspiracy of silence. Nevertheless, this elite works tirelessly and prepares what is essential: the ideological and cultural foundations for the rebirth of Europe and Europeans, following the forthcoming economic collapse.

Looking at things purely geometrically, extending existing lines through some ideal, unimpeded perspective towards the horizons of the future, there is no hope. Yet, our greatest hope and our greatest asset is precisely the catastrophe you speak of. In that primarily economic catastrophe which inevitably lies ahead, Europeans will awaken from their anaesthesia, above all from the deceptions of Mammon, and will have to seek their own faithful foundations for life, which have been abandoned or betrayed. They will have to rediscover that the meaning of life does not lie in lazy consumption, where despair reigns, but in mission and sacrifice, in effort and struggle, which are the sources of life's joy, as the Nobel laureate Konrad Lorenz perceptively observed and proved in 'The Eight Deadly Sins of Civilised Man'. Then the best minds and the noblest spirits will fulfil the roles to which they are dedicated through their thoughts and deeds.

THE GREAT EUROPEAN ALTERNATIVE

However, the impression from (south)eastern Europe is that Western Europe has already surrendered. In such a situation, what is our duty to our peoples and homelands, as well as to Europe as our common homeland?

You are absolutely right: Western Europe has long since surrendered itself at the mercy of the Atlantic Leviathan and its essentially Old Testament ideology of glorifying material enrichment as the essential meaning of life, and of greed and plunder, selfishness and unfreedom. Yet, within every Western European nation, we have a substantial portion—about one-fifth in size—of a strong national self-awareness and will to resist, represented by the only living political movements, from the essentially Gaullist National Front, to the regionalist, such as the Flemish Block or the Northern League, which today, paradoxically, in coalition government, is the only one defending Italy from globalisation, waves of immigration and the arbitrary will of the Eurocrats.

We can best help our European brethren, who are in the shadow of the monstrous, usurious and poisonous civilisation of the West, by advocating for a great European alternative: an all-encompassing alliance with Russia and the other Orthodox countries. After all, it is now our turn to take the lead in the great march of Europeans, from prehistory to transhistory.

Judging by your new works, are the eyes of hope for a great turnaround and a European counter-movement turned towards Russia?

You see, for the European Union to deserve its adjective, it must, among other things but above all, free itself from the servitude to the Atlantic Leviathan and Mammon; it must become truly sovereign and independent, unconditional and in every respect self-sufficient, strong and powerful. Such a goal it can achieve only in a multifaceted symbiosis with Russia, which would provide everything that is lacking today, from extraordinary cultural, intellectual and spiritual forces, through complete military security, to energy and raw material independence, and a vast Euro-Asian-scale market. Then the European Union and Russia, thus united, could help the rest of the world and save it from the worst, usurious colonialism, euphemistically called the debt economy, which produces misery and hunger everywhere, driving masses of desperate people towards the European shores of illusion.

The current Serbian political class seems completely deaf and blind to these epochal challenges and the arguments presented. What is the cause: ignorance, incompetence, an inferiority complex towards foreigners, flawed selection, or perhaps conscious malice, severe forms of corruption, treason?

Everything you have listed. It is the duty of patriotic forces to boldly recognise the scale of the catastrophe we are in and to embark on a great gathering of the true elites from the motherland and the diaspora, in order to create a programme for national salvation and to undertake a general uplift. It is late, but not too late for a great rising from the ruins. In this domain, the Serbian Radical Party, by virtue of its size and organisation, bears a special responsibility.

Unfortunately, instead of organising scientific conferences dedicated to the salvation of Serbia, it organises them as infantile, tragicomic displays of loyalty to its Hague defendant, whom they could most easily and quickly free from the well-founded demand of his defenders to be subjected to a psychiatric examination, which would surely establish his insanity, from which, after all, some of the local officials also suffer, starting with the aforementioned's godfather.

Instead of casting its gaze and actions towards the expected and not-so-distant horizon of taking leadership, spearheading a great movement of renaissance, The Radical Party of Serbia is fruitlessly exhausting itself in the machinations of a deeply compromised quasi-political, pseudo-parliamentary and arguably anti-democratic system, thereby granting it an unwarranted legitimacy. Do the leaders of the Serbian Radical Party not see that in doing so they are needlessly assuming a share of the moral responsibility for the betrayal and the collapse, instead of breaking away from that den of iniquity and taking the lead in the great popular wrath against the unworthy representatives?

DEFENCE OF CULTURE, DEFENCE THROUGH CULTURE

Is it not certain that one of the most important battles in Europe is being fought in the field of culture, education and the upbringing of young generations?

This is the most important European battle. As early as the Second World War, the American geostrategist Nicholas Spykman established that the Europeans' immense, global superiority lay in their intelligence, in their system of upbringing and education. It was a signal to the occupier to deprive Europeans of that advantage, and since 1945, the process of dismantling the European educational system has begun — a system that created free and independent-thinking individuals, instead of a monkey — beginning with the persecution of Latin and Ancient Greek, philosophy and ethics, and classical music, and genuine, also classical, artistic education, replaced by the idolatry of the child's drawing, that is, the violent prolongation of infantile ignorance. The main target of the Atlantic instigators of the 1968 student revolution was precisely the remnants of the European higher education system.

Now we see the results: masses of young sub-humans, who know nothing, nor understand anything, and whose language is so impoverished and distorted that their feelings and thoughts are consequently equally stunted. Instead of answering questions

They answer, orally or in writing, publicly and exhaustively, as in the old days; now they silently circle one of three possible answers, like on TV quizzes, usually crossing their fingers for luck. Under such conditions, it is the duty of parents to replace a flawed education and the duty of any self-aware pupil to undertake self-education, as my generation did, rejecting communist indoctrination, as attested to by the many pages of the novel *Serbian Children of the Empire*.

First and foremost, one must know that there is no true education without the knowledge of one of the great languages — such as German or French, Italian or Spanish — which also have translations of essential works.

Fate has decreed that at the end of the second millennium our Serbian generation should be the last heroic defenders of Europe, alone and slandered, and then that with our temporary defeat we should measure the depth of the fall of the false Europe. What capital and lessons should we draw from that terrible forging, for the struggles that lie ahead or are already underway?

It is essential, first and foremost, to point out that the Serbian people did not suffer a temporary defeat at the hands of their enemies, but rather at the hands of a combination of their own despondency, disillusionment and credulity, as manifested on the fateful 5th of October 2000. This indicates that our national consciousness is composed of emotions which, like all others, are fickle and changeable. We lack an internal, ideological backbone and structure, capable of keeping us steadfast even when our emotions subside. And that is why I wrote *The European Ideology*. Unfortunately, in the realm of political choices, opportunities between good and evil are exceptionally rare. For the most part, one is presented with a choice between the lesser and the greater evil. The system before the 5th of October was an incomparably lesser evil than the one that subsequently took hold.

During the heroic nineties, we acquired extraordinary capital of knowledge, self-awareness and self-respect. Those who had any illusions about modern Western civilisation—burned them away. We now know that we are capable of the greatest feats. We have repaid the debts to those who are no longer with us and provided a huge capital of pride to those not yet born. We have managed to withstand the siege and attack of immeasurable forces, namely the greatest power in the world. It is precisely the hostility of that power of senile barbarism that reveals to us, indirectly, that we bear within us the virtues and values that will be the foundation for a European renaissance, for the building of a true alliance of Europeans, from Reykjavik to Vladivostok.

It is known that in your effective pessimism and heroic realism of action, you never despair but bravely fight for solutions. What solutions do you foresee for Serbia and Europe?

He who despairs helps the enemy to defeat him. And the solution is only one, and its name is Russia. •

Large boxed section

SREBRENICA

Bands and producers

How did you react to the screening of the video of the execution of Muslim prisoners in Srebrenica?

Difficult, distressing, horrible, as is every sight of supreme inhumanity. It was difficult for me to see the malicious euphoria of the ruling class, which saw in this the crowning proof of its mockery and slander of the Serbian struggle. As if anyone ever denied that some paramilitary units or gangs committed war crimes, of which there have been, and unfortunately will be, inevitably, in every war, including our own. It is even more shameless that in this there was even an official and malicious seeing of some sort of evidence against President Karadzic and General Mladic. The unworthy president of the state even placed his full trust in a one-sided, hostile, and therefore biased report on Srebrenica, as if we did not know that the government of the Republika Srpska accepted it under intense pressure, blackmail and threats, just as, previously, under the same force, by its own handwritten signatures, deprived itself of six out of the nine elements of sovereignty, gained through unspeakable wartime sacrifices and confirmed by the Dayton Agreement.

To me, that video footage, prima facie, is precisely the very opposite of what the Serbo-phobes in power claim. This is conclusive proof that the masterminds of the paramilitary formations' crimes in Srebrenica were NATO's intelligence services, who were in dire need of such pretexts for the military, bombing intervention that immediately followed. It is obvious that the essential objective of this crime was not so much the massacre of the prisoners, but the filming of the massacre—that is, the documentation of the crime. This is indicated by the dialogue between the cameraman and the band's commander, in which the former urges him on because his batteries are running low, while the villain assures him that everything will be done in time. That there should be some madman in this world capable of committing such an act simply to film it for his own whim and pleasure—that is possible, but for so many of them to be in one place at one time, willing to procure the evidence of their own crime and hand it over to someone, thus signing their own indictment—that is impossible. The fact that the murderers do not hide their faces but calmly show them to the TV camera proves that they had absolute trust in the promises of the foreign masterminds and paymasters of this video footage that they would be 'covered' and protected from any investigation.

After all, the very first person convicted by the Hague pseudo-tribunal for the Srebrenica crimes, the Croat Dražen Erdemović, a member of a paramilitary unit, stated under oath that they had received an order from the Supreme Command of the Army of the Republika Srpska to treat the prisoners in accordance with the rules of the Geneva Convention, ...while their commander—who subsequently turned out to be an agent of a hostile intelligence service—paid no heed to it.

I cannot understand how even the leaders of the patriotic forces fail to see that this video footage implicates foreign intelligence services. What on earth are they thinking? Have they become so stupid and blind?

Srebrenica demands an impartial investigation by an international body of experts, which should include both Muslim and Serbian representatives. This investigation ought to cover not just one fateful day, but the three bloody years of that enclave, which had not been disarmed as stipulated by the agreement. Peace and coexistence must

must be based on the truth, and everything that is being done regarding Srebrenica seems to me like an attempt to artificially and maliciously feed Muslim resentment and vindictiveness, and to create the conditions for a renewal of the conflict. •

Europe of Nations

DRAGOŠ KALAJIĆ

STAND UP ON YOUR RIGHT LEG!

The great Serbian intellectual, Dragoš Kalajić, is no longer with us. At one time, our paper had the honour of publishing his exclusive articles. This is one of the best, from 1990. year...

WRITTEN BY: Dragoš KALAJIĆ

Although here today the opposition parties are uniting because of a common enemy, it is certain that in the future parliament they will divide into the left and the right, according to the unwritten protocol that has been in place since the time of the French Revolution. At the outset of such divisions, the MPs loyal to

loyal to the ideals of the monarchy and the "old regime" sat on the right-hand side of Parliament and the representatives of the 'third estate' and advocates of the bourgeois revolution on the left. Over two centuries, by the force of the global dominance of the demon of economics and materialism, the left side has expanded almost to the end of the original right-hand side, cornering the futurists of the past. revival of a noble tradition on the margins of the political scene. The contemporary divide between the right and the left actually separates two blocs of closer or more distant descendants of the original, bourgeois-liberal left.

If we exclude communist and "neo-fascist" parties or movements, contemporary differences between the left and the right in the parliaments of the West can be expressed in percentages of tax policies and degrees of sensitivity towards the question of national sovereignty and integrity. The left always and everywhere advocates for significant increases in tax rates, i.e. for the wealthier larger state budgets and more generous public services and assistance for 'vulnerable' minorities. MPs The right wing usually considers that such increases in tax liabilities discourage entrepreneurship, causing capital to move abroad to more favourable profit zones, which threatens to increase unemployment, lead to a recession and general impoverishment. Therefore, the right wing advocates for a reduction tax liabilities, correctly arguing that such a measure encourages entrepreneurship, increases the volume of domestic capital investment, creates new jobs, reduces unemployment and contributes to general well-being. Of course, the strategy outlined entails a reduction in

state budget, the curtailment of public services and the denial or reduction of assistance to many "vulnerable" minorities.

The rise in discontent among the less capable strata of society helps the left to come to power, and the collapse of the economy under the burden of a profligate left-wing budget creates a new kind of discontent which returns power to the right. Historical experience of parliamentary systems Western democracy convinces the extraordinary talents of the left to spend or squander capital of taxpayers' money, while the right has proven itself to be a frugal, parsimonious or wise administrator of society's wealth. The first period of the left's rule is characterised by euphoria and an orgy of prosperity and extravagance: this is when what the right, in power, has diligently saved is spent lavishly. When the reserves accumulated under right-wing policies are exhausted - a crisis ensues and the masses call upon the right for help, withdrawing their confidence from the left.

SUPERNATIONAL CAPITAL SUPPORTS THE LEFT

Leftists advertise themselves as champions of social justice and equality, humanism and solidarity with the vulnerable, accusing right-wingers of egoism and amorality, in favour of the more affluent at the expense of the poorer classes. However, in all scandals of political corruption and theft, members of left-wing parties almost invariably sit in the dock. In the latest grand larceny scandal of the year, which has characterised the political scene In France, the left-wing majority in Parliament brazenly and shamelessly protected its Socialist MPs accused of corruption with immunity.

The uninitiated may be surprised by the fact that supranational capital made in the USA in Europe US-made transnational capital in Europe supports and assists left-wing parties. There are many reasons for such a seemingly paradoxical option. First and foremost, the left is largely or completely indifferent to the interests of national political, cultural and economic sovereignty. The left is usually prepared to betray national interests in favour of 'internationalism' or the Masonic 'New Order', that is, a global pseudo-empire of capital, according to the formula of Masonic symbolism from the basic banknote of the first and greatest Masonic creation, the United States of America: 'Out of Many, One'. This is the ideal of fusing all races, ethnicities and nations into a single, uniform, "grey" humanity. According to In the same programme, all religions are to be united into a single one, a Masonic one, of course.

Successfully avoiding tax traps in the countries where it operates transnationally, capital always and everywhere seeks to overcome the resistance of national economies by bribing the alliance of the state administration. The most effective assistance of the state administration It is with supranational capital where it has great powers of intervention in the economy. Such powers are sought and taken by the left upon coming to power, whereas the right is not a suitable partner for supranational capital because it advocates for a reduction in the scope of state intervention in the economy. Hence the entrepreneurial activity of a national or smaller scale, feeling threatened by the offensive of transnational capital, seeks and finds its best defence in right-wing parties. Furthermore, the right shows sensitivity everywhere to the interests of national and political, economic and cultural sovereignty. In contemporary conditions With the invasion of Europe by the hungry masses of the Third World, the far-right is assuming an ever greater importance and a stronger role, as it embodies the greatest national self-awareness and the corresponding will to defend national sovereignty and identity.

"LOOK TO THE RIGHT"

It goes without saying that the terms left and right denote value-laden concepts, but it is instructive to shed light on them. The media of conditioning and production of 'public opinion', in the service of various 'internationals' of transnational capital, have instilled in the masses the prejudice that the left is all good and the right is all bad. That is why the protagonists of right-wing parties (with the exception of the extreme ones) until recently stubbornly and fearfully rejected such a characterisation, claiming that in parliament they actually occupy the 'centre'. Rare were the examples of courage in standing out from the trained masses, such as the one with which the great writer Charles Bukowski confessed: "Whenever I hear that someone is a right-winger - I know for a fact that he's a man who thinks for himself."

The obviousness of the failure and monstrosity of many left-wing projects – starting with the communist or socialist projects – has prompted the current process of re-evaluating the value meanings of the left and the right. The old meanings persist only by inertia, such as that which we observe in the terminological definitions of the positions of Gorbachev and Ligachev on the political stage of the USSR. The media label the first position as left and the second as right, because they consider Gorbachev a champion of good and Ligachev a champion of evil. However, such a definition is completely contradicting classical terminology, because 'perestroika' is a move to the right of the political spectrum, while its communist orthodox opponents remained loyal to the left orientation.

It is interesting and instructive to learn the traditional meanings of the left and the right, as they are in fact the complete opposite of the modern ones. As he departed, the great Nemanjić bequeathed to the Serbian people the essence of his insights in the form of a formula of advice for the future: "For God knows the ways on the right, but on the left are the devil's." According to his biographer Theodosius, Saint Sava took the "right (proper) path".

The Christian basis of the aforementioned legacy is attested to by numerous biblical statements of a negative determination of the left and a positive determination of the right. According to Christian tradition, the right path leads to paradise and the left to hell. Psalm 142:5 instructs believers to 'look to the right' on the Day of Judgement, for there is the throne of the Protector. According to the Gospel of Saint Matthew (XXXV, 31), 'then the King will say to those who are on his right hand: come, you blessed of my Father, and take possession of the Kingdom prepared for you from the foundation of the world. Then he will say to those on his left hand: depart from me, you cursed, into the eternal fire prepared for the devil and his angels!'

It is necessary to add that the Nemanjić instruction was also based on Serbian and Slavic pagan tradition. According to the Serbian Mythological Dictionary (Nolit, Belgrade, 1970), the left side is "weaker, backward and unfortunate" while the right is "stronger, progressive and fortunate". To the left is the world of death and to the right is the world of life. In some Serbian regions, the custom still persists for travellers to cross themselves three times at a crossroads and spit to the left, where witches and devils gather. This is a means of white magic by which bad omens, demonic forces and misfortunes from the left are warded off. The same order belong many other customs, from pouring wine with the right hand (as the left is said to encourage drunkenness) to the prohibition of feeding a child with the left hand (as it is believed to attract illnesses and weaknesses), to the wedding ritual, where one goes to the wedding and steps into the groom's house with the right foot. That is why, to this day, when we see a malicious, quarrelsome or disturbed person, we say they have "stepped on the wrong foot".

Across the panorama of Indo-European cultures, we will observe that the symbolism of the left and right is universally prevalent. In Latin, the word right (dexter) is synonymous with 'lucky', 'favourable', 'good', 'upright', 'correct', and 'just'. whereas left (sinister) denotes the very opposite, namely "unlucky", "unfavourable", "evil", "corrupt", "wrong" and "fatal". Tacitus has these meanings in mind when he writes "sic sinistra fama et

rumour sinister" (Annals, VI, 32, 1. 2). A significant portion of the aforementioned meanings has been preserved in the modern direct or indirect successors of Latin. For example, according to Larousse's Larousse's dictionary of the French language defines *sinistre* as anything that is 'dark, dreadful, terrible' and 'the worst misfortune'.

LEFT AND RIGHT HAND

In Roman and Hellenic visions of the 'afterlife', a crossroads of souls is perceived. The wicked, base, and corrupt depart by the left, broad path, whilst the good, noble, and virtuous make their way along the right, narrow path. A similar symbolism is attested to by the most distant Indo-European tradition, in India, which distinguishes the paths of the 'Left Hand' and the 'Right Hand'. In this life, the path of the 'Right Hand' (Dakshinakra) is undertaken by people inclined towards order and law, wisdom and knowledge, justice and sovereignty of the mind over the animal passions in man. The path of the 'Left Hand' (Vamanakra) is undertaken by the outcasts of the Aryan race and the members of the lowest castes. It is the path of chaos and anarchy, of lawlessness and submissiveness to demons and the lowest passions. Such human material is left with only sexuality as the sole possibility of self-creation, and so these 'Left-Hand Path' schools are largely dedicated to the corresponding instructions. Some 'Left-Hand Path' schools even today recommend cannibalism and sexual intercourse with corpses, the ingestion of faeces and drinking of urine, ritual rapes and murders.

For the more penetratingly perceptive, it may be of interest that the symbolism of the left and right is characteristic not only of the human but also of the biological and cosmic environment.

For example, the logarithmic spirals of the oldest, preserved, shelled lifeforms are dextrorotary in our hemisphere. Research in modern biology has recently revealed that the spiral structure of genetic material is also dextrorotary. All observed cases of a sinistrorotary spiral structure in genetic material indicate an anomaly, disease, or degeneration. Finally, the spiral structures of the movements of cosmic galaxies are also right-handed.

How can we explain this universe that attests to the rule that life, order and happiness are right-handed, and death, chaos and misfortune are left-handed? The question exceeds the scope of our task, but we will indicate the path to knowledge. We think that the perspective which reduces all things and phenomena to a materialistic regime and the corresponding mechanics of cause and effect is perfectly wrong, or leftist, for the question posed. For instance, if we attempt to explain the symbolism of the right and left in culture

explain the fact that the right human hand is usually more skilful than the left, it opens up a new question: why is the right hand more capable than the left? Why are people generally right-handed? That is a fact belonging to the universe as a tiny part of its right-directed attestations, it cannot explain it but rather demands an explanation. It is necessary to perform a reversal of the epistemic recommended our greatest teacher, Plato. The meaning of left-handedness and right-handedness lies in metaphysical origins and determinations, and it is necessary to perform a reversal of the cognitive perspective, to adopt precisely that system of optics which is inherent to the tradition of right-handed thought in Europe. Therefore, it is necessary to view the physical world from a metaphysical perspective, as was recommended by our greatest teacher, Plato. recommended our greatest teacher, Plato. The meaning of left-wing and right-wing orientations lies in the metaphysical origins and determinations of this world of things and phenomena.

Serbian historical experience tragically confirms the traditional symbolism of the left. All the great misfortunes, tragedies, deprivations, plundering, famines and sufferings – have come from the left, caused by left-oriented forces and ideologies, from Freemasonry to communism. Such an experience ought to bear in mind when holding the first post-war free elections for the Assembly. The left-wing parties are easy to recognise, even by their names, by their tendency to present themselves as "democrats", "socialists" or "reformist forces".

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interview

WRITER AND PAINTER DRAGOŠ KALAJIĆ, EXCLUSIVELY FOR "OGLEDALO", ON SERBIAN PERSPECTIVES AFTER THE HARSH DESTRUCTION KNOWN AS TRANSITION

Betrayal doesn't pay

- Never in their history have the peoples of Western Europe been in a worse state than they are today • National and spiritual unity are being ridiculed in favour of the ideology of liberalism
- selfishness, consumerist self-absorption, a dreadful fear of life and a panicky fear of death • Better to remain faithful to justice in defeat than a captive of injustice in victory • What can one do offer himself and his people if he has lost his integrity and become a moral dwarf or a freak for the sake of some victory • Slobodan Milošević's greatest crime is trusting the incompetent and the traitors • The importance of Kosovo for the creation of the "third American empire" •

The plundering we are witnessing is not an end in itself, but is a function of imposing a "new world order" which turns sovereign states into colonial provinces and free nations into masses of slaves • We used the word "faggot" as a swear word; we didn't believe such a thing was possible

- Alongside credulity, the main Serbian flaw is small-mindedness and a readiness to "throw in the towel" • Militarily, politically and morally, the Serbs remained undefeated • A serious, deadly illness is a much greater test than war

Your new book, 'European Ideology', was recently launched in Belgrade. What are the basic tenets on which it is founded?

— This study was prompted by a fundamental doubt: is the European Union truly European, that is to say, does it faithfully express and represent the distinctive features of the political being of Europeans? Answering this question requires possessing criteria for recognising European identity. This is about one of the "impossible" questions, because no one has so far succeeded in defining that identity. I believe that previous quests were doomed to failure by the arbitrary limitations of European history. For instance, judging by the curriculum of the European University Institute in Florence, Europe and Europeans were born with the Renaissance and Protestantism. Such a narrowing inevitably creates a false and distorted, stunted and pygmy-like image of Europe and the European.

A very enlightened pope of the late Middle Ages, Enea Silvio Piccolomini — otherwise credited with reviving the use of the noun 'Europeans' after several centuries of neglect — believed that European civilisation was born from the marriage of the values of Rome, Athens and Jerusalem. His theory was taken up and developed by the spiritual father of the European Union, Denis de Rougemont, whose main political works published in the 1980s, in his capacity as editor of the publishing house "Literary News". Judging by the insights I have gained and set out, Rome, Athens and the Jerusalem scene of Christ's uprising against the spirit of the Old Testament are fairly late stations on the great

march of Europeans, begun in prehistory, probably in the thirteenth millennium BC, by the force of the sudden glaciation, from the Hyperborean homeland, of which a series of ancient tradition, from the Vedic hymns and the "Vendidad" to the Hellenic myths and our folk poetry, as I have outlined in the preface to Thiele's study, "The Arctic Homeland of the Vedas". Therefore, all err who read Plato's "Republic" as some kind of utopia. This is the last and most complete description of the ancient Euro-Aryan and European order, whose ideals and even some of its constituent elements were preserved through to the French Revolution and the October Revolution. These ideals belong to the future of Europe, after the collapse of this punitive, usurious and poisonous one. elements were preserved until the French Revolution and the October Revolution. The future of Europe belongs to these ideals, following the collapse of this punitive, usurious and poisonous Western civilisation.

DEFENCE OF THE LINGUISTIC SOURCES

- Some people criticise you for using Croatisms?

— They do not know the language they wish to preserve. Today, Croats speak the Western variant of the Serbian language, which they adopted during the rise of the Yugoslav idea in the 19th century, having rejected their own. dialects, Kajkavian and Chakavian. Given that not even the most enlightened Croats are able to define their identity positively, but only negatively, by recognising themselves as "non-Serbs", they therefore strive for their spoken language to be different from current Serbian at all costs — they often they delve into the older strata of our language's treasury, bringing many precious words to light for the modern age, saving them from oblivion, for which I am deeply grateful to them. Why should I use, for example, the French word "niwo" when I have the indigenous Serbian word "razina"? I am to be blamed for a lack of consistency. One should also reject the Latin names of the months and adopt the Serbian ones, which are used by the Croats today, count in Serbian thousands instead of Greek thousands, to advocate for "ufudba" instead of "kultura", because the former term, the Serbian one, denotes the concept better and more profoundly. I also blame myself for a lack of decisiveness in rejecting the misguided rule "write as speaks," which has removed all barriers to the decay of our language, for innate laziness compels one to speak ever more simply, corruptly and poorly, as Joseph de Maistre rightly observed in his 'Conversations in Petersburg'.

- During the last decade of the 20th century, you repeatedly emphasised that the Serbian struggle to preserve sovereignty, freedom and survival in its own state represents the 'European avant-garde'. After all, knowing the outcomes and the stance of the Western European peoples (not just their governments, therefore), does Europe even exist as we speak of it, and whose avant-garde were we supposed to be?

— This is a quote. Of course, I also think that the Serbs are at the vanguard of the movement towards a new European civilisation, but out of innate modesty, I would never be the first to say that about the people to whom I belong. That profound meaning of the Serbian struggle was first publicly perceived—and I conveyed it— ideologues of the Russian neo-Eurasian movement, such as Aleksandr Prokhanov and Aleksandr Dugin, whom I brought to the battlefields where the Republika Srpska was defending itself, together with the first group of Russian war correspondents I had brought there. The Republika Srpska, 1992. And lest anyone should take issue with that, I must point out how well I looked after their safety, even insisting that they wear body armour almost everywhere. protection from bullets or shrapnel.

By the way, the real Europe geographically stretches from Reykjavik to Vladivostok. Never in their history, the peoples of Western Europe have never been in a worse state. Feelings of national and spiritual solidarity are being systematically debased and ridiculed in favour of ideology of liberal selfishness which turns human beings into sub-human, self-absorbed consumers, obsessed with a dreadful fear of life, a panicked fear of death and a desperate loneliness. This is one of the consequences of the breakdown of the traditional order of virtues, Christian

faith and the defeat of Europe in the Second World War, which was followed by the occupation by international of financial capital and the debtor economy, which had previously mastered the British Isles and the American peoples.

THE VOICES OF THE LAST EUROPEANS

We are much more alert and lively than our Western cousins, thanks in part to the fact that we have defended this borderland of Europe for centuries, that for centuries we have been the first to face all conquering campaigns. Cvetković, in his novel 'Among the Hyperboreans', noted how in the region where he was born, peoples had for centuries fought tenaciously against the Christian invasion, while our northern or western counterparts, on the other hand, relatives fell and capitulated almost overnight. In the novel 'The Last Europeans', as well as in the study 'European Ideology', I recall the heroic and desperate struggle of the Romanian sovereign Stefan the Great against the Turkish invaders. No one from Western Europe provided the military assistance he requested, and the little money that had been collected was embezzled by the Hungarian king instead of being handed over to him. Only two centuries after the Battle of Kosovo did Western Europe become aware of its true. In this sense, Giovanni Carlo Saraceni, in his history of wars, published in 1600, observes how "the Turks' excessive conquests have their roots in Christian disunity".

Nevertheless, there is some progress. It has been barely four years since the Italian publishing house "Al insegna del Veltro" published my review of the meaning of the Atlantic aggression and the Serbian struggle, entitled "Serbia, the Defence of Europe", and today, in the pages of this very edition the weekly "Il Federalismo", the mouthpiece of the ruling League of North, I read and now translate for you an encouraging observation by its ideologue, Massimo Ferrari, set out in an essay entitled "Kosovo, the last defence":

"Thus, the (Atlantic) aggression against Serbia has opened the famous 'Islamic Corridor' about which we have already for years, Dragoš Kalajić has been speaking, who in the text 'Serbia, the Defence of Europe' explained the importance of the Serbian bulwark for Europe, the significance of this last obstacle to the spread of the Turkish-Islamic hordes across in our country. Unfortunately, Kalajić was not listened to, and so today that corridor is not only open but has also been expanded, as NATO forces and the UN police do everything except oppose Albanian machinations and prevent the terrible violence against the Serbs, who are left at the mercy of fanatics who in these days have been killing, raping and burning the homes of those who still resist on their own land."

You and those like you, for now the rare voices of a vigilant Western European consciousness and conscience, will become, I am convinced, in the increasingly difficult times to come, ever more numerous and stronger, leading, at last, the great of Europeans which we all eagerly await.

UNCONDITIONAL SERVICE TO JUSTICE

- Firmly convinced that both heavenly and earthly justice were on their side, the Serbs believed that in defence of Justice, not in defence of the Serbs, more key European states would rise up more decisively and of the people. So, was that hope naive?

— Yes, but it is precisely its nature, which you have aptly named, that attests to the nobility of the Serbian man. Roman patricians used to say of themselves: "we, the naive people..." By the way, one should beware of the despondency which the spectacle of the almost regular, external triumphs of injustice can cause, armed with greater force, over justice. It is essential that we think and act in accordance with Justice,

that is, above any conditioning of the desire for victory or the fear of defeat. It is better to be faithful to justice in defeat than a slave to injustice in victory. What can I offer myself and my people if I have lost my integrity and become a moral dwarf or a monster for the sake of some victory? And of this is what 'The European Ideology' speaks of, for Plato too lays out his vision of the ideal state prompted by a youthful, disillusioned inclination towards force rather than justice.

It is necessary here to highlight the honourable exception of the Italian people, whose parliament, on 19 May 1999, the Italian people, whose parliament, on 19 May 1999, by an overwhelming majority of predominantly right-wing votes, instructed the centre-left government to immediately advocate for an immediate cessation of the bombing of Serbia and for the opening of diplomatic channels to resolve the Kosovo-Metohija problem. The government ignored this demand, just as it had previously decided to participate in the aggression with Italian military forces, at the cost of trampling on a number of provisions Constitution and law. A Serb-hater, belligerent like Albright or Holbrooke, So Emma Bonino—otherwise "celebrated" for her public demonstrations of the "abort yourself" technique, with the help of a bicycle pump, and then a European Commission minister for refugee and human rights issues—was screaming that Italy should be ashamed for being the only member of the Atlantic alliance where the Serbs are winning the media war, pointing me out as the main culprit. No, it wasn't me who was the culprit behind that one and only Serbian victory in the media war, but rather the extraordinary humanity and clear-headedness of the Italians, which must be taken into account by any truly patriotic foreign policy of ours.

ELITE VIRTUES, NOT LAPDOGS

- What, in your opinion, were the key mistakes of Serbian politics during that period?

— All my analyses convince me that our generation has been granted the extraordinary honour of facing the errors of policy in question stem from the illiteracy of our political and intellectual elites, or pseudo-elites, from the very top of the state administration and the military, and from the accumulated burden of the catastrophic consequences of a series of fateful political mistakes made by previous generations, beginning with the shameful assassination of Alexander Obrenović. The essential mistakes of the policy in question stem from the ignorance of our political and intellectual elites, or pseudo-elites, from the top of the state administration and the army to the SANU. They faced the crisis and the disintegration of Yugoslavia with a single, infantile, simplistic and incorrect notion of the modern world. They were unaware that the American oligarchy, successor to the British pseudo-imperial one, continues to wage a centuries-old undeclared war against Christian Europe.

Furthermore, the leaders of those elites or pseudo-elites were long and deeply convinced that the West bear in mind the Serbian victims and its own moral debts, and that mediation by the European Community and the USA would take into account Serbian national interests. This self-deception was also supported by the mindless belief that Yugoslavia—as a former buffer zone in the clash of ideologies—was losing all significance with the collapse of the bipolar structure of the world. Had these elites or pseudo-elites used a geopolitical lens, they would have realised that it was precisely with the collapse of the bipolar world that our region acquired paramount importance. In the domain of war-fighting, it was a mistaken expectation that mediators from the West to take into account the war borders and the de facto state of ethnic divisions. A military coup should have been carried out while the SFR Yugoslavia still existed, or at the very least, an offensive should have been pushed through to the end afterwards, to take it all and then negotiate over divisions, on the basis of a Constitution that defined the federal state as a community of constituent peoples and not of republics.

A particular mistake was the continuation of the 'negative selection' inherent in the previous system, which often brought the worst human material to the top of both the ruling and opposition political parties, in fact travelling exhibitions of the "Rajan mentality", which Cvijić had well diagnosed and described. Slobodan Milošević's greatest political fault was his trust in the incompetent or

traitors. Thus, a traitor in the post of Minister of Culture opened the door to the Soros invasion, which very quickly conquered most of the media through the force of money and bribery. Serbian nationalists were under the greatest suspicion, kept at a distance from the mainstream media, and even persecuted, while the local servants of the enemy, the "globalists", enjoyed the support and privileges of the so-called "Milošević regime", which even financed

open anti-Serb propaganda, such as the film "Barrel of Powder". A veritable orgy of "Rajin's

mentality" in power, we saw in the period following the fateful 5th of October 2000. Thus, the first

The task of patriotic forces is to abolish this so-called 'negative selection' and to initiate the education of a genuine political elite. To reject the infantile Šešelji's principle, crafted in the very image of oriental despotism, which states: "I would rather have stupid but obedient people in the party than clever but disobedient ones".

Kosovo and Metohija — A Name of Double Suffering

- Although the epicentre of world events has shifted to Central Asia, to the "Asian Balkans", the crushing of the European Balkans does not seem to be finished (as evidenced, by the same cliché, by the events in Kosmet, southern central Serbia, in Macedonia and Srpska). And why did the self-proclaimed global managers choose, of all the Balkan peoples at their disposal, to primarily play the Albanian card?

— It is precisely this fact that indicates to us the immense geopolitical importance of our territory for the strategy of the transatlantic, sworn enemy of Christian Europe. For that strategy, Kosovo is a vital link in the "Islamic Transverse", which American analysts Michael Lind and Jacob Heilbrunn call the "third American empire". In the perspective of Turkey's entry into the European Union, this belt of Muslim or semi-Muslim countries is intended to provide a unified land corridor for the peacetime invasion of Asian masses, above all from Turkey and Central Asia, where Turkophones are all applying for and receiving Turkish citizenship. Now everything depends on whether By the end of the year, the European Union will either give the green light for Turkey's accession or not. If it does, it will be the end of Europe's Europe, and Washington will pressure Brussels to admit Serbia and Montenegro as soon as possible, countries intended for the great, planned return of the Turks to the Balkans. Otherwise, Washington's strategists will strive to block our every access to the European Union and for Albanian terror to dominate southern central Serbia, obstructing traffic and any development along the 10th Corridor. Perhaps it goes without saying that for all these dirty dealings, the Islamised Albanians are the ideal instrument, tried and tested since the time of Osm Tenth Corridor. It is perhaps unnecessary to point out that for all these dirty jobs, the Islamised Albanians are the ideal instrument, a method tried and tested since Ottoman times.

For me, Kosovo is a name of double suffering, not only because of the suffering of the Serbian people but also because of the terrible alienation and perversion in which the Albanian people find themselves. This, it seems, is a lasting consequence of the centuries-long Ottoman occupation.

- Over the past three years, Serbia has been subjected to an internal punishment called 'transition'. How do you view the meaning, the current balance sheet, and the future prospects of this process?

— Because of its devastating effects, 'transition' resembles some kind of punishment, but it is in fact a technique for seizing and plundering the nation's property by foreign conquerors and their domestic theft. By the way, that theft is not the only one. a self-serving purpose already in the function of imposing a "new world order" that turns sovereign states into colonial provinces and protectorates and free nations into masses of new slaves. It is about attempt to realise, through military force and the corruption of local pseudo-elites, those aims towards which it has strove subcultures and liberal-capitalist ideology, to achieve those goals which the American of financial capital, by financing the export of the communist revolution, has striven for.

the international of financial capital, financing the export of the communist revolution to Russia. Their expectations were dashed and their plans thwarted by Comrade Stalin. Incidentally, that is why I wear a watch with Comrade Stalin's image on it, and not just because it was a gift from the beautiful and brilliant Ivana Žigon.

In the short term, I see only a continuation of the destruction of the national economy and the sale-off of assets stolen from the people by the unconstitutional Privatisation Law, because the Dosmanlijski ideologues of the "transition", that is to say the self-styled "experts" of G17, have been given executive positions in the new government. The collapse will continue until a government of patriots is established, loyal to the people instead of to the Washington enemies.

MORAL DWARVES AND THE OPTICS OF VERMIN

- Judging by the latest developments in Kosovo and Metohija and by the attitude of the 'international community', has the servility of the DOS regime not paid off for Serbia?

— You know what: it is possible to view things and phenomena from the point of view of a reptile and not a upright one. beings, but even from that cognitive perspective, it must have been clear that servility does not pay off. That is why I do not believe the various laments of the various Chovićs about their supposed belated realisation that all stories of a "multicultural society" were empty. Those who for years had deceived the Serbian people for years, telling them that the only cause of all the problems in Kosovo and Metohija was a supposed lack of democracy and that everything would become ideal as soon as "Milošević was gone" — they knew full well that they were lying, who they were lying for, and for how much money. The sacred duty of the first truly patriotic government is to bring all the perpetrators of such lies, betrayals, and plundering of national property to justice and, by the force of evidence, punish them most severely. A clear signal must be sent, not only to the contemporary but also to the future generations, perpetrators of such lies, betrayals and plunder of national property must be brought to justice and, by the force of evidence, punished most severely. A clear signal must be given not only to contemporary but also to all future to the descendants of the 'traitorous mentality' that betrayal does not pay off, and that it will be punished by example. It must be emphasised that the Serbian people were also betrayed by some high-ranking church dignitaries, such as Bishop Artemije, who, with the help of his dubious skutoñoša of questionable hormonal makeup, through the Internet, did everything to justify it on the eve of the NATO 'humanitarian intervention'.

Of course, the sold-out souls know full well, when they stand before the mirror in the morning, that they are shaving or applying make-up

rubbish. And just as the sick with the plague, leprosy or AIDS envy the healthy, and even try to infect them

— so too the local treacherous, globalist scum envies those who, despite everything and everyone, stand upright and are called Serbs. That is why the globalists so ravenously advocate for the erasure of

Serbian name from the Constitution, for "lustration" and "denazification", which are "international"

terms for the former Russian and German experience of 'brainwashing' and 'character assassination', and today for the denationalisation of the Serbs.

- Particularly important areas targeted by the sabotage of the 'denacifiers' are education and culture...

— One must look beyond the role of the local lackeys, such as that drunken minister, who implemented American programmes to debility and imbecility our youth. In the matter is part of a centuries-long war of the Atlantic Leviathan against the European education system, in which, as early as during the Second World War, the American geopolitician Nicholas Spykman foresaw a comparative advantage and the cause of the Europeans' world supremacy. Of course, the USA is forced to import European brains, the fruits of the European education system they are fighting against, which is a paradox inherent to all parasitic life.

And here we stand before the sacred task of a future government of patriots, which must restore the very best that is inherent in our, that is to say, the European system of education, beginning with the renewal of

the classical grammar school. It is also necessary to restore social or national solidarity with regard to general education. It is deeply inhuman of the liberal-capitalist system to allow education is reserved for the children of the rich or the well-off, while the children of the poor are condemned to ignorance, even if they are geniuses. Furthermore, it is necessary to restore the socialist system of full, state care for young people through an appropriate network of extracurricular activities. I know very well what I am talking about: I am a product of such a system, to which I owe learning how to socialise, to court girls, to devour the great poets, to dance the tango and to shoot, but also to ski through deep snow, to survive in the wilderness by feeding on snakes and roots... We didn't have a single second of free time for boredom and let alone for some kind of despair and drugs. And one more thing: as Rajko Petrov Nogo said, we are used the word "faggot", as a swear word, but we didn't believe such a thing could exist.

THE FUNCTION OF CULTURAL MUTILATION

- The political class in Serbia has long been ignoring the fundamental importance of culture, even though even Zbigniew Brzezinski openly proclaims culture one of the four pillars of 'American global hegemony'. Ignorance, short-sightedness or malicious intent?

— Sometimes it is difficult to tell. During the worst of the sanctions, my dear friend and great fighter Nebojša Bogunović, despite strong objections, got me onto the BELEF Council, an event designed to provide Belgraders—prevented by shortages from going on holiday—with some proper cultural entertainment.

Armed with the fact that only artists from Orthodox countries dared to break sanctions, I did my utmost to transform that festival into a unique Assembly of the Cultures of Orthodox Peoples. The President of the Council, a former restaurateur, then rector of the University of Belgrade and later ambassador to China. With the thesis of Julius's globalism, that "we must be open to the whole world". I retorted that the state even finances a gay festival, BITEF – so why shouldn't it also have one for the culture of Orthodox peoples. After several days of painful arguments, thanks to my opponent's sub-par intelligence and Bogunović's bureaucratic skill, I managed to wring out the adoption of the programme I had proposed and a compromise, albeit clumsy, title, something like a Congress of Cultures of the Eastern Christian World. Never in its history had Belgrade received such an abundant cultural offering of the highest calibre, from the world premiere of a Nikita Mikhalkov film to a performance by the entire Russian Army Alexandrov Ensemble, despite the public protests of the traitorous Foreign Minister Kozirev, alias Friedman.

The following year the aforementioned president did not call me to the Council and so the idea of the Sobor was sunk. Here is the question: did the said person commit such sabotage as a militant atheist, out of ignorance, or because he was a Fulbright scholar? And what about the attitude of the president a unique and international scientific conference, dedicated to the challenges of the 'new world order', which we organised at the time as part of the BELEF. That now long-deceased academic and linguist – otherwise primarily responsible for the shameful attempt to expel Ijekavian from the Serbian language – opposed the demand of the overwhelming majority of foreign participants that the conference be crowned with a resolution in favour of the Serbian cause. Why did he do it? Was it because he was originally Croatian (as some claimed), or because he was a Mason, therefore subject to foreign authority (as others claimed)?

One thing is certain: the enemies of Christian Europe, and of Serbia too, are well aware of the importance of culture, and therefore instruct their local servants to suppress it systematically. In the realm of elite of the people from true art, which refines and uplifts them, nurtures and educates, ennobles and emboldens. Thus, the people are forced to consume

the people from true art, which refines and uplifts them, nurtures and educates them, ennobles and emboldens them. Thus, the people are forced to consume American subcultural rubbish which preaches that love is sex, that God is actually money, and that human life is worth no more than a handful of dollars.

After all, let us remember that in the NATO aggression on Kosovo and Metohija, around sixty churches and monasteries were destroyed, while only one of the thousands of mosques was damaged, probably because the responsible bomber pilot got it wrong. This is a nihilistic tradition, as spoken of by a character in the novel 'The Last Europeans': in the Second World War, Anglo-American bombers regularly targeted the oldest churches and historical monuments, specifically on the days of the greatest Christian holidays.

A PEOPLE GAZING INTO ETERNITY

- The Serbian people are still, for a continuous fifteen years now, going through severe and the most severe trials. Do you see enough strength in the people to, despite all the terrible blows "to stay in the saddle"?

— The Serbian people now know full well that they must stay in the saddle, for they will be much worse off if they fall. It resembles the tactic of an old-timer from the recent war who, unlike his much younger comrades, did not flee before the onslaught of the vastly superior Muslims but remained to defend his position single-handedly, firing in turn from a number of different weapons that the cowards had abandoned, thus creating the impression that the company was intact and unshaken. When I asked him where he got such courage to stay and defend the position alone — he winked at me: "What courage! I had to stay, mate, because I knew full well these old, wobbly legs of mine wouldn't get me far."

- Can you see a suitable elite that would be capable of leading the people on such a Despot Stefan-esque path?

— Let me remind you: when Mr Slobodan Milošević, from The Hague, proposed that I be the opposition's candidate in the presidential elections, I declined, with due thanks. believing that I could contribute much more in the position of president of the future patriotic government. I had in mind not my own powers and abilities, but my knowledge of the powers and abilities of a number of experts from our country and the diaspora, who would be able to launch a great renaissance for Serbia. These are people unknown to the wider public because they are not exposed to party politics or the media.

- You saw the front line and the deep rear during the nineties up close, and the spaces lit by the public spotlight and the quiet salons deep behind the scenes. After all, what virtues and what flaws of our people would you particularly highlight?

— The rule of that experience is this: the closer you get to the first, fiery lines of the front, the better the people you meet. Conversely, moving away from the front, towards the deep rear, I met the worst and the very worst in my native Belgrade. Along with credulity, the main Serbian flaw is cowardice and

a corresponding readiness to 'throw up one's hands at everything'. Yet, even when he declares that he has become selfish, that "from now on he thinks only of himself", that "money gets through where a drill cannot", when He claims to have adopted a Western, liberalist attitude towards life — a Serb does so furiously, as if from the blackest disappointment and despair, in fact seeking from his interlocutor encouragement to be what he truly is, worthy of the Serbian tradition. Thus, he is always ready to return to his own identity.

One only needs to extend a hand to him. And that is the high, sacred duty of patriotic political organisations, such as the Serbian Radical Party: to show by deed that no one among us is alone and

that we are all bound by invisible bonds of communion and solidarity, of tradition and fellowship in memories and hopes. All: we who are here, those who are no longer here, and those who are not yet here.

Our enemy accuses us of being fixated on our victims, of living in the past. Everything wrong. The unique characteristic of the Serb is his constant gaze towards some horizon of the future. If they were to extend that impulse beyond mere pretexts, they would realise that the Serb is in fact gazing into eternity, to which the icons of saints in our homes beautifully point. And when we look to the past — we are in fact gazing into eternity. It is precisely this presence of our thoughts and feelings in eternity makes us invincible in every present moment.

THE SERBS REMAINED UNBEATEN

- You believe, then, that from the experience of defeat and loss one can gain something that will temper and ennoble us, make us better and stronger?

— You have in fact defined our essential historical experience. Thanks to those through centuries of forging, the Serbian people and the Serbian army were able to withstand for so long withstand the sanctions and onslaughts of the greatest powers in the world and, ultimately, the strongest army in the world. Yet, we remained militarily, politically and morally undefeated because NATO failed to force its own the main strategic objective, written in the Rambouillet ultimatum: the occupation of the entire territory of Serbia and Montenegro. If only the drunken Yeltsin had sold us the S300 missile system, which was a hard promised to the Prime Minister of the government of national unity, Mirko Marjanović — the Atlantic villains would not have dared to attack us. The Serbs were defeated by Serbian credulity and faint-heartedness.

- And in your personal experience, through personal example, tested by illness, you have shown how to remain "upright among the ruins". Has your "one view of the world" undergone any changes in light of such personal experiences and trials?

any shifts in the light of such personal experiences and trials?

— No, that illness did not cause any change in my worldview. The only thing I changed was my attitude towards myself. Previously, I had been sceptical of the quality of human mater

THE POWER OF THE EURASIAN COUNTER-MOVEMENT

- As the only effective alternative to the monstrous world under the yoke of Americanism, a great Eurasian alliance and counter-movement for a multipolar world is still emerging. What are the real chances of such a counter-movement coming into being, and who could be its heartland?

— Such an alternative is not only possible but also inevitable. The essence of "Americanism" is a growing parasitism that has already reached planetary proportions. If it is not stopped, it will consume the world and itself. The main direction of its conquering march is the Eurasian "heart of the world", primarily the untapped riches of Siberia. But, disoriented by the unexpected and long-standing resistance of the Serbs, the Atlantic Leviathan has squandered precious time and missed ideal opportunities to break the Russian state into a series of petty states — as US Secretary of State James Baker, 1991 — and for the conquest of Siberia. Ideal opportunities and conditions were provided by the rule of Russophobes like Gaidar and Chubais, under the aegis of a drunken Yeltsin. That time has passed and Russia is now recovering and rising irresistibly. It will be the centre of crystallisation of a great Eurasian alliance.

A EUROPEAN ECLIPSE

- You have spent a good deal of time in Western Europe over the past few years and have fresh impressions from there. Is the state of mind in the West really that bad, or is it just does it really look that bad from here, from Serbia?

— The situation is much worse because the political, economic and religious elites have mostly sold out or surrendered. The removal of all defences and the protection of national economies against the forces of globalisation and the laws of free competition is knocking down all high European standards of living and reducing them to Chinese or Third World levels. At the same time, Western Europe is surviving a peacetime invasion by Third World masses of victims of the American debt economy, which threatens to turn Europeans into national minorities by the end of the century. This suicide is supported by politicians who court immigrants in the expectation of their votes, industrialists who receive slave labour and the Catholic Church, because hosting immigrants is very lucrative and also due to the foolish hope that it will convert Muslims. Only a swift and drastic worsening of living conditions — which I both objectively expect and desire — can awaken in Western Europeans the instincts of self-preservation and drive them to revolt.

On Saddam and "Progress"

- You are the artistic director of the prestigious 'Progress' gallery in Belgrade and the author of the text in the catalogue for a recently banned exhibition of paintings dedicated to Saddam Hussein. What is actually behind the bans and how it all came about?

— I would rather say that the exhibition was denied hospitality because the painter reneged on his verbal and written agreements to reproduce the catalogue made for the previous one, in Podgorica. He put on the covers a completely different catalogue, placed a notice right next to the 'Progress' memorandum stating that the exhibition was being held 'in honour of the freedom fighter and great martyr Saddam Hussein'. I have nothing against the painter having such a high opinion of a former servant of American interests — who, for the delight of New York usurers, slaughtered millions of people in the eight-year war against Iran — but he cannot attribute this to a business company, which has nothing to do with politics but only, nobly and selflessly, despite everything, gives its most elite spaces away free of charge to art and culture. I am sorry that my name was used for such a hoax. absent, due to treatment and check-ups, because if I had been present I would have resolved it all much more elegantly, without scandal or visits from BIA agents.

KARADŽIĆ OR THE RETURN OF KING ARTHUR

- How do you view your personal friend, the first President of the Republika Srpska, and one of the most persecuted men in contemporary Europe today?

— Every day, I pray to the God of the old Serbian faith for his health, freedom and steadfastness.

You see, Radovan Karadžić is a good example of how the blows of the gravest misfortunes, tempering human material, they can bring out its best properties, which would otherwise remain hidden. If it hadn't been for everything that happened, Radovan Karadžić would have remained just one of the local provincial crowd.

simpletons or inferior advocates of the so-called values of Western democracy and liberalism, a follower of Freud's superstition, that is, a modern branch of Jewish mysticism, and a writer of verses obscure or not sufficiently clear to us. The fires of war illuminated the deep meanings and significance of those verses, of which he himself was not even aware, because—I am convinced—it was a completely different spirit, a primal poet, that spoke them through him. Those fires burned away many of his illusions, and I was fortunate enough to see with my own eyes how he was rapidly transformed and elevated into a figure that future generations of Serbs will remember, just as ours remember Despot Stephen Lazarević or Tsar Lazarus. That greatness of his was also perceived by foreign visitors, such as Vladimir Volkov, Dela

Gors or Federico Duthur, who, upon returning to France, informed the French that

"King Arthur has returned to Earth with his knights and his name is Radovan Karadžić," and that he is fighting them so that Europe may once again become sublime and noble.

IMF calls for suicides

Dragos Kalajić

What Dragoš Kalačić, from his position as governor of the National Bank, wrote to the essayist about his ideas for an economic revival through sanctions, without foreign loans and

"structural adjustments" such as those demanded by the IMF.

23 November 1996

Is there any reputable economist in this Yugoslavia who believes that for the good of its economy, it is best, or at least least harmful, to undertake a path of economic development based primarily on its own resources and capabilities, rather than one flooded with foreign credits and

"structurally adjusted" to the requirements of the International Monetary Fund (IMF)? I put this question, sweetly and innocently, to a certain reporter from the domestic scene of economic thought and practice. He looked at me as if I had sworn at his mother and replied in a tone of relish in

to the interlocutor's supposed sorrow:

"There isn't a single serious economist who thinks an economic recovery is possible without massive foreign capital investment and without the structural adjustments demanded by the IMF."

He reeled off a dozen names of these "serious economists" whose authority, supposedly, a sufficient recommendation of the necessity of the "structural adjustments" prescribed by the IMF as a condition for the opening of credit lines. How "serious" the aforementioned economists are – at least in the eyes of this writer – is evidenced by the fact that until recently they were unanimously opposed to "capitalist

exploitation of the proletariat" and advocates or preachers of all experiments in real socialism, from a dirigiste economy to a "contractual" and "self-managing economy". Today they are yet equally zealous advocates or preachers of wild, liberal capitalism and its globalist and mondialist metastases.

Thus, this is a rather serious symptom of the intellectual and moral fickleness from which the local pseudo-elites chronically suffer. In the domain in question, the writer of these lines has consistently and equally solitarily held the view – based on numerous examples from historical experience that the best, or at least the least harmful, course of Yugoslavia's response to the challenges of sanctions and economic crisis was one based on (List's) theory and (subsequent) practice of self-defence through the decisive realisation and development of all potentialities and forms of self-sufficiency, with the rehabilitation of the state's guiding role. The effort put forth by this worldview of economics provoked only one but valuable response, in the form of a letter addressed from the governor's office

The National Bank of Yugoslavia, 20 February 1995:

"Dear Mr Kalajić, I was deeply impressed by your article in Duga of 17 February. I agree with many of your views. I thank you personally for the effort you have put into analysing what I wanted to do. I wanted to meet with you regarding Your ideas for the renewal of the economy, and I shall be free to invite you." Signed: Dragoš Avramović.

NO GREEN LIGHT

Of course, I readily accepted the invitation of the Governor of the National Bank of Yugoslavia. In my cabinet, whose windows look out onto the Boulevard of the Revolution, welcomed me with a broad smile a warmth, as if we were old acquaintances, although we had never met before. In that smile there was also a boyish fondness for beautiful wonders:

"What a coincidence! Just today, a Master of Economics who works for us submitted his project for a solution to the problem of grain redemption via bonds. Have a look at it. It's an idea similar to yours, albeit on a much smaller scale."

I quickly scanned the project and concluded that it required the same conditions: absolute trust from all essential economic actors in the state, and also absolute responsibility and the professionalism of the civil service, particularly in the field of tax policy and the fulfilment of commitments made. With regard to the aforementioned conditions, the governor expressed his deep discouragement. He openly outlined a series of internal obstacles to the realisation of the ideas in question: from the lack of a "lifeblood of the economy", that is, a living and credible banking system, to "pools of thieves in power", as he melancholically but accurately described his surroundings.

The first deficiency outlined, namely a viable and credible banking system, can be easily restored to kick-start the production cycle, provided that confidence is restored depositors, or the return of at least a portion of the looted funds. Given that there is a fairly good record of who has plundered the Serbian people and to what extent, and where the stolen goods are located – the competent authorities could easily and quickly transform the national assets into asset. However, what is essential for such a large-scale operation is missing: the decision and order to return everything that was stolen. For now, as to the reasons for the absence of such a decision and order, we can only guess. The lack of a "green light" for the recovery of stolen assets, Mr Avramović explained during the conversation, was due to the pernicious influence of the "pulls of thieves". At that crucial point in the conversation, a fundamental moral question presented itself to the writer of these lines: if a man in a position of governor of the National Bank of Yugoslavia is truly as powerless as he claims to be - why does he persist in shouldering the immense responsibility of his role?

For reasons that need no explaining, I did not raise the matter publicly. I assumed my interlocutor was clinging to his post as governor, expecting some fine miracle of a turnaround to occur. In light of the foregoing sentiment, I was deeply (but negatively) surprised by his attempt to subordinate not only Yugoslavia's economic but also its foreign policy to the IMF's demands, or to 'structurally adjust' it. I am left only to speculate whether this submission to the demands of the International Monetary Fund was an expression of utter desperation or rather the opportunism inherent in domestic, self-righteous pseudo-elites, I can only speculate.

OBJECTIVE: STOP THE PROGRESS

However, not even the blackest despair can cloud the vision of true expertise to the point that it fails to see, here and now, how far removed the expected 'support' from the International Monetary Fund, even under ideal conditions. If this year Yugoslavia is to readily carry out all the directives and conditions for rehabilitating its status with the IMF, the first approved loans will certainly be exclusively intended for servicing the debts incurred from the previous and failed states. By all accounts, the first 'sound loans' – but also those specifically directed towards 'structural adjustment' – are not to be expected until after the year 2000.

No clairvoyance is required to perceive the state into which Yugoslavia will fall if it submits to the dictates of the IMF. It is enough to look around and consider the nearest example, for instance, that of Bulgaria. This is an economy that is far ahead on the path of "structural adjustments", by the IMF's recipe, a process called "transition". By the general admission of Bulgarian experts, the Bulgarian people are on the brink of starvation and are struggling for bare survival. The current, left-wing government is failing to curb the process of destruction of the Bulgarian economy that was opened up by the previous pseudo-right-wing government, which - naively believing in the goodwill of the Western powers and the IMF's recommendations - implemented all foreign demands and the corresponding "structural adjustments". In fact, all these IMF demands and recommendations were aimed at causing catastrophic effects. According to the concise observation of Walden Bello and Shi Kangham, set out in their planetary overview of the IMF's misdeeds (Subir l'ajustement structurel, in Les Nouveaux maitres du monde, Le Monde diplomatique edition, Paris, November 1995.)

"Structural adjustment is not intended to support the (economic) growth of developing countries, as is claimed, but to halt economic progress."

As is customary, for the catastrophic effects of the imposed "structural adjustments", the IMF experts and domestic agents, all of them "serious economists" and the corresponding media mouthpieces, regularly lay all the blame on "irresponsibility", "incompetence" or "incapacity" the politicians in power. For example, this is how the bankruptcy of Mexico, which was "saved" from a total collapse with a "credit injection" from a fifty-billion-dollar IMF fund. It goes without saying that this loan has swept away even the semblance of the Mexican state's sovereignty, now reduced to a mere colony under the aegis of NAFTA. The legal government of Mexico today serves mainly for organising and carrying out bloody repression of uprisings by the hungry masses. The fate of Mexico is most succinctly expressed by the title of an analysis of the state of its economy, published on the pages of the American economics magazine *Fortune* of 6 February 1995: "Is It Time to Buy Mexico?"

Incidentally, at the G7 summit, in Toronto, in January 1995, many, particularly German, economic experts convincingly and even with undisguised irony refuted the theories of the proponents of IMF policy that all the blame for the catastrophic effects of the "structural adjustments" are borne by the domestic (pseudo)elites. In the dossier on new financial markets (*Les marches financiers émergents*) published by the *Revue d'économie financière* (no. 29 of 1994. year), Dominique Nivault showed and proved that the IMF experts had long and well known what abyss the Mexican economy was rushing towards by following their instructions.

Blaming governments for the catastrophic effects of "structural adjustments" serves not only to absolve the IMF of all responsibility and to conceal the real, nihilistic objectives of that institution, but also to facilitate their achievement. It is a matter of pressuring governments to relinquish the last remaining means of influence over the national economy, so that it is left at the mercy of the IMF.

IS BULGARIA A COLONY?

One of the aims – but not the ultimate aim – of the disastrous effects of the operation called "Structural adjustment" is the usurpation of state power in the economic sphere by the IMF. This is the perspective that the IMF is now ultimately imposing on the Bulgarian government, demanding that its body (composed of domestic and foreign experts) take over the management of the Central Bank and monetary policy, from the issuance of money and the financing of commercial banks to the state budget. To legalise this usurpation of power and the abolition of an essential element sovereignty of the Bulgarian state, the IMF experts are demanding that their request be approved by the Bulgarian parliament. Thus, to secure themselves against all possible and future protests or reclamation, IMF experts are demanding that the Bulgarian government commit suicide, and that it officially hand over a fundamental element of sovereignty to a foreign power.

The Governing Board of the Bulgarian National Bank issued a statement in which, in its wording piety calls the adoption of the IMF's demands a "very risky experiment". On that board, the former governor of the Bulgarian National Bank, Emil Haračev, called the so-called "risky experiment" by its proper name: "It is a false miracle; these are measures that are applied only in colonies."

The devastating effects of implementing the IMF's prescriptions or mandates left the Bulgarian government with very little, if any, room for manoeuvre for any serious resistance. Inflation during pounds in the last five months has halved savings, the average wage is barely seventy brands, and social product has fallen by another ten per cent this year. After all, one of the aims of the "structural adjustments" is precisely to provoke a catastrophe in which not even the most brilliant government has any alternative to the IMF's ultimatum. This is a state of affairs most succinctly expressed by a Serbian fable from the early 1960s: "The mouse may be a genius, but if it finds itself in mousetraps - he's finished."

THE FORMULA OF NEW COLONIALISM

The universal formula for so-called economic progress that the IMF imposes everywhere – regardless of the civilisational, cultural, political and ethnic specifics of the "patients" – consists of several elements whose destructiveness is significantly magnified by their interplay. According to the chronology of the "therapy", the first element is usually the demand that, in the name of freedom, or the "free market", all state protections for domestic production be removed or dismantled, from tariff barriers to subsidies for industries and entities of vital importance to the national economy.

Amidst rhetoric of libertarianism, this element is advertised as the ideal means of encouraging and strengthening domestic production through "healthy competition". In reality, devoid of protection, domestic production is almost invariably destroyed by the aggression of foreign goods, often lower quality, whose prices are also lower by virtue of the quantity. After all, it does not take a great deal of intelligence to predict the outcome of a conflict between domestic and foreign producers, often multinational companies which possess and have the corresponding capital to invest in the promotion of their products.

Incidentally, the world's greatest economic powers, such as the USA, Japan and the European Union, have significant protections for their own productive forces and markets. These powers do not think of consistently applying the 'free market' recipe, but instead zealously strive to ensure that all the corresponding obligations - within the World Trade Organisation - they either evade or relativise. The demand for opening up the domestic market is regularly accompanied by a call to lift, or at least drastically reduce, all restrictions on the operations of foreign investors. This element is usually advertised as a measure that will "attract foreign capital". In essence, it is a measure that aims to facilitate the conquering and plundering advance of foreign capital, which everywhere aims to achieve the ideal one equation: minimum investment - maximum profit.

Everywhere that all obstacles have been removed to the liberalist onslaught of exposed immorality the equations of wild capitalism - manifest themselves in galloping processes of the destruction of the social fabric and the natural environment. These are zones of the literal spread of the deserts of nihilism, zones of twilight human and ecological catastrophes. When it has exploited everything it can and poisoned and polluted everything - foreign capital abandons the desolation it has created and moves on to new prey. The world's most developed economies, such as Germany's and Japan's, provide a completely opposite example of the purpose of economic activity: in them, profit is subordinated to other goals, from stability and development to social and even non-material needs.

For the post-communist countries, so-called 'in transition', the IMF adds an element to its formula which mandates the privatisation of social, or rather state, property, thus moving towards a uniform type of ownership, which is as unnatural and anomalous as the collectivist one. That demand aims to make the sale of national wealth, i.e., the material basis of independence, compulsory. Given that in the "transition" there is no real market for assets which are relativised by the crisis, extraordinary conditions - they are determined ad hoc and arbitrarily, as a rule far below the actual levels of the previous period or the potential ones under normal circumstances. Furthermore, in no country undergoing "transition" is there a mass of free financial capital of the kind required by the mandated privatisation processes. Consequently, privatisation is usually carried out on credit. Thus, members of the domestic political nomenclature and the mafia become the owners of the people's property, so to speak, for free.

Of course, the biggest spoils in the grand plunder called 'privatisation' are acquired by foreign bidders, as they have the financial means to buy off and bribe local political structures. Often, they buy up highly profitable industries—whose products have long since conquered foreign markets—only to shut them down and neutralise the competition.

An equally nihilistic purpose is also served by the IMF's universal demand that 'patients' surrender of the national currency to a 'sliding exchange rate', i.e., constant devaluation. This element of the IMF's formula for the suicide of national economies is advertised as an ideal or necessary means "improving the competitiveness" of domestic products on foreign markets. In reality, given that the IMF formula destroys any production with even a modicum of ambition and makes impossible economic development - the "patient" usually has nothing to offer foreign investors and foreign markets except its own country and raw materials, semi-finished goods and cheap labour and mass emigration, caused by growing poverty.

The forced devaluation of the national currency aims to devalue the 'patient's' national goods and human potential to the point of worthlessness, thus making them easy prey for the plundering expeditions of the international financial capital. Particularly pernicious is the element of the IMF formula which demands that the 'patient' drastically cuts public expenditure on social needs and that it also drastically lowers and limits wages. This element aims, among other things, to drastically reduce the role of the state and to reduce it to the mere servant of foreign orders. It goes without saying that such a policy increases the scale of misery and the discontent of the masses. Subject to growing pressure of mass discontent and deprived of revenue by the force of a "stimulus tax policy" which foreign

often and for the long term exempts investors from tax obligations - the state is forced to budget
It covers its budget deficits with loans which increase its over-indebtedness and susceptibility to blackmail and the dictates of the IMF.

DEBT ECONOMY

At this point in our exposition, we come to the main form of new colonialism imposed by the IMF. This is the so-called "debt economy", whose parasitism now encompasses the entire world, that is, not only developing but also many developed countries which are the largest debtors. Throughout the world, the "debt economy" produces social stratification and misery and drives masses of hungry people towards developed countries. As John Galbraith rightly observed, it is a "vicious circle":
Lending causes misery which necessitates new borrowings, which deepen the misery. Galbraith aptly illustrates this mechanism through a cynical metaphor: "Given that we possessed a vaccine (read: financial capital, created by the mere printing of money without any real backing and multiplied by speculation) - we invented smallpox (read: misery)".

The IMF is the chief policeman of the usurious international and the "lender of last resort" who conditions all lending on the implementation of "structural adjustments" of the economy and the borrower's policies which are aimed at making it ever weaker, i.e. ever more subservient parasitic exploitation and economic and political blackmail. The greater the weakness of a state whose economy is managed, indirectly or directly, by the IMF, the weaker its defences against parasitism. According to the astute observation of James Morgan, a BBC economic commentator, unlike unlike old colonialism, "new colonialism" is an occupation carried out by stateless global companies without citizenship, under the protection and with the help of the IMF, the World Bank and the World Trade Organisation.

According to the findings of Edward Goldsmith (incidentally the brother of the most successful individual speculator on the world stock markets), exposed in a study recently published in *Le Monde diplomatique*, "a country that has taken out a loan (from the IMF) becomes an informal colony".
Beginning with the debt crisis that erupted in 1982, the usurious international, through the IMF, applies a new technique of parasitic exploitation which, by force of blackmail, transforms the debts of private entities, banks or enterprises into public and state debts. According to the findings of Michel Chossudovsky, a professor of economics at the University of Ottawa, as presented in the study '*Dans la spirale de la dette*' (In the spiral of debt), published in the aforementioned issue of *Le Monde diplomatique*, "the phenomenon of conversion (of private debt into public and state debt, ed. D. K.) is a central element of the global crisis. Losses have been systematically passed on to the state. Moreover, a large part of public subsidies, instead of stimulating the creation of new jobs, is used for corporate concentration, for technologies that reduce employment and for the transfer (of production) to Third World countries."

Michel Chossudovsky also points to another, no less deadly "vicious circle" into which the most reputable debtors under IMF supervision fall: "Those intended to receive state subsidies

become creditors of the state. The bonds issued by the (American) Treasury to finance large corporations are bought by banks and financial institutions which also enjoy state support. Here, falls into a complete absurdity: the state finances its own indebtedness; the subsidies provided by the state have been used to purchase public debt."

Thus, subjugation to the usurious international is a characteristic of the fate not only of Third World countries but also of many First and Second World countries. The entire world is gripped by a spiral of indebtedness that spins it ever faster and drags it towards ruin. According to Michel Chossudovsky, "the phenomenon of debt accumulation 'regulates' the world economy and suffocates national institutions, destroying their activities."

EASTERN DRAGONS AGAINST THE WESTERN LEVIATHAN

In the existing world, the only real alternative to the prospect of the (self-)destruction of national economies, called "structural adjustment", is provided by the economic policies of the "Asian dragons" that triumph over the Western Leviathan. According to Walden Bello and Shi Kanigama, "those Asian countries adopted an economic strategy that is diametrically opposed to that of the free market, which is otherwise the cornerstone of 'structural adjustments'. In them states have their role in planning the economy and in selecting the industries to be developed or supported with subsidies. The domestic market is reserved for local industry. Imports and foreign investments are subject to the strictest limitations. In short, their high-growth indices are not the fruit of 'structural adjustments', à la IMF or World Bank, but are the result of a determined resistance to their mandates."

It is perhaps unnecessary to point out that the experts of the IMF and the World Bank carefully omit and forcibly ignore these positive examples of economic development, based on principles diametrically opposed to their formulas. To the gullible or corrupt political pseudo-elites of the countries they intend to conquer, IMF experts present idyllic prospects for recovery, adorned with invariably false statistical data, before which the post-doctoral and manipulators of the "real system". When honest experts confront the said manipulators and deceivers with the facts of the reality of the growing misery which is produced by The IMF and the World Bank – they, at best, can only shrug their shoulders and express regret, like the one which a World Bank functionary, Maurice Miller, heard and conveyed in the United Nations report, Debt and the Environment: Convergent Crises (Debt and the Environment: Convergent Crises) human environment: convergent crises): "We had no idea that the human costs of those programmes (structural adjustment) would be so high, and that the economic benefits would take so long to materialise!"

The aforementioned masterpiece of cynicism deprives the writer of these lines of the will to conclude his review of the meaning and significance of the IMF any better. Nevertheless, there are serious reasons why it is necessary to return to the beginning of the review. So, are there any reputable economists in this Yugoslavia who believe that for the good of its economy and, above all, its people, the best or at least the least harmful course of action is to follow the example of the "Asian Tigers" and embark on a path of economic development in the face of the IMF's directives?

to undertake a path of economic development inspired by the examples of the "Asian Tigers", in the spirit of resolute resistance to the IMF's directives? The question posed is not an expression of the writer's rhetorical ingenuity as to how to conclude these lines, but rather a statement of a real and urgent necessity.

Taken from the book "American Evil 2

Draft of the New Serbian Policy's Response to Geopolitics Dragoslav Kalajić

We thank the founders of the Serbian National Movement for the arduous task entrusted to us; we must point out that, due to the nature of this gathering and time constraints, we shall present only the basic outlines of the response. We shall dedicate our presentation to a concise presentation of the geopolitical position of the Serbian people and the challenges it faces, and proposing basic guidelines for defensive and regenerative responses.

We live in conditions of a great global, material and spiritual war in which - as has been said long ago observed the Celtic poet John Donne - it decides whether man will become something more than man or less than an ant. The French admiral and military historian Raoul Castex noted that in that centuries-old and millennial war for supremacy or the survival of a maritime-terrestrial power: Athens against Sparta, Carthage against Rome, once Great Britain and today the United States of America against Europe. This is a war which, although occasionally declared, is for the most part unpublished war that the Atlantic Leviathan is waging against Europe, above all Germany and Russia, using all means, from the policy of divide et impera to military interventions of the Atlantic of the alliance. That war has been going on for almost one hundred and fifty years, beginning with the Crimean. On the Eurasian theatre of that war, the Serbian people occupy precisely the central position. Through Serbian territories pass through the Serbian lands, connecting the North and Black Seas, Central Europe and the European Southeast with the Middle East, Europe and Central Asia, respectively. connecting the North and Black Seas, Central Europe and the European Southeast with the Middle East, Europe and Central Asia, and its Caucasian-Caspian zone. This major geopolitical fact has fundamentally determined, determines, and will determine the fate of our people, demanding constant, combat-ready readiness and extraordinary moral, intellectual and material strength to defend freedom, sovereignty and integrity of our state. For centuries we have been the first defence of the ideal and

Christian Europe, and we must remain so if we are to be faithful to our Serbian, that is to say, identity. European being. Such a choice determines all other choices on the battlefields of war, starting with those in the domain of foreign policy, which must operate along four dimensions. Our state has a stake in the Central European, Balkan and Mediterranean spaces, and its fourth, principal and vertical dimension is constituted by the ethnic, religious and historical bonds of solidarity with the Slavic and Orthodox peoples, first and foremost with Russia. Below is the dignity and interest of our states that its movement towards the European Union remains as it is today, that is to say, beggar-like, passive and unconditional. On the construction site of the European Union, it has not yet been decided whether it will be only a passing phase in the dismantling of European states and the dissolving of European nations, under the governance of the Atlantic Leviathan, into a 'new world order' - or rather a powerful, sovereign alliance of European states and nations for the benefit of Europeans and the world. Our effectiveness must be directed towards an alliance with those political and economic forces that are fighting on the construction site of the European Union for the defence and development of Europe from Reykjavik to Vladivostok. It should be pointed out that in the modern world - where some national corporations and organisations possess greater power and influence than many great states - the lines of conflict of interest do not correspond to state borders but run transversely through their capitals and even centres of power. Hence, this is not so much about seeking allies not among states but among actual or potential political and economic powers. Given the crucial importance of Russia's renewal for the liberation of Western Europe from the occupying shadow of the Atlantic Leviathan, a vital contribution of our policy will be achieved if it simultaneously advocates an alliance with Russia and Belarus, which recommended not only for ethnic, spiritual and historical but also for economic reasons. In the Balkan dimension, the task of this foreign policy is the creation of a Balkan, independent zone co-prosperity, at a reliable distance from Turkey, which the Atlantic Leviathan exploits, seeking to re-impose its hegemony over the Balkans as the shortest route to entering the European Union, for the destruction of Europe's demographic, cultural and religious identity. Our state must undertake particularly determined efforts to create strong political and economic ties with the Islamic world of the Mediterranean, primarily with the Islamic world of the Mediterranean, with truly sovereign states such as Iran, Iraq and Libya. The foreign policy outlined demands corresponding undertakings in the fields of culture, education and economy. As early as 1942, Nicholas Spykman, a leading geopolitical thinker at the Washington policy indicated that the world advantage and pre-eminence of Europe rested in its 'grey matter', that is, in a classical, vertical system of education. Therefore, since 1945, the enemies of Europeans have been waging a war against such a system, the most suitable for educating a free-thinking, fully developed and unconditioned personality. The task of our politics is to reject everything that that ensnares man in the mire of a subhuman destiny and to completely restore and develop the classical European system of upbringing and education. The task of our politics is to reject all that American rubbish, to reject the positive foundations of American subcultures of the dehumanisation and bestialisation of the human, which for decades has been descending from the electronic sky upon all Europeans. In the domain of economics it is necessary to do a Copernican revolution in relation to the process that governs today, which imposes upon us a foreign, Anglo-Saxon system of liberal capitalism, in its original, savage and colonial form. One only has to look around to see that this system has destroyed the national economies of all the countries of Eastern Europe and has robbed the peoples not only their economic and natural wealth, but also their future, turning them into slaves to the worst and even usurious exploitation. It is late but not too late for our economic policy to be based on the principles of the real-historical school of economics, which privileges the needs of the community over selfishness of individuals. After all, it is precisely the history of the world's economic arena that teaches us that this school has regularly, and continues to, achieve victory over liberal capitalism, causing a series of renaissances, from Germany to Japan and China. According to the astute observation of Friedrich List, one of the

founders of the school in question—and whose principles are akin to Slavic and Orthodox ideals of social justice—the wealth of a nation consists not so much of material possessions but in the power to create wealth. One does not need great foresight to see where our greatest opportunities for the rapid creation of wealth and the great mobilisation of all lie.

available creative forces: this is the sphere of agriculture and construction, from creating a cyclical system for the production of healthy food to major public works on construction transport links and infrastructure. To awaken and set in motion that power of wealth creation, foreign loans, which only bring profit to the lender, are not

formal agreement serves to encourage the exchange of goods and production. Domestic money or its surrogates are perfectly sufficient if there are capable, serious state actors, who are neither required nor necessary for the awakening and mobilisation of that power to create wealth. It is necessary to dispel the illusion of money as some kind of concrete good: money is merely a pure convention which has no intrinsic value in itself and which, precisely as a form a formal arrangement serves to encourage the exchange of goods and production. Domestic money or its surrogates are perfectly sufficient if there is a capable, serious government administration in which have the trust of businesses and the people. It is much easier and cheaper to create such a government and such trust than to continue to fall into a debt abyss. We today live under the blows of

of a treacherous policy, anti-people and anti-European, in the service of Europe's age-old enemies who aim to deprive us not only of the power to create wealth but also of our country, our state, our future. That enemy makes no secret of its intentions and strategic goals. For example, as early as 1992, US Secretary of State James Baker stated in the pages of the New York Times (of 18 April) that Yugoslavia should be reduced to the size of Serbia before the Balkan Wars, adding that measures would be taken against it on the model of the 'war coalition in the Gulf War'. On 24 May of the previous year, 1991, the same spokesman for the forces of globalism stated in Lisbon that the creation of new, 'independent states' should be encouraged in Eastern Europe and:

"What we want to achieve are independent states, not only of Russia but also in Russia, not only Moscow and Saint Petersburg, but also the Urals, Siberia, the Far East." It is not necessary

have great wisdom and see through why the enemies of the Christian state

sliced up into a series of ever smaller, weaker and more pliable statelets. Thus, the enemy would more easily conquer the target of his insatiable and plundering greed, and this sub-human,

anti-European and anti-Christian hatred. And of such, predatory intentions, the US Secretary of State informed us almost openly in the official view on Eastern Europe, of 16 December 1991: 'The role of the US is to bring democracy to those countries about which they know little

know and lead by utilising the rich human and material resources of those vast countries for the cause of freedom instead of totalitarianism, for the immense strengthening of the worthlessness, prosperity and freedom of the USA and the world." It is unnecessary to point out that in the aforementioned statement the intention,

the last bond and word serve only as a rhetorical appendage, without any real substance, because that very force is being exerted upon the entire world to conquer and desolate it. One thing is certain: he is profoundly and fatally mistaken who thinks that any settlement, any compromise of interests, can be made with such an enemy. Simply put, the vital interest of that greatest parasite in

history of mankind is to take everything - and the rest. The time has come to put an end to the dreadful historical draw lessons from our people's experiences in the 20th century for the one we are entering, so that the political elites learn to think politically, that is to say, to be able to recognise the enemy and his objectives. The first and

the greatest enemy of our people, as well as of all Europeans, has been and remains the so-called 'historical allies', the Anglo-American power in the service of the god Mammon and his usurers. It is obvious that this

this enemy will not stop in its endeavour to further break up our country, using the various separatisms that it incites and feeds, from the Albanian and Muslim to the Hungarian and that which

led by his Serbian or pseudo-Serbian 'useful idiots' in Vojvodina. My predecessor in this post, the academician Ekmečić, is right when he says that those who today advocate for the regionalisation of Serbia do not know what it means. They naively imagine that

regionalisation to catch up with separatism. On the contrary, the regionalisation of Serbia leads to a gradual

dissolution of our state. A regionalised Germany is not a valid model for us because we do not we do not possess the other essential elements for successfully emulating such a model: we do not have the ethnic homogeneity of Germany, nor a strong and highly developed, deeply ingrained and centripetal nationalism as the Germans do. Besides, their regions rest on historical foundations, on the corresponding states, principalities and margravates which nationalism unified, whereas here regionalisation would cut into the living body of Serbia, aborting centrifugal movements, and separatisms, even where they never existed, especially in conditions of a great and all-pervading crisis, which compels weaker human materials to behave as mice before a shipwreck. We possess one sad, historical example of a regionalised Serbia: this was the Serbia under Ottoman occupation, divided into sanjaks, where almost every Turkish agent, a knez-poslušnik, thought selfishly only of himself and his own interests and not for the benefit of all Serbs. We would not wish this principled condemnation of every project regionalisation here should not be taken as a defence of some kind of Belgrade centralism. On the contrary, it is necessary to decentralise state administration in accordance with geopolitical, geoeconomic and geocultural forces. In conditions of extraordinary hostility We need to have not one, but dozens of capitals, like a multi-headed hydra. Thus, for example, the general staff ought to be established in Niš and the Ministry of Defence in Subotica. The Patriarchate should be moved from Belgrade to Peć, the ministries of education and culture and agriculture to Novi Sad, while the Ministry of Foreign Affairs should, in any case, remain in Belgrade. It is late but not too late for a counter-movement, in opposition to the current of decay of the people and the state. For such a counter-movement, the mobilisation of all available forces is necessary, first towards conciliarity and then towards a regenerative effectiveness. It is necessary to unite all available forces for the defence of the people and the state, above all political divisions and differences, from political organisations and movements to trade unions and professional associations, as well as cultural societies and interest groups. It would be natural and necessary for the largest parliamentary patriotic-minded parties take on the main task of organising this movement. Unfortunately, they are not yet up to the challenge and their leaders all too often seem lost in space and temporarily, not only intellectually but also morally and psychologically, unfit even for the most mundane of tasks, senile-infantile and enamoured with their own media images. This only confirms long-held observations by foreign observers that the Serbs are a nation of nobles and that their intellectual elites composed of the worst human material. It is precisely for this reason that the movement being founded today can be a sign of the beginning of a great change, the emergence of a credible elite onto the political scene. If political organisations do not rise to their duties and tasks, then movements like this will have to be formed very quickly and set off at a brisk march towards the centre of the political stage to take responsibility for articulating the vital needs of our people and our state. the centre of the political stage in order to assume responsibility for articulating the vital needs of our people and our state. Speech at the Founding Assembly of the Serbian People's Movement in Novi Sad, 27 June 2001.

Kalajić and Orthodoxy

In one of the last interviews she gave, Jasmina Kantardjieva, editor-in-chief of the circulation of the Macedonian magazine *VIP Gala*, she asked: 'With the years, however, it seems that

you are essentially getting closer and closer to Orthodoxy. Is the impression misleading that these two traditions, the Slavic-pagan and the Orthodox, are nevertheless uniting somewhere deep in your heart?"

"I am astonished by your observation!" replied Dragoš Kalajić. "No one has noticed this before, and it confirms my experience-based conviction that women possess the most far-reaching cognitive powers, composed of intuition, which is beyond

reason. Spurred on by a Russian school of thought on the content of the New Testament, and following my own much broader and more far-reaching research, I have arrived at irrefutable

findings that Christianity is a branch of ancient Iranian religiosity, and that Jesus

Christ is the final manifestation of the Aryan Saoshyant, or Saviour, who was also born of a virgin conception and comes at the end of a three-thousand-year cycle to resurrect the dead and lead a decisive battle against evil. In the holy book of the Iranian Aryans, the Avesta, it is written: 'When the dead are resurrected, the living Saviour will come without hesitation. By the will of life, life will be transformed' (Yasht, XIX, 11 and 89). It is therefore Iranian priests who first come to worship Jesus Christ, in a sign of their dedication to his role. After all, the Shroud of Turin, which was captured by the Crusaders during the sacking of Constantinople, in the early thirteenth century, testifies by its stature, appearance, hair and blood group that Jesus Christ was of Caucasian, or Aryan, origin.

The Jewish Messiah is merely a caricature of the Iranian Saviour, adopted only after

Babylonian exile, when they came into contact with Iranian religiosity. The Old

Testament and its god are the very opposite of the New Testament and the Christian god, and any connection between the two religions is not only unfounded and nonsensical but also fatal to Christianity.

Witness the Protestant heresy, namely the inclination towards the moralism and materialism of the Old Testament, and the suicide of the Catholic Church through the Second Vatican Council. If Pope Ratzinger does not annul it, as I hope, only Orthodoxy remains, but for it to flourish victoriously, it must at least sever all imposed and artificial ties with the Old Testament which are poisoning it.

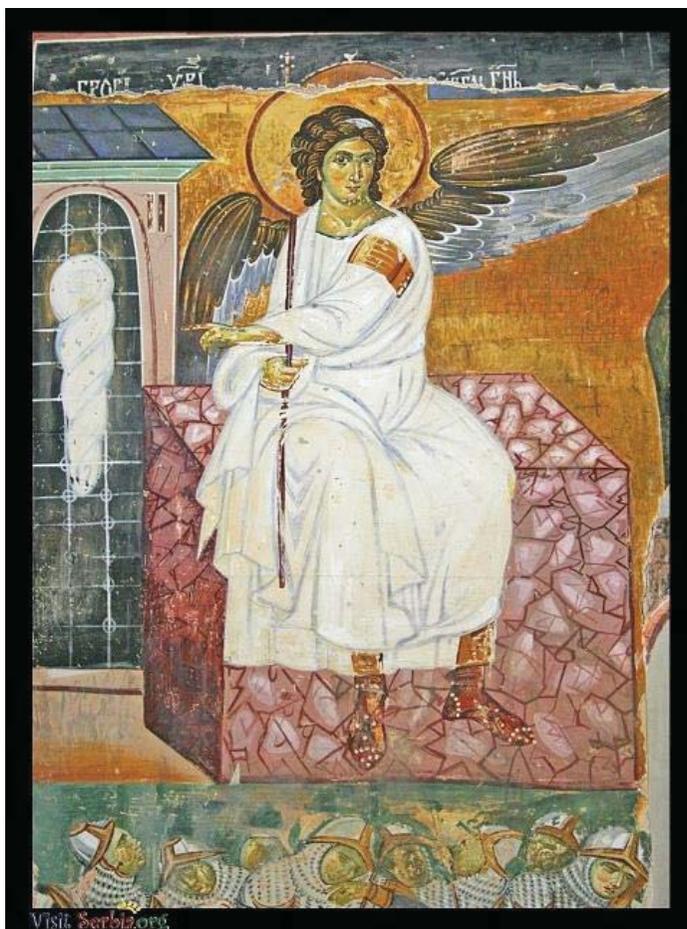
Text taken from: <http://www.e-nacija.com/>

Branislav Matić - The Last Hyperborean

The Saviour from the band AB

Due to ignorance or superficiality, on reproductions of the most famous figure from the right-hand wall of the Mileševa Monastery, the epitome of King Vladislav, what is spiritually essential is, almost invariably, missing. The object to which the gaze of the light and

the enlightening hand of the White Angel. This is the shroud that preserves the bloody traces of Golgotha and the imprint of the resurrection of Jesus the Saviour. According to Christian tradition, the body of Jesus the Saviour was wrapped in this shroud after being taken down from the cross. According to By all accounts, the shroud rested in Constantinople until 1204, when it was seized by the Crusaders in the great sacking, allegedly carried out to raise funds for the continuation of the French knight Godefroy de Marigny. In his estate, discovered by his wife, was found a linen cloth, 4.36 metres long. From there, its history is lost until 1356, when it reappears. That year, in the battle against the English at Poitiers, the French knight Godefroy de Marigny was killed. the French knight Gifre de Carnieu. Among his possessions, discovered by his wife, was a linen cloth, 4.36 metres long, bearing blood and the imprint of the figure of Jesus the Saviour.



Giffard de Carnier's wife offered the shroud to the diocesan church but it was rejected because the church officials did not believe in the object's authenticity. In 1453, the knight de Carnier's granddaughter presented the shroud to the Duke of Savoy, who stored the relic in the family chapel in Chambéry. In a fire that broke out in the Chapel of Savoy in 1532, part of the silver reliquary that held the shroud melted onto its surface, scorching the sacred cloth and leaving two straight and parallel rows of scorch marks. This

is a fact of great significance for contemporary debates on the authenticity of the Shroud, which the Savoys, by the will of King Umberto II, handed over in 1983 for safekeeping to the Catholic Church, specifically the Cathedral of Turin, where it is currently on public display.
the faithful and the infidels.

To the uninitiated in the secrets of the Vatican – and in the internal struggle between Christian and anti-Christian forces – it may seem paradoxical that doubts about the Shroud's authenticity began to circulate from the moment of its transfer under the auspices of the jurisdiction of the Catholic Church. As it would seem, anti-Christian forces within and outside the Vatican initiated a process of doubting and desecrating the Holy Shroud. This process reached its climax on 13 October 1988, when the Archbishop of Turin and later Cardinal, Anastasio Ballestrero, at a press conference – convened to the announcement of the results of laboratory analyses of the Shroud – personally announced that it was a banal forgery, and that the cloth with the supposed image of Jesus the Saviour did not date from the first century but from the 12th or 14th century.

Source: Herman Wirth - The Origin of Mankind

Elbow against the Holy Face

The analyses were carried out, at the Vatican's behest, on detached fragments of the Shroud, in laboratories in Arizona, Oxford and Zurich. Given that the Shroud has for centuries been both the object of and a pillar for the faith of millions of Christians, it had to be explained to every believer or even a non-believer, the at least extremely strange or monstrous cheerfulness with which Cardinal Ballestrini, *to the whole world*, announced the devastating news, not even shying away from the tasteless irony: "I hope no one will now imagine that the Church is despairing and dejected because of this. It would be nice if our problems, our worries, were so light."

This anti-Christian hatred is also evidenced by a photograph, taken on 21 April 1988, that is, several months before the laboratory analyses of the Shroud were concluded. The photograph shows Anastasio Ballestrero sitting at a table upon which the Shroud is spread. To the right is the expert, looking for where to tear off pieces for analysis. Assistants are standing behind the table. In analysing the photograph, one must note the shocking fact that the expert has placed his bare hands on the Shroud, despite the gloves being mandatory for such work to protect the object of study from external contamination.

Even customs officers, when searching the mundane luggage of travellers, wear gloves, not least as a sign of respect for every person and their intimate belongings. At the very least, analogous respect was then demanded by a supposed holy object.

In that, photographically attested contempt for scientific and ethical norms of conduct the archbishop and later cardinal Ballestrin was presiding, resting his elbows on the Holy Face, as if the Shroud were a tablecloth in some tavern, although the rules of good conduct forbid such an attitude at any table. Based on the said photograph we can freely conclude that the Holy Face was predestined to death and mockery.

A Stylistic Analysis of the Holy Face

If anyone is interested in the author's judgement on the authenticity of the shroud – it is absolutely positive. Such a judgement does not require laboratory analyses, nor knowledge of the exact sciences. The only formal qualification required is

I possess, having defended my dissertation before the Department of Art History at the

Roman Academy of Fine Arts. It is an iconographical analysis of the meaning of the famous fresco by Paolo Uccello, called 'Inchiostro Verde', from the church of Santa Maria della Novella in Florence.

I base my positive judgement on a stylistic analysis of the figure imprinted on the shroud. Anyone versed in the history of styles – as evidenced by how people see with the eyes of the body and the spirit, and represent the world of things and phenomena – can easily determine the time and place of origin of any historical work. Therefore, anyone who knows the styles of European medievalism must come to the conclusion that the shroud in question cannot possibly be a forgery from that era, nor the next, because the people of those times did not have the style of the figure imprinted on the shroud.

to the conclusion that the shroud in question absolutely cannot be a forgery from that epoch, nor from the next, because the people of those times did not have such a preconception of reality, nor did they represent it in that way.

The realism of the imprint of the Holy Face on the Shroud was entirely unknown to the knowledge of the time and experiences of the medieval man. Unlike the modern man, for whom objective reality is only that which is seen by the eyes – the medieval man had the measure of objectivity in his soul, in his perception of the world of things and phenomena. Therefore, even if that

a man had intended to forge the Holy Icon - he would not have falsified it guided by his eyes, but rather in accordance with a supposed spiritual or soulful perception. In those days, people knew that reality, as seen solely through the eyes of the body, was deceptive and false. This is why all the known copies or depictions of the Holy Face from the shroud, from that period, significantly depart from the original, in the direction of a 'stylisation' that expresses spiritual and soulful experiences of holiness.

If one were to hypothetically adopt the claim—for theoretical or polemical reasons—cardinal Ballestrini and his scholarly assistants, that it is a forgery from the Middle Ages, then they would have to conclude that it is the most miraculous work of human hands in the history of mankind. That imaginary forger did not aim to deceive his own

his contemporaries but precisely the people of the modern age, anticipating and expecting not only hyperrealism, but also the invention called 'photography'. In reality, the faint and barely visible image of Jesus the Saviour only takes on its clearest and most striking outlines on the negatives.

photography. It was first noticed, at the end of the last century, by the photographer Secondo Pia, who had the honour of being the first to photograph the Holy Face. Developing it in the laboratory, the photosensitive glass plates, he was astonished to see – instead of the expected hazy outlines, the shadows of the original's shadows – an incredibly clear, almost three-dimensional image. And this is perhaps one of the signs of the 'last days' in which we live. These are times of the worst civilisation, where everything that was negative in normal, traditional cultures is celebrated as positive, and everything that was positive is denigrated as being of negative value.

Source: [The official site of the Holy Shroud](#)

An Orthodox Defence of the Holy Shroud

A hypothetical forger would have made an impression only with the aid of some paint, or someone's blood, but the Holy Image is not composed of a liquid, nor of any material substance. In the places where the Holy Face is depicted, the structure of the flax fibres is altered on the surface, while being preserved in depth. This change is reminiscent of the slight scorching caused by a hot iron left on the fabric. Perhaps here we are in the presence of a material testimony

resurrection? That scorched imprint of the Holy Face, to the writer of these lines, evokes the Arian doctrine of 'spiritual heat', called 'tapas' in Sanskrit, which develops in man by the force of metaphysical transformation and elevation.

The anti-Christian forces, which within and outside the Vatican had set out to discredit the Holy Face in the eyes of Christian believers, suffered defeat at the hands of modern science, which they had enlisted to aid their work. One will see a peculiar sign of the times in

the fact that the defeat was inflicted upon the enemies of Jesus the Saviour by an Orthodox Christian, the Russian scientist and Lenin Prize laureate, Professor Dmitri Kuznetsov, of the Moscow laboratory for physicochemical research methods. His help was sought by Italian Catholics, devotees of the Shroud, who doubted the goodwill of the Archbishop of Turin and the findings of Western laboratories.

Professor Kuznetsov did not receive permission from the Vatican to examine the Shroud directly, so he resorted to a ruse, otherwise uncharacteristic of Orthodox Christians.

He sent the laboratories examining the shroud samples a piece of a cloth, which was reliably known to date from the first century AD, for analysis and dating. He received positive responses: the radiocarbon dating method confirmed the already established age of the cloth. He then subjected these returned samples to the heat of molten silver, just as he had scorched the Shroud of Turin. He again sent the same samples to laboratories in Arizona, Oxford and Zurich, asking them to determine their age.

The results came back that the samples dated to the 13th or 14th century. Therefore, the molten silver, with its heat, caused the carbonisation of the cellulose in the fabric, 'enriching' it with carbon, which deceived the radiocarbon dating method in both cases. For the purpose of dating the Shroud, samples were taken from the very parts that were charred in the fire that broke out in the Savoy Chapel in 1532.

Professor Dmitri Kuznetsov presented his findings at a scientific symposium in Rome in 1993, thereby saving the Holy Icon from disbelief for all Christian believers by confirming its authenticity indirectly.

The Caucasian man's blood group

The traces of blood indicate a long process of torture, beginning with blows to the face, evidenced by superficial wounds. The straight rows of tiny, bloody, handle-shaped marks, extending along the back, sides and in places reaching the chest, attest to a brutal flogging with a Roman whip called a flagellum, made of handles with two or three thongs, to the ends of which were attached metal or bone spheres to intensify the blows. Such archaeological knowledge of the Roman type of whip could not have been possessed by the supposed medieval forger. The third chronological series of marks of torture is attested by the long streams of blood which cross vertically the face and the nape of the neck. They certainly come from the violent forcing on of the 'crown', made of thorns, which was – according to the testimony of the apostles – placed on Jesus the Saviour in derision his role as prince.

The fourth cycle of torture is revealed by outflows of blood from the heels and the back of the head. From the direction of these outflows, it can be concluded that Jesus's arms formed an angle of 55-56 degrees, which corresponds to the traditional depiction of the crucifixion. According to this traditional depiction, the body of Jesus the Saviour hung on the cross on nails driven into the hands which the shroud denies. It testifies that the nails were driven into the wrists, which is anatomically logical as the hands could not bear such a weight. And this departure from the traditional depiction is a special sign of the Shroud's authenticity, because a supposed forger – from the malicious imagination of anti-Christian forces within and outside the Vatican – would certainly have followed the iconographic tradition and not anatomical logic.

The Shroud has also prompted questions about the ethnic or racial origin of the figure imprinted upon it. The American ethnologist Carleton Coon concluded, based on the long hair, which

...so to speak, in plaits down to the shoulders, that it was a Jew because Jews at the time wore such hair, along with a long beard, unlike ethnic Romans or Romanised people, who had shorter hair and shaved their beards. Of course, this cannot be a definitive proof, but rather an indicator, because otherwise, today, for example, one could conclude that white women who wear an afro are black women, or that white 'rappers' who speak and walk like the African-American proletariat, to the sounds of appropriate music, as members of the descendants of black slaves.

Starting from the prevailing opinion that Jesus was of Jewish origin, proponents of the theory that dismisses the shroud as a forgery find their final argument in the extraordinary height of the outlined figure, quite uncharacteristic of a Semite of that time. The figure in question *over* 180 centimetres tall. Blood analysis on the shroud confirms, irrefutably, that this is not a Semitic man. It is type AB blood, characteristic of the Caucasian (or white) race in that melting pot zone. This fact sheds light on a number of passages in the New Testament which, indirectly or directly, suggest that the Jews of that time saw Jesus as a stranger and not as a member of their ethnic and religious community. But that is a completely different and very long topic, which requires a separate space for consideration.

*Dragos Kalajić.
Taken from the magazine 'Duga', Tvrđjava.org [*Images
added subsequently - Suryavanshi]*

DRAGOS KALAJIĆ

AFTER THE BREAKDOWN OF ILLUSIONS

Chapter from the work:

EUROPEAN IDEOLOGY; "Nikola Pašić", 2004.

Where should one direct the gaze of expectation for the appearance of a real authority? The force of inertia directs such a gaze towards the remnants or ruins of that institution from which auctoritas was first proclaimed in European political history. This refers to the senate. For such an institution to be fully opened to the emergence of a genuine authority, it must also be completely renewed, which requires an extraordinary recognition of that virtue and an equally exceptional strength to open a path for it to a suitable position. What survives today on the political stage of Europe under the name of a senate is, at best, merely a kind of higher place for the verification and correction of decisions by a lower house of a multi-party system, representative democracies, although here too the senators are de facto elected by the same parties, representing the corresponding interests, which are ever more distant from the constituencies.

As an element of the apex of the tripartite structure of the Euro-Aryan community, its authority for political existence and effectiveness demands its correction, or rather renewal. In the immediate
However, there are no signs in the immediate outlook of preparations for such a great correction, except for those that announce it indirectly, that is to say, apart from the symptoms of the breakdown and end of a civilisational cycle. The observation Ortega y Gasset's observation that 'money rules only when no other principle is in charge' must be supplemented realising that where money rules, no opposing principle is even allowed to be publicly exists, let alone peacefully prevails. It is to Ortega y Gasset that we owe an inspiring lesson from historical experience about the return of authority thanks to the breakdown of oligarchic and anti-tribal illusions: 'When collective sensibility reaches that degree, a new historical epoch usually begins. Pain and ruin create in the masses a new attitude of sincere modesty which turns its back on all anti-aristocratic illusions and theories. Envy of the exceptional minority ceases. The necessity of its special intervention in social coexistence. In this way, the previous historical cycle closes and another opens. A period begins in which a new aristocracy is formed.' (Ortega y Gasset, 1921.)

Where today does this new aristocracy stand or mature, the natural bearer of the renewal of a credible authority? If we place this question in the perspective of witnessing the agony of a world, that is, the Western cycle of civilisation, we must conclude that the answer must be sought precisely in the European sphere, amidst the ruins. Until now, the European spirit has always known how to respond to the challenges of crises, decadence and breakdowns with new ideas that were able to renew and regenerate European life. On the other hand, in other cultural and civilisational circles, for centuries there have been no signs, as is the case today, of the emergence or even the preparation of any self-identical value-system to the processes of the world's Westernisation. Although, according to Samuel

alternative to the processes of Westernisation of the world. Although, according to the observation of Samuel Huntington, the shadow that Western civilisation casts over the world, is constantly diminishing, as is its share in world production (Huntington, 1996.) – which from the appropriate standpoint is an essential indicator of power – the other cultural and civilisational circles are characterised, at best, only by defensive processes, the assimilation and adaptation of their own, weakened traditions and customs to Western models and norms.

One thing is certain: the restoration of authority can only be expected from that sort of person who is capable of standing upright amidst the ruins, unmoved by the processes of decay. This is the literal embodiment of a metaphor for the heroic man, which has been imprinted upon our thoughts and dreams

bequeathed Horace (Ode, III, 3): 'If the world should fall in ruins – he will stand unshaken among the ruins.'¹

Such people are certainly not among the masses of advocates, officials and media of the punitive, usurious and poisonous civilisation of the West, which represents a complete reversal of all the essential principles of life and worldview, virtues and values of the Euro-Aryan and European man. In It is a human material marked by irreparable moral and/or intellectual weaknesses, from which it is not possible to shape a new aristocracy and the bearers of authority. This is the half-formed man of the modern Western civilisation, who is in fact the very opposite of the wholeness that characterised the exemplary members of the councils of elders throughout the Euro-Aryan world, from Roman senators to Aryan samnyasin.

The bearers of the renewal of authority cannot be found either where the cathedras of the official science of modern Western civilisation rise, for its fundamental and binding worldview, under the sign of the rule of quantity (Guenon, 1945), also halves man, depriving science of each of the corresponding cognition and efficacy of qualitative, and therefore essential, dimensions of things and phenomena.

The lack of a limited nature and cohesion of knowledge and scientific disciplines – which in the ancient world ideally centred on their philosophical origin, centre, and leadership – attests to the end of a centuries-long process of disintegration.

It is certain that what remains of the discipline called philosophy, or that which so calls itself – most often entirely without foundation – cannot assume and renew the role it once had in his Hellenic youth: the only available alternative to the masturbatory and essentially to the suicidal and all-pervasively imposed and widespread direction of analytical philosophy and other metastases of neo-positivism (Paci, 1965) is Heidegger's pointing to the need for a renewal the knowledge of innocence and of that questioning before the world, with the help of etymology and poetry and a forest-dwelling outlawry from Western civilisation, with the mere hope that before the onslaught awakened forces of nihilism, 'only a god can save us'. (Heidegger, 1980.)

Following the logic of antithesis, the second beginning of European thought should be expected from those places where there exists the most vivid awareness of the nature of nihilism and a will to renewal. One of such, most prominent places on the map of European thought are marked by thinkers – from Heidegger to Jünger and Spengler – who were able to marry and creatively develop Nietzsche's first lessons on nihilism and Goethe's mediation of traditional doctrines of nature. They have also provided many inspired and inspiring examples of the fruitfulness of the cognitive approach to qualitative dimensions of the object of knowledge. These are signs or portents of a renewal of a holistic worldview, in keeping with the ideal of wholeness that characterises a credible Euro-Aryan and European epistemological impetus. The fundamental stronghold of these endeavours, in opposition to currents of anarchy, lies not in poetry, nor in philosophy in the strict sense, nor in the social or natural sciences, but in between, at the intersection of their perspectives, amidst mutual influences. Therefore, the best fruits of such a worldview are characterised by the interplay of the poetic

inspiration of the mind, the philosophical vigilance of reason and scientific informedness. This combination most penetratingly illuminates its subjects with flashes of intuition through optics similar to those fashioned for physiognomic, characterological and iconological research. The generality of such The perspective of official science recommends them highly for the horizons of the future, beyond the collapse of Western civilisation, in which the weaknesses of the relevant sciences also play a significant part.

In the political domain, following the logic of dualism, the restoration of wholeness as the basis for the exercise of true authority should be expected where political thought and effectiveness strive for the ultimate overcoming of the process of disintegration, that is, towards the restoration of unity. It is precisely the ultimate outcomes of the process of disintegration that significantly facilitate this renewal, where even the very definitions of social and ideological particularities and oppositions – beginning with the most fundamental, in the opposition between left and right – lose all firm footing and principle, meaning and significance. The growing weakening of these principles, the collapse of meaning and the crumbling of the significance of ideological determinants of the left and right in the processes of globalist nihilism remove great obstacles against the counter-movement. Before the blows of the last and greatest avatar of the demon of economics, called globalisation, previous class and ideological antagonisms lose all significance because all parts or strata of society are threatened, which allows for the emergence of that kind of solidarity which is inherent to a genuine community, that is, a nation. If it is faithful to the ideal of wholeness, such a counter-movement must realise it by suppressing any possibility of civil war between the left and the right, by raising its stronghold far above the arena of divisions and enmity, by setting in motion synergistic forces, by gathering together that which is scattered.

It is also necessary to highlight a remarkable value of the conditions that civilisation imposes upon man of the West. In the existential domain, the direct experience of the forces of nihilism and perversity, gained in places of resistance are a precious and even necessary means of forging a new aristocracy, just as the old was forged on the battlefields, through the transformative overcoming of all weaknesses inherent to the human element. It is perhaps unnecessary to point out that the trials inherent to peacetime conditions of life under the shadow of Western civilisation today are immeasurably greater than those of the Middle Ages, and that the trials which the new aristocracy must pass are considerably more difficult, and the targets higher.

WHEN THE NOBILITY DANCES TO THE RHYTHM OF SLAVES - Dragoš Kalajić

Thanks to Federico Fellini and his films, the media spotlight is chronically focused on the spectacles of decadence and the vices of the Roman 'black aristocracy'. Into that world, Dragoš

Kalajić stepped in, either by accident or on purpose, but he saw something that Fellini had overlooked. Here it is.

In the garden of the Norwegian ambassador's residence, at a reception in honour of the respective national holiday, to the company I'm sitting with, someone introduces and hands over a youthful, but a faceless blonde with a vacant stare and a sulky smile. From the ocean of boredom I spring to my feet and take her plump hand for a curtsy, as one would do with a lady of the court.

did my father, a judicial officer of the Royal Yugoslav Army, at balls in the Officers' to the house. As she extends her hand, the uninvited guest proudly introduces herself, with a strong American accent:

I am Princess Colona!

I can easily conclude that the newcomer became a princess by simply marrying Prince Colona, whose genealogical roots stem from the soil of the Roman Empire. True aristocrats never introduce themselves by their title. As I pay a symbolic kiss to her hand, exactly one centimetre above its surface, in keeping with Spanish protocol, I search with an ironic glance and find the beautiful, the cold, steely gaze of Countess Mariela Albellini, ambassador of Berlusconi's Forza Italia movement in Rome's diplomatic corps, and I see her silently pleading with me to spare the guest from being questioned about her title. A few moments earlier, when I had tried to make social
When I tried to steer the conversation towards some interesting shore, she sweetly whispered a social recommendation to me, with an affected smile:

In such places, it is unwise to delve too deeply into matters. Conversation should be kept on the surface at all times, barely touching upon things, only to bounce off them again.

HUMAN RIGHTS TO THE LAST CIGARETTE

Settling the guest into a garden chair, I give myself over again to the pleasure that the late, but the unforgettable Belgrade native Aleksandar Lončar called 'splashing about in the shallows of human stupidity'. The pleasure is interrupted by an ugly wheezing I hear above my head. I turn and see a wizened old man whom a young attendant from the Third World immigrant masses had brought there, supporting him in his laboured walk. One aged hand is gripping the back of my chair, like one is a shipwrecked straw, the other is propped up on a crutch. I spring back to my feet and offer the dying man the nearest chair, into which I settle him with the help of black hands in immaculately white gloves.

I direct a polite glance at the old man's face to see if he has any other needs. It bears deep traces of a weariness that seems to stem more from some chronic dissatisfaction than from age and illness. He has a sparse, short beard, which looks more a sign of laziness and neglect than of manliness. With his black, angry little eyes he roams over the faces the attendees, as if he were asking them for something he knew he wouldn't get. I say to him, 'What can we get you?'

From shapeless lips, stained with senile foam, a cry for help tears itself away: Has anyone got a cigarette for me?

I promptly take out and open a packet of Sobranie cigarettes. The woman who introduced herself as Princess Kolona speaks reproachfully:

You know you're not allowed to smoke!

The emaciated hand of Prince Kolaon trembles over the offered treat, not daring to take it, yet unwilling to withdraw. I ask the carer if her prohibition stems from American for moral reasons or for health reasons. I can hear how she is only concerned about the prince's health. Taking advantage of his wife's preoccupation with her conversation with the stranger, Prince Kola grabs a cigarette from the open packet and offers the final counter-argument:

Even the condemned have the right to smoke at least one cigarette!

I bring the flame he's asking for, waving it in the air with my index finger as if it were a magic wand. As he takes a deep drag on the first puff, he looks at his wife with a defiant glare of mockery and loathing, as if she were a mortal enemy he had managed to escape, having found a protector. I avert a look tinged with a hint of embarrassment, but in that downward slide, it is halted by the ugly food stains on the prince's light-coloured suit.

What are you staring at my suit for? Don't you like it?

No, it suits you well, I'm just a little surprised you're wearing a light suit... I thought you belonged to the 'black aristocracy'.

Prince Colonna suddenly straightens up from his sickly stoop and fixes the blackness of his gaze deep into my eyes:

How do you know that? And who are you, exactly?

WEARING BLACK SINCE 1870

Few people today know that the expression 'black aristocracy' originally does not denote the Roman nobility suffering from far-right, reactionary and 'regressive' tendencies, as is commonly is thought and written. The Roman nobility has been divided into 'black' and 'white' since the time of the defeat of the defenders of the Vatican state under the onslaught of the Masonic unifiers of Italy. That part of the nobility which remained loyal to the Holy See and to the principle 'God is King', decided then, as a sign of mourning for the defeat of the defenders of the Papal States on 28 September 1870, to wear only black for ever.

It was Prince Giuseppe who, long ago, informed me of the true meaning of the phrase 'black aristocracy'.

Pignatelli, enquiring if I had a black suit to lend him for an audience with Pope Paul

VI. He was ashamed that he, a descendant of a famous line of the 'black aristocracy', which had given the Church many cardinals and even popes, should appear before the Pope without that sign of eternal mourning. Frankly, he felt no sorrow, consumed by a chronic passion for self-abasement and self-destruction. He corrupted his spirit by deliberately speaking, and even thinking, in the worst profane language of the Roman plebs from the quarters Trastevere. He corrupted his spirit, both in speech and thought, with the worst profanity of the Roman plebs from the quarter of the upkeep of an expensive toy, the Blue Note nightclub on the Lungotevere, dedicated exclusively to broadcasting the rhythms of American slaves. the upkeep of an expensive toy, the Blue Note nightclub on the Lungotevere, dedicated exclusively to publicising the rhythms of American slaves from Africa. He would bring into his nightclub and pay the most famous jazz musicians from both sides of the Atlantic, but they played to an always empty or half-empty venue. Jazz had long since gone out of fashion.

I tried to dissuade him at least from that masochistic passion, explaining to him why they were the American occupiers of Europe were trying to impose jazz on Europeans instead of classical music. And why, on the orders of the American occupying authorities, a jazz orchestra played and defecated on Richard Wagner's grave. Prince Pinjatelli would defiantly fix his sky-blue gaze on my eyes, which, it seemed to me, grew paler and paler, diluted in rivers of alcohol:

I couldn't give a damn about Wagner! And I couldn't give a damn about Europe either.

The only thing that pained him – and I could appreciate this as a fine sign of a noble pride – was that some actress had unlawfully taken and used his famous surname to advertise her bodily charms and skills. He had tried, through lawyers and a court case, to have the said

to refrain from usurping that of others, but the court held that the plaintiff has no right to interfere with others' freedom to choose an artistic pseudonym.

PRINCE PINJATELI IN AUDIENCE WITH THE POPE

One night I suggested to him, as a last resort to save him from financial ruin, that he seek an audience with Pope Paul VI:

Your lineage has indebted the Church not only with cardinals and popes but also with great material donations throughout the centuries. Now the Church could repay you a little. You could ask the Pope for some suitable, honorary post at the Holy See, which would also come with certain perks, so that you would be fit for the role, only you would have to give up the improper nightclub in that case.

He agreed and did as I asked, but only half-heartedly. As soon as word got out that the Pope had scheduled an audience for Prince Pignatelli, all sorts of commercial operators descended upon him, proposing lucrative deals and promising handsome commissions. Pope Paul VI received him with open arms, warmly elaborating on his memory of the Church's great debt to the Pignatelli line. Then he asked sweetly: My son, what can I do for you?... Ask and you shall have your wish!

Prince Pignatelli, by inertia, spoke in the Trasteverino dialect.

Well then, holy father, I have a... sort of practical idea. The Church has a lot of land. That's right, isn't it!? And it's farmed, of course. And for that, you need fertiliser. Well, that's where I come in, because I have a friend who owns a factory that makes artificial fertiliser. It's very cheap if it's for the Church. So, shall we sort it out? You could arrange for the Church to buy its fertiliser exclusively from my friend, and that way we're all happy?

According to the gloomy account of the penitent prince, having listened to him – I presume with growing horror – Pope Paul VI signalled that the audience was over, and directed him to with his offer to the first secretary, who immediately sent him to a lower official, who kindly showed him the exit from the Vatican.

Only at the funeral, dressed in a black suit, surrounded by relatives resembling a flock of mournful ravens, the prince Pignatelli returned to a binding tradition. Laying a single black rose on the bier and pausing to pay his respects to his shadow, I thought that only that moment of return and the princes' that very moment of return and the prince's pathetic defence of his surname justify the time and effort I invested in the friendship.

FELLINI'S DERISION

What particularly attracts my gaze in the living specimens of the European aristocracy is, at the very least, a symbolic embodiment of the two most noble qualities of Europeans: a scorn for selflessness in the face of the threat of death by which legitimate noble titles were earned on the battlefield, and a heroic struggle against the relentless forces of the transience of things and phenomena, a most succinctly attested image in the genealogical trees that pierce the sediments of centuries and millennia, connecting those who are no more with those who are not yet, growing steadfastly towards the sun of truth.

Federico Fellini did not grasp the essential pedagogical and andragogical meaning of aristocracy, portraying it caricaturally in the films **La Dolce Vita** and **Roma**. He dressed all the Roman actors

aristocracy in black, modelled on American, cheap horror films, simply to disparage it, not knowing the meaning of that mourning. In mocking the aristocracy, he unconsciously mocked the very best that Europe had offered on the battlefields of ethics.

Although he was immune to leftism, Fellini here acted like a typical leftist, devoid of any positive principle, obsessed with the sadomasochistic passion for the negation of life. He unleashed a wretched scorn upon the pitiful remnants of a world that had been defeated as far back as 1789 in the Catholic

Europe and in 1917 in Orthodox Europe. As early as the late eighteenth century, the famous the thinker of the Counter-Revolution Antoine de Rivarol observed: Today's nobles are only the ghosts of their ancestors.

After all, it is not necessary to be a man of the true right; it is enough to be an honest man, and to know that in polemics, one should provide one's greatest opponent with the best weapon of self-defence.

In Fellini's films, the aristocracy is deprived of the right to express its truth and to respond.

Admittedly, the aristocrats whom Fellini then invited to play themselves in *La Dolce Vita* all responded, without exception, starting with the impoverished descendants of the Odescalchi dynasty, who lent their dilapidated feudal palace near the town of Bassano di Sutri to the film's production. They were then all publicly reprimanded by the Heraldic and Genealogical Committee of the Corps of Italian Nobility. Had the author of these lines had the opportunity to defend them before the said committee, he would have pointed out, as

as a mitigating circumstance that the accused had acted on a spur of noble generosity, responding to the needs of the community. They are not to blame for being born in an age ruled by the need for self-abasement and the negation of life.

In spite of the Americans

Who are you, really? – repeats Prince Kolona, but abruptly slumping, staring at the remainder of his Собрание cigarette, adding:

And what sort of... black cigarette is this, with a gold filter to boot? I've never smoked anything better.

I say I'm a Serb and that it's a Russian cigarette. Prince Kolona fixes his gaze on my eyes, as if in that very moment he has discovered the communist 'bandit' in me:

I was serving in Dalmatia... and Montenegro during the war. The Croats were awful, but you Serbs were no joke either.

He flicks the ash onto the ground, abruptly changes his expression to one of pleading weakness, and, waving his hand in the air with his right, outstretched hand, he impatiently asks me for another cigarette. I promptly open the black box with the golden coat of arms of the Russian Empire and hand it to him, lighting his new pleasure. Covetously Drawing in the smoke, Prince Kolona looks at his wife challengingly, yet thoughtfully, as if plotting an even worse mischief. Then I hear what he has devised to play a mischievous trick on the daughter of the victor of the Second World War. As he looks his wife straight in the eye, a quiet, hoarse and unmusical croon of the opening stanza of the young fascists' march emerges from his age-loose vocal cords: O of youth, youth, oh spring of beauty!

Written by: Dragoš Kalajić

And if anyone is able to scan Kalajić's books and upload them for download, I would be grateful, as they can no longer even be ordered from the "Nikola Pašić" bookshop.

Dragoš Kalajić

CODE OF THE SOLAR ORDER

The Code of the Solar Order is the only positive response I am able to offer to the publisher's kind request for a text of a certain scope and "spectacular" content. It is a collection of instructions which, over the course of many years, have had the honour of arriving at my...

address. The question of the authorship of these instructions is moot because a metaphysically oriented order, by definition, represents a form of supra-individual realisation, and its fruits are ideally anonymous, that is to say, impersonal. I must admit that the instructions provoked in me various

reactions: from ideal recognition, through astonishment to intellectual indignation, provoked by the audacity of apodictic claims, devoid of any proof. The perusal of some instructions

it also provoked laughter, although I suspect that consciousness thereby sought to conceal a fear of regular vocations of the self. After all, etiquette compels me to refrain from public judgement on gifts, leaving the freedom to judge to the readers.

The question of the right to publish instructions or messages intended for personal use I have resolved in the light of the doctrine of the end of a cultural cycle: it is customary in such periods for conventions to be broken seals of secrecy. I have endeavoured to arrange the instructions, for the sake of better clarity, into thematic units, to which I have assigned titles in accordance with their contents. I should note that in some cases, the groupings presented are strained or provisional, as the corresponding instructions contain multiple thematic elements. With the help of my own modest erudition, and in consultation with specialists, I have been able to identify the sources for citations that follow the phrase: "it is said in our holy books". In order, these sources are as follows:

I.1. - Chandogya Upanishad, III, 13,7; Emperor Julian: Contra Galileos.

I.4. - Horace: Carmina, III, 3, 7-8.

II.1. - Plato: Timaeus, 42, b-d.

III.5. - Heidegger: Introduction to Metaphysics.

IV.20. - Voluspa, 58-63.

VI.1. - Pindar: Pyth., X, 29.: Venidad, II; Rig-Veda, I, 24, 10.; Taittiriya Samhita, IV, 3, 11.

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