

# MAGYAR HYPERION



**BERSERKER**

**BOOKS**



# *Magyar Hüperión*

*A jobboldali értelmiség folyóirata*



Volume I, Issue 1,  
May–July 2013

*Magyar Híperion*

The journal of the right-wing intelligentsia

## Editor-in-chief's introduction

THE AUTHOR OF THESE LINES spent his youth, like many others, surrounded by lies in Hungary. Amidst the assertions and insinuations that the intellectual elite are politically left-wing, that true intellectuals have always been attracted to the left, and that the most intelligent and artistically inspired people are more or less left-wing. Whatever one may think of the validity and weight of the terms right-wing and left-wing, this assertion, which has caused us so much disappointment, trouble and suffering, does not hold water on a historical scale. On the one hand, it is a predominantly 20th-century observation, which is not exclusively true even for that period. On the other hand, left-wing orientation and behaviour failed in Hungary at the end of the first decade of the 21st century, not only in terms of current politics, but also in terms of human credibility and message. The left sold itself out financially: to parties, companies, cliques; it sold itself out socially: to business, the world of celebrities, shopping centres; it sold itself out internationally: to the common achievements, views and unquestioned organisations of the wider world; it sold itself out existentially: to "cultural" programmes, pleasure and comfort. Its message today is reduced to repeating the most superficial principles, practically reciting them. It compensates for its vague value system with moralising and professional

ideas and mere stylistic exercises.

The regime change that marked the beginning of our adulthood was unsuccessful and essentially left-wing. Since then, however, much has happened in relation to the aforementioned falsehood that embittered and disoriented my generation in its youth. A great deal has happened. However, not only have valuable right-wing works and publications been produced that have exposed the above belief, not only has the left (essentially) failed, and its intellectual entourage has lost credibility, but something else has emerged, which we call right-wing opportunism, something that could easily follow a similar historical and human trajectory as left-wing politics. Easily and quickly, if it has a longer history and historical scale behind it.

*Magyar Hűperión* – as its subtitle suggests – is the journal of the right-wing intelligentsia. We would like to provide a platform for those who openly declare their right-wing views (regardless of how strongly they emphasise them) and produce valuable, serious works in the field of humanities or real sciences. However, this does not mean that right-wing views are some kind of decisive factor, something that is sufficient in itself to enable someone to join, for example, a new course or an intellectual council. No, there will be no "sufficient in itself" here, no right-wing views for the sake of livelihood. What is decisive for us, in addition to the existence of right-wing ideas, is that our authors

– regardless of whether they are well-known or unknown – should be professional and talented practitioners and experts in their respective fields and subject areas. All publications must be profound, well-argued, independent and value-based (with regard to permanent, eternal values). Our journal thus aims not only to publish, but also to bring together the creative works, research findings and well-developed ideas of right-wing intellectuals. By fulfilling the above conditions, we wish to represent the intellectual and professional achievements of the nationalist, right-wing Hungarian intelligentsia. Right-wing politics will not be a panacea for everything, and we can also promise that *Magyar Hüperion* will radically refute the generalised, false and completely unfounded accusations of populism and unintelligence levelled at national commitment. In the present globalist era, there can be no right-wing politics without national commitment and normal radicalism, nor can it be represented.

The content of the periodical is organised into permanent and occasional sections. The permanent sections (in every issue) are: Political Ideology; History; Hungarian Destiny Science; Metaphysics and Religion; Cultural Review. The occasional sections (according to the topics of the articles received) are: Time, Society, Existence; Literature and art; Real sciences; Philology; Ethnography; Ecology. From a formal point of view, the publications cover almost the entire spectrum, from short glosses and essays to reviews, complete studies and translations.

It is obvious that *Magyar Hüperion* is related to Béla Hamvas's work *A magyar Hüperion*. At the same time, the differences are also apparent. In this work of high linguistic and literary value, Hamvas chose solitude over community. He chose the world of natural and divine "elements" over society and cultural-intellectual struggle. We do not agree with this withdrawal. There is indeed a need for apolitical periods, for deep recharging, especially for forces that contribute positively to politics, so that they can actually intervene from above. However, we do not consider complete withdrawal and disappointed resignation to be valid. The inner spiritual results of apolitical periods should be able to flow back into the community, society and politics. At the beginning of his work, Hamvas nevertheless recalls (albeit in an overly ambiguous manner) a previous period of his life, in relation to which, among many other important things, we can refer to his work.

Our journal aims to lay the foundations for a distinctly Hungarian intellectual path. A path that respects and even represents the most important traditions of the Hungarian people, such as Christianity and well-known elements of pre-Christian traditions, but does not limit itself to these alone. We believe that we can best serve the cause of Hungarian identity and spiritual advancement by combining our historical and national values with geopolitical perspectives, without losing sight of their universal context.

By emphasising the former and potential greatness of the Hungarian people in a non-isolating way, taking into account foreign intellectual achievements and, above all, other great spiritual traditions. The Hungarian spiritual path must have universal connections, in addition to its independence, thus rejecting international unviability and lack of foresight. The Hungarian intellectual path must have universal connections in addition to its independence, thus rejecting unfounded criticisms of international unviability and lack of foresight.

Unfortunately, in our language, the term "intelligentsia" has a negative, strongly Marxist and left-wing connotation. In this respect, the intelligentsia is an artificial class that has been separated and isolated from the previous social orders: from the priestly, aristocratic and popular spirit, as a result of which it has rarely shown religiosity, nobility, heroism or chivalry, love of the land or a natural heart. However, even in this diminished sense, the intelligentsia is already disappearing from the world, which we cannot simply ignore. It is easy to think badly, but those who do not think at all are completely misguided. Our use of the term "right-wing" is an attempt to reconnect the intelligentsia with the values of the priestly, noble, bourgeois and popular spirit. Not only with the latter, but precisely in accordance with the aforementioned hierarchical order of decreasing intensity of the spirit. This does not mean that we underestimate the traces of spirituality in the peasantry and the bourgeoisie, only that there is no real intelligence without the characteristics of the warrior, the aristocrat and the clergy, regardless of social class. "The corruption of the best is the worst," but historically, representatives of all four orders have made fatal mistakes. However, none are as guilty as the left-wing intelligentsia.

Of course, *the idea of right-wing politics* (in the Platonic sense of the word) raises further, new problems. If we examine the issues related to this carefully – which, in our opinion, are overemphasised in international political discourse – the solution is not far off. Right-wing politics (as a political principle, attitude and orientation) continues to have great ideological power due to the fulfilment of three points: 1. if we reject the idea that it is synonymous with its economic interpretation (free market, market economy, economic right wing); 2. if we reject the idea that it represents purely or predominantly one side of the current party struggles, the always relative party relationships (Democrats–Republicans in the US, liberals–conservatives in Europe, bourgeois–socialists, etc.). These two negations lead us to the positive definitions: 3. *Right-wing politics is the preservation of the (truly) eternal spiritual values of humankind and their relative cultural and historical continuity, or more precisely, the political application of this preservation.* An attempt to summarise the essentially unchanging directions of human history in a single word, a historical-political expression with the value of an idea, the essential content of which is independent of when it was created.

Interpreted in this way, right-wing politics, despite the necessary limitations of any expression, is much more precise, effective and less time-bound than any other concept proposed and used as an alternative in Hungary: national side, popular side, Christian side, conservative side, civic side. The forces participating in the political and ideological struggles of the wider world, which we might consider positive, have now mostly rejected the emphasis on the idea of right-wing politics. It is precisely part of the mission of the Hungarian people to maintain this concept and point out its deeper dimensions. This is the mission of the Hungarian people, for whom feudalism and the values of the old world were still almost tangible seventy years ago, despite the great decline and the parallel existence of new phenomena...

Finally, before we actually launch *Magyar Hyperion*, let us note something else regarding our goals. For every economic crisis, every decline in human qualities and characteristics, every political and formal-aesthetic decline, every cultural and religious decline, there is something more terrible in the world, which our journal will fight against. This is the incredibly complex suggestion, emanating from everywhere and not only from human sources, that the reality that exists at this moment in time – namely, 12 April 2013 – is the sole and exclusive reality. That nowhere, in any way, do better and more beautiful realities exist; that the past and our ancestors do not live within us; that the worlds of the gods do not exist; that God does not and cannot exist *as a reality*; that there is no such thing as a spirit *that is both* human and superhuman, nor is it even possible. To assert these things is truly evil in this world. As a counterpoint, we can quote Béla Hamvas: *"I lived from myself a wife, a friend, a community, a real people, out of joy and simplicity. I guard them, yes, the gods [too], I brought them here, and I planted them on this earth. The gods are brought by thinkers and poets and prophets and kings, the flai of the Highest."*

*Bogáv László*

## NATIONAL STRATEGIC REFLECTIONS

*"My army and my people, I  
love you no matter what.*

*If you run away and chase, I  
will burn you in a foolish fire.*

*It hurts to see you like this, it hurts to  
see you As the sad victim of fate.*

*It hurts that my sharp throat  
Today I carry with a noose,  
crippled."*

**I** A hundred years ago, Ady Endre WROTE about what everyone still experiences today, for whom the concepts of homeland, people and nation still have meaning. Accepting the honourable invitation to write in the first issue of this newly launched journal about what is stirring within all of us, I will attempt to summarise my thoughts on the underlying causes of the decline that Ady also "sang about". However, I would like to preface two things, or rather, recommend them to the esteemed reader's understanding. The first is that the "bundle" of worldviews from which I myself view reality cannot be described as right-wing, bourgeois, populist, nationalist, Christian or conservative all at once. Well, these concepts are related to each other, but so far we have not even attempted to clarify the true nature of this relationship. It must be acknowledged

that within the framework of modern political systems, a human community may not be wrong in believing that it is primarily through the world of politics that it can influence the course of its own destiny. Therefore, if we feel that the fate of the human community known as the "Hungarian nation" is taking a dramatic turn for the worse, then we should examine why and how the world of politics has become incapable of influencing this in a hopeful direction, and indeed why it is itself becoming more and more a factor in deepening this crisis.

The other thing I would like to point out is that, as an economist, I should of course examine all this primarily from an economic perspective, but I would like to emphasise that the economy as such does not actually exist. Before I try to substantiate this somewhat surprising statement with arguments, I would like to return to my previous line of thought for a few sentences. The fact that

A particular political community describes its own value base using at least six different concepts, suggesting that these expressions are merely symbols. And what they symbolise and how they symbolise it has not even begun to be examined by the community that seeks its identity through these expressions. I will not venture into a detailed analysis here, but it is perhaps worth noting that very difficult and sensitive debates await us. Of course, it is hardly

that the broader within Hungarian society as a political community, but before we seek to achieve unity, it would be wise to consider the relevant message of our wonderful language. Unity can only be achieved if

*"the economy as such does not actually exist. (...) the economy is not an independent entity, but a derived entity."*

ever. When the prime minister of a country can say something like Viktor Orbán did in his annual review speech, it is cause for concern. "I asked my wife at home what I should talk about here today. She said, 'Tell them everything. Well, that's going to be a problem,' I replied." Without calling things by their proper names, a society can easily fall into a dangerous self-perpetuating vortex of fear and lies, and indeed, as the signs , getting out of it requires tremendous energy

requires sacrifices. In fact, there are very few examples of societies ever successfully extricating themselves from these dangerous vortexes. At most, we can observe, and quite often, that only new, even more sophisticated forms of hypocrisy take over from the old, disintegrating ones

Before that, "doubt" can come to the surface openly, that is, we have clarified in ruthlessly frank debates what the conditions are for reaching the compromise that lies behind unity. "Unity" is therefore only conceivable through the open expression of "doubt"; there is no other way.

Unfortunately, our nation's political community has not yet created the general spiritual, moral and intellectual conditions for this debate. István Bibó's famous statement in his 1947–48 essay entitled "The Distorted Hungarian Character, Hungarian History at a Dead End" warns us that the absence of these conditions can have very serious consequences. In this essay, he writes: "If a human community finds itself trapped in a dead end of lies, where things cannot and must not be called by their proper names, then sooner or later this will inevitably lead to the general intellectual and moral decline of that human community." There is not much to add to this, as these ideas are more valid today than

the place of lies. The situation is further complicated by the fact that truths spoken at the wrong time and in the wrong way can have short-term destructive consequences that are even more brutal than those of lies. What should we "call by name" today, and how should we think things through in order to build a national strategic action plan that can help us turn back from this slippery slope?

To answer this question, let us return to the somewhat bizarre, or at least enigmatic, statement made earlier, that there is no such thing as the economy. This is because the economy is not an independent entity, but a derivative one. It is a kind of boundary between man's external nature and his own internal nature. In a sense, it can also be interpreted as a "mode of communication". When man turns to external nature with the needs of his own internal nature in order to satisfy them, he builds up this field of communication. If this communication is sacred harmony

is based on balance, then the main goal of farming is to gently, patiently, and humbly open up the areas of the natural world around us where the conditions for satisfying human needs can be improved. However, if this communication is based on desacralisation, then the *hacker* in the ontological sense comes into play, cynically and brutally breaking the "codes" of the world around him and plundering it with unbridled cruelty. The human world once knew the secrets of operating sacred harmony, but today's dominant Western, globalised modernity is based on the opposite. Profit, which is the essential element of this destructive, self-destructive way of life, tells us precisely this. The essence of profit is encapsulated in the famous, now clichéd saying of Nobel Prize-winning American economist Milton Friedman: "*The business of business is business.*" Loosely translated, this means that if you are a capital owner, you can and indeed must do anything to increase your profits. This "anything" could even mean destroying and plundering the external and/or internal nature of others, causing them much greater damage than the total profit you realise. It is easy to see that, in the long run, all this could lead to the "final liquidation" of human existence. Today, the world is defined by this organisational logic and is governed by a "superstructure" that obeys this destructive logic. What's more, the picture is completed by the fact that this "superstructure" denies its own existence and accuses anyone who dares to question its existence of conspiracy theorising and/or hate speech. Of course, it is possible to call things by their names, but then the punitive weapons of the superstructure that controls the world will certainly come into play. The mildest of these is "silencing", i.e. making it impossible for all those who enter the discourse

those who do not follow the dictates of global "opinion power". If this does not work, they are allowed into the ruling public sphere, but only to make it clear that the person in question is crazy and/or a villain, because they are either extremely ignorant or infinitely cynical.

Everything we see as a global "financial crisis" is merely a physical manifestation of the organisational principle of this superstructure and its limitations based on it. This structure behaves "globally" by its very nature, like a cancerous growth. After all, if it denies its own existence, then it cannot be controlled, and if a phenomenon remains uncontrolled, sooner or later self-perpetuating vortices will start that will destroy and then annihilate the system itself. This is exactly what is happening in today's complex global systems. The "something" that we perceive as "the economy" is therefore the scene of this vortex based on the principle of excessive organisation. The most fundamental question of our time is what and how we can and should do to calm these increasingly threatening vortices. The ultimate causes of the decline of "locality" in Hungary

can also be traced back to these interrelationships. However, we are often confronted with the fact that, while this diagnosis is correct, what could be the therapy? Unfortunately, finding a therapy is made difficult by the fact that we do not have a sufficiently deep understanding of the nature of the "globaloma". For example, we cannot say what the answer would be to the question of whether it is aware of the essence of the problem. The essence is that if it excessively consumes the world's resources and dumps its "metabolic waste" into the world, the world will be destroyed, and in a destroyed world, it will also come to an end. There are three logical answers to this question. The *first* is cynical rejection, the essence of which is that

"Of course I know that I am destroying myself, that I am essentially committing suicide, but on the one hand, everything is doomed to destruction anyway, and on the other hand, the permanent joy of doing what I want more than compensates for this." The *second* possibility is that he is aware of this fatal vortex, but although he himself set it in motion, he can no longer stop it because he has lost control over his own creation. And finally, based on the *third* version, it is not inconceivable that he is capable of constructive learning and will transform from a global parasite into a symbiont.

We can therefore only build a national strategy for "locality" if we are able to interpret these future "scenarios" and match each of them with appropriate strategies for action. Today, this is fundamentally impossible because the nation's self-image and the logic of its worldview based on this unified self-image seem unidentifiable. To use a metaphor from grammar, just as every sentence has a subject and a predicate, so too does a human community, or at least it should. Therefore, if the human community known as the Hungarian people wants to act, and in this situation this is obvious, then it must ask with ruthless candour the question of "who is the subject" and "what does this subject assert" about itself and about the world in which it should act. In other words, as Berzsenyi did, we must dare to ask the question, "What is Hungarian now?" Whether it is Berzsenyi, who answered this question with "an ugly sybarite skeleton", or Vörösmarty, who answered "its name is shame, its name is curse, this is what your Hungarian homeland has become", we can only guess, but we, the Hungarians of today, must find the answer that

21. amidst the global crises of the 21st century. Identifying the "subject" of the nation has been beyond our capabilities for centuries, because for at least three hundred years we have been unable to deal with the division that we have since described as the Kuruc–Labanc dichotomy. This division probably existed even before the Rákóczi War of Independence, and of course it is still present today, even though we no longer use these terms in the prevailing discourse. In his aforementioned essay, "The Distorted Hungarian Character, the Dead-End Hungarian History," István Bibó writes about the struggle between "overly tense essentialists" and "false realists." He believes that both are incapable of finding strategic answers to the challenges facing the nation. The "overly tense essentialist" points out with dramatic precision the real connection, the central element of which is destructive imperial dependence, but is unable to build courses of action from this insight. The "false realist," on the other hand, burns with a constant fever of (substitute) action, but his actions are limited to the ultimate goal of perfectly serving the empire. One says, "even if it kills us, we must stand up to the empire," while the other says, "even if it kills us, we must serve the empire," and it is easy to see that a compromise between the two is quite difficult to interpret. Or is it? Bibó writes in his aforementioned essay that our most important strategic task is to replace the two unsuitable characters with a "realist who sees the essence". This is a character who sees the destructive, threatening essence of the world around us, in this sense "seeing the essence", but at the same time "realistic" in that he does his job, to quote the title of Sándor Reményik's poem, "as best he can". I believe we all sincerely wish the newly launched journal every success in helping to build this character.



*BavauKi Tibov Imve*

## THE ESSENCE OF THE NATION IN THE LIGHT OF ANCIENT TRADITION

With regard to our method OF INVESTIGATION, it is perhaps worth noting that the intention of this study is to disregard all individual and contingent considerations. We do not wish to contribute to the complex and ramified confusion surrounding the concept of nationhood with such approaches. Instead, our goal is to shed light on the original meaning of the concept in the light of genuine traditional principles, in order to draw valid conclusions from it.

When defining the concept of nation, we must start from the premise that the nation originally meant *ne-messég*.

When defining the concept of nation, we must start from the premise that *the nation originally meant nobility*. The nation was by no means identical with the inhabitants of the country (*regnicola*), with which it later became confused on several levels. Furthermore, until the Middle Ages, the nation as nobility had no connection whatsoever with the so-called "nationalisms" of modern times. To understand this clearly, we must consider the vertical stratification of traditional society.

With regard to the emergence of nations, or different nobility, we must start from the disintegration of the original unity of the human race. Using Christian religious symbolism, this manifested itself in the form of expulsion from Eden, or in other words, the branching out of the original Tradition: parallel to the unfolding of the world ages, with the continuous change of space and time conditions, the initial central

The spatial and temporal distance from this state necessarily resulted in increasingly greater formal differences between individual groups of people and between individual people. On the one hand, this determined specific *ways of life* which, although essentially tracing back to the same origins, nevertheless represented increasingly significant changes in line with the degree of essential distance. When creators (i.e. the segments connecting the apex to the base) emerge from a centre, like the apex of a rotating cone, in all directions on the mantle, distances can be measured in two ways: as the distance between different points of a given creator and as the distance between different creators. The different generators symbolise peoples; the distances between the generators represent the differences between peoples; and the distances between the points of a given generator and the centre represent the differences in rank within a people. The different ways of life determined by the distance from the original centre obviously also began to represent different methods and paths for *restoring* the original or paradisiacal state. This restoration (*restauratio*) – right up to the world of modernity in the modern and contemporary era – was the fundamental goal in life for various groups of people and communities, a task they recognised and set for themselves. This is precisely what essentially separated the noble from the non-noble. Those people and groups of people who, as it were

They fell out of the circle of operations aimed at restoring the original state as their defining purpose, lost their "nobility" and gradually degenerated into a mere vegetative form of existence, becoming, with some exaggeration, degraded to worldly creatures. Instead of following a centralised vertical path, they became stuck in a kind of horizontal wandering, a mere "worldliness". The nobility did not rise from some kind of primitive state, but on the contrary, never sank into it, essentially until the connection with their origins ceased to exist. At this point, we may mention that the essential goal of the blood alliance of the seven Hungarian tribes was not the conquest or reconquest of the Carpathian Basin as a geographical location – as the modern materialist view imagines – but the restoration of the original state of being, whose symbolic earthly manifestation or *lenyo-mata* may appear as a specific geographical location, a given area of space, namely the Carpathian Basin. Returning to the concept of nobility, considering the history of humanity as a whole in the present world cycle, there is a relatively narrow interval in both space and time when nobility was determined solely by factors of origin. The essence of nobility, or nationhood, was therefore the existence of a lively endeavour, made a life's task, to restore the original state. For this reason, at least as long as this ancient and original aspiration lives on in a single person, nobility or the nation has not been lost today, even if its definition based on birth has become practically impossible, since the fundamental principle that determines it is eternal, and its existence or absence immediately

is evident in all human beings – we will return to this shortly.

One of the most important characteristics of all traditional societies was the strict separation of vertical levels of stratification or hierarchical ranks between people, which was determined everywhere by the degree of departure from the original central state. Within this, there are basically two groups: the *nobles* in the original sense, i.e. those who participate in the restoration of the original state in a manner appropriate to their own different natures, or, we might say, in its reconquest, or, if you like, those who, although they have fallen from the central state, are turning towards the centre and are directed towards it; and the *non-nobles*, i.e. those who are excluded from this realisation primarily because of their intellectual limitations and general subordination in the social hierarchy, and who not only stand on the periphery, but also gravitate from the periphery not towards the centre, but towards an even more peripheral "nothingness".<sup>1</sup> Furthermore, the nobles originally formed three main groups, albeit with different names, but essentially at all times and in all periods. First and foremost, there was the intellectual or *sacerdotal* elite, representing spiritual authority, whose late and distant reflection can be seen in the medieval European clergy or priesthood, or earlier, in the Hungarian *táltóság*. Secondly, there was the warrior-knight and ruling class, led by the king, which in a narrow sense is usually referred to as the "nobility". Finally, thirdly, there was the class whose main task was to ensure the spiritual well-being of society

---

<sup>1</sup> This condition was always considered a tragedy and a deprivation of virtually everything, and indeed it is the fundamental cause of human misery. It was only in the most recent period of modernity that this downward turn began to be regarded as normal, even the only normal thing, and moreover, as something to be enjoyed.

The economic or "managerial" class, which is also a distorted "afterimage" of the European so-called "third estate" or bourgeoisie. Their vocation in life stemmed from their way of life, along which they sought to restore the original state, both in the narrower personal sense and in the broader social sense. The task of the intellectual or *sacerdotal* elite was to achieve complete liberation from the constraints of the social order: the attainment of former metaphysical perfection, mainly through an intellectually active contemplative life. As a kind of "grace" flowing back to society, they maintained contact between the divine and the human as true pontifexes ("bridge builders").

between the earthly world and the divine world, the laws of the divine world were brought over and translated into human language and taught – thus positively defining the basic orientation of the human society in question. They were the guides and intellectual mapmakers of the traditional world. The warrior knights and governors, the second group of nobility in the broad sense, as the custodians of temporal power

Its fundamental task was to maintain and represent ideal Truth and the legal justice that followed from it in relation to external and internal opposing forces. In accordance with the guidelines of the intellectual elite, they were fundamentally called upon to maintain order, balance and harmony, in a word, *peace*, if necessary to the utmost, even to the point of sacrificing their lives, which fundamentally determined their heroic disposition. The primary goal of the temporal power, headed by the king, was to ensure the uninterrupted activity of the intellectual elite, to secure, organise and protect the order and peace necessary for this. Finally, the third order, the crafts and

The masters of the applied sciences also fulfilled the various spiritual and partly physical needs of society, mainly through self-sacrifice in a devotional manner, and performed the tasks of organising and managing the economy, but not in the spirit of hedonistic material gain – as a deviant parody of the bourgeoisie of the modern era – but rather to support and secure the activities of the warrior-knight class and, above all, the intellectual elite. the bourgeoisie of the modern era – but rather to support and secure the activities of the warrior-knight class and, above all, the intellectual elite.

In the traditional world, not in a vertical sense, one nobility was distinguished from another primarily by a particular *style*, the laws of the divine world, which were fundamentally the same or

*(...) if respect is the reward for merit, and all precedence is respect, then all precedence is the reward for merit. It is obvious that it is merit that makes people noble, that is, their own merit or that of their ancestors. For nobility is the integrity and wealth of one's ancestors, as Aristotle says in Politics, or, according to Juvenal, the only goodness is spiritual nobility. These two opinions refer to two kinds of nobility, namely one's own nobility and that of one's ancestors. Therefore, nobles are entitled to the reward of primacy by virtue of reason. And since rewards must be measured by merit, as the Gospel says, with the measure you use, it will be measured to you; consequently, the most noble are entitled to the greatest honour. The truth of our proposition is attested to by the ancient sages." – Dante*

the style and characteristics of its convergent purpose. However, vertical identity in terms of level or rank originally meant incomparably greater solidarity than living in the same country. A knight always understood another knight better and considered him closer to himself than a non-noble who happened to speak the same language, even if he spoke a different language or followed a different religion. Therefore, before the modern era, until the collapse of *the* medieval *Oikoumené* in Europe, nationalism in the modern sense was completely unimaginable and incomprehensible.

Although traces of it had appeared earlier, it was during the French Revolution (1789), with its profoundly anti-traditionalist motivation and influence, that the desire to destroy the nation (with the help of the false notion of "egalitarianism") came to the fore with explosive force. (1789), the desire to dilute the concept of nation (*natio*) and falsify it by claiming that everyone who happens to be French is noble (belongs to the nation) emerged with explosive force, accompanied by the misconception of "egalitarianism". It did not matter whether one participated in the realisation of the social order and the restoration of the original foundation or not, the important thing was that one was French. A serious levelling took place, that is, a bringing down to one level, and, as is usually the case, to the lowest level. This revolutionary and anti-traditional "nationalism" carried within it from birth its stepchild, chauvinism, that destructive delusion in which everyone else becomes an enemy.

who do not belong to the newly interpreted "nationality", and as a result of which the most terrible wars in human history broke out and continued. Modern nationalism, which can be linked to the French Revolution and spread like an epidemic throughout Europe, on the one hand, it no longer had anything to do with the original idea of the nation (as nobility), and on the other hand, its fundamentally dark and occult goal was to undermine traditional order and structures, mainly through the temporary "incorporation" of the lower-class, destructive masses into the nation. (Although this inclusion never actually took place; on the contrary, what happened was the immediate and violent degradation and demotion of everything and everyone to the lowest level that existed at that moment.

However, the forces of world revolution did not stop at national borders. Since levelling, the

---

*Fvithjof Schuou*

## **patriotism and nationalism**

Two details

*The sacred nature of a nation obviously does not depend on the sanctity of its people, but on the traditional integrity of its leaders. It is impossible to equate a secular state with a "Holy Land", precisely because of the avowedly "neutral" and therefore heterogeneous and profane nature of modern civilisation. There are two idols that are incompatible with the sacred nature of a nation: one is civilisationism, the other is nationalism. The first, which is "pagan" and secular in the strict sense of the word, stems from the rise of Prometheanism, i.e. the Renaissance, while the second stems from the French Revolution, which was also a kind of renaissance, albeit in a vulgar and plebeian sense. Well, it is precisely these two, "civilisation" and "homeland", that many people claim in the name of tradition, without realising that they carry two serious contradictions: on the one hand – and this is the point – religion is sacred in nature and, as such, cannot be completely replaced by profane ideologies and institutions; on the other hand, "civilisation" essentially wants to be objective, being rationalist and scientific, but the nationalist and racist "homeland", on the other hand, is by definition subjective, being a hypocritical mixture of scientism and romanticism.*

levelling, which has proven to be exceptionally destructive within the local framework of a given society, has been raised to a higher power, giving rise to what is now known as "boundless" *internationalism*. In this case, the only criterion has become that everyone who walks on two legs or is "human" is "with us" in the destruction, and since numerically most people recognise themselves in this pseudo-requirement, a terrible superiority has been created.

who walks on two legs or is a "human being" is "with us", and since numerically most people recognised themselves in this pseudo-requirement, a terrible superiority was created over those who intended and were called upon to preserve normality: the "proletarians of the world" united... Perceiving these darkest tendencies and processes, certain forces grew weary of the fatal processes of internationalisation and turned once again to nationalism in order to stop them: but now with a slightly different sign. The role of internationalism and world communism, which had been strengthened in the first half of the 20th century, in stopping this process was undoubtedly positive and conservative in nature, although other forces, such as

(mostly National Socialism) undoubtedly played a positive and conservative role in this context, although other features of these movements continued to be strongly anti-traditional, but we cannot delve into a detailed analysis of these here.

Following this brief overview of history and the history of ideas, the contemporary meaning of the concept of nation becomes clear, which can only be legitimately defined in accordance with traditional principles, as if derived from them. However much some people – infected by modern traditionalist misconceptions, such as the grandiose-sounding "egalitarianism" – would like to place the "idea of the nation" on the "broadest possible social basis", this is not only absurd, but also impossible, and the untenability of their ideas is demonstrated by practice itself.



*The shameless mixing of profane patriotism with religion is a luxury that is all the more useless the more it replaces normal patriotism, and all the more dangerous the more it fatally threatens the authority of religion. This is essentially a confused mixture of two religions, one true and the other false, which partly explains Heaven's withdrawal in this regard, achieved through a tradition that has been betrayed by its own heirs, who have since gone their separate ways. In the sense of nationalist or "Jacobin" patriotism, the homeland never commits a sin, and nothing is a sin that is committed in the name of the homeland; indeed, if it functions poorly, it is a sin for which it is reproached. The homeland-nation rises to a transcendent value, while the patriotic feelings of others can be trampled underfoot, yet we would expect the same people to show unblemished "loyalty". The mistake of chauvinistic patriots is not that they are aware of the true value of their country, but that they are blind – in accordance with their political and sentimental interests – to the similar values of certain other countries, and even the fundamental rights of other peoples, even though these patriots elevate these same rights to the status of sacrosanct law and make them a principle of life. All this brings to mind the so-called "peace treaties" concluded in the name of "self-determination," which replace old forms of oppression with new ones, while at the same time maintaining all the subjugations of the past that do not cause any discomfort to any of the signatories.*

*La Transfiguration de l'Homme* (1995). Chapter entitled "The Usurpers of Religious Sentiment". Trans. B. T. I.



The test of time will prove it. We must recognise that the vast majority of people have nothing to do with any single nation. The nation represents a quality that must be transcended once it has been realised, leaving the results of this transnational realisation as a kind of "blessing" for the nation. In the case of the masses (*plebs*), this is out of the question: from the point of view of their vegetative life, it is completely irrelevant where they are born or live geographically, or which nation's language they happen to speak: they do not experience any of its inner, qualitative content. Being born in a certain place does not make anyone part of a nation today. To do so, one must grow up spiritually and act in accordance with the meaning of a realisation.

*"(...) considering the history of humanity as a whole in the present world cycle, both in space and time, it is a relatively narrow interval when nobility was determined solely by factors of origin. (...) as long as the ancient and original aspiration lives on in even a single person, nobility or the nobility has not been lost today, even if its determination on the basis of birth has become practically impossible (...)"*

The goal is the same, and the essence of the path remains unchanged. The nation continues to refer to nobles who share a similar way of life, and not to those who live in a particular place or speak a particular language, or even those who "feel themselves to be" one thing or another in their hearts. Belonging to a nation is not merely a matter of religious belief. The nation to which a person professes to belong is important,

but not sufficient; belonging to the nation requires an inner quality capable of spiritual realisation, namely nobility.

However, we must undoubtedly clarify, or if you will, update the term nobility. Obviously, we cannot start from some kind of documented aristocracy of birth or noble descent: despite all their positive features, these things have lost their true meaning today. Essential nobility is not simply a question of birth. Birth or ancestry may indicate something along these lines,

But this factor alone is insufficient. A noble person, that is, a true member of the nation, is therefore – in accordance with the original meaning – someone who participates in the work of restoring the primordial state in a manner and to a degree appropriate to their particular qualities: both in relation to the inner world in the strict sense and to the so-called outer world. The original state corresponds at the same time – in the sense of the close correspondence between the beginning and end of the world cycle – to the coming golden age of the new world, in relation to which we can say that the beginning and the end coincide. Those who participate in the primordial state in the spirit of a uniquely Hungarian way of life and lifestyle, knowing and taking into account the conditions of Hungarian space and time,

or, in other words, in the realisation of the coming golden age, a member of the Hungarian nobility, the Hungarian nation. At the beginning of the 16th century, Werbőczy wrote that a Hungarian nobleman could be "anyone whose merits ennoble him". But what does "merit" mean if we do not approach the question purely on a moral level? "Merit" is in fact the restoration of normality – the original state of being and consciousness – through sustained and systematic, one might say lifestyle-based, positive effort. The compass of this spiritual universe of effort, in the case of the Hungarian people, following the series of events known as the "conquest of the homeland" – among other things, the peculiar exhaustion of ancient Hungarian tradition and religion

As a result, Christianity became the dominant religion. The teachings of Jesus Christ are, in fact, the restoration of the original state or "Kingdom of God", or more precisely, "God's Kingdom". At the same time, we must also take into account that the idea of the Holy Crown itself wonderfully combines ancient Hungarian tradition and Christianity. The Hungarian people distanced themselves from their original state in a manner characteristic of them at the beginning of time, and accordingly, they must return to it in a manner characteristic of them, or, if you will, they must create a new

golden age, since the two, as we have said, coincide exactly. Non-nobles can also follow this path, but of course only by following the nobles, above all the true intellectual elite representing spiritual authority, in perfect harmony, of course, with the same elite and aspirants of all the nations of the world. And before anyone becomes discouraged by how few people are involved, we must immediately add that it is not their number that is important, since true nobility has always been a relatively small group, but their quality, and those who are, of course, not characterised by some kind of "arbitrary" but by their intellectual level, their ability to make sacrifices that go beyond their own individual interests, and their social status. In the best case scenario, this can be positive and beneficial even for those outside the vertically structured nobility (the *vulgus* or *plebs*), since all other social strata and groups can only participate in a life worthy of human beings through the intellectual elite of the nation and the work they voluntarily perform on the path designated by them, the eschatological implications of which – if lived properly – lead to salvation.

Leading contemporary theorists have rightly recognised that modern nationalism, especially nationalism that degenerates into chauvinism, is a breeding ground for antagonism and conflict between peoples. However, in their efforts to eliminate nationalism, the source of strife, they have tragically misunderstood the goal of achieving *supranationalism*, the culmination of which is today's so-called "globalisation". The geoglobal society – and within it the temporary adventure of the European Union – is an attempt to realise internationalism, which erodes nations, in the name of efficiency: it is the end of the line; in social terms, there is obviously no lower point than this. We can properly assess all this in light of the fact

if we consider that the end time, the closing phase of the cycle, is a superficially similar but essentially distorted parody of the beginning: *the* initial spiritual *unity* is replaced at the end of time by material *uniformity*, the atomic uniformity of individuals who are homogeneous and uniform in a purely numerical or quantitative sense, and who are less integrated and less differentiated. The destruction of nations is one of the prerequisites for the creation of a geoglobal counter-empire, whose deeply occult executor, operating in the background, will do everything in its power to eliminate the remnants of nations and all remaining national values. The resulting, almost completely homogeneous human mass, a mere quantity devoid of any real qualitative differences, is the substantial basis on which the counter-tradition is built, which is almost all-encompassing but just as short-lived as the terrible phalanstery on which it is built. In religious terms, this is nothing other than the *civitas diaboli* (the 'kingdom of the devil') or the empire of the Antichrist. Undoubtedly, there are no nations either at the beginning of the world or at the end of time: however, it is not at all irrelevant whether the absence of nations means *supra-nationality* or *sub-nationality*. Between the two lies an entire human cycle, the history of a world. The path to the realisation of the primordial state of supranationality does not lead through the merging and blurring of nations, but through the differentiated and organically structured realisation of all the values and qualitative characteristics of the nation, which defines itself not in opposition to and at the expense of other nations, but in relation to a spiritual goal that precedes and transcends everything else, in perfect solidarity and even unity of purpose with members of other nations who recognise and embrace the same goal.

*Voua fiábov*

## THE POLITICAL TYPOLOGY OF MODERN MAN

**T** In EUROPEAN culture, thanks to the Jewish and Christian religions, the works of continental philosophy, and scientism, it has become almost a cliché that history develops. We call this progressivism, which László András defines in the chapter entitled "A Critique of the Illusion of Progress" in his first book as follows: "*Progression is the alleged 'evolution' of human civilisation, culture, religion, philosophy, science, society, economy, politics and state life, which has descended into history (or, according to progressivists, ascended into history).*"<sup>1</sup> This ideological foundation is so deeply ingrained in contemporary thinking that it has become almost imperceptible, self-evident, and unquestionable. One could even say that the consciousness of progress is a priori to modern humanity.

Of course, we could immediately counter this with the fact that crisis literature is becoming increasingly common in bookshops, and indeed, as early as the 19th and 20th centuries, during the triumph of scientific-historical progressivism, antitheses such as Spengler, Nietzsche, and even Freud's work *Civilisation and Its Discontents*. We could also refer to the great anti-globalist and environmentalist movements of the 21st century, which warn our world in countless ways of its

approaching dark end. It is true that people today and in the recent past do not really find their place, and amid the rush of technological civilisation, a strange, deep-seated, bitter distrust fills them again and again, but even with all these feelings, which are otherwise entirely adequate, we also experience that progress is one of the most stubborn beliefs of the modern world, if not the most stubborn. Despite all the feelings of crisis, all the intuitions and rational arguments about humanity's decline, from the simplest masses to the great thinkers, virtually everyone harbours some kind of rosy hope that the world, and with it history, is progressing. All the bad things we experience are merely general human and global facts, and as time passes, we will increasingly rise above this basic condition until we finally reach the happy fulfilment of history. The various terrible events are merely learning difficulties in this unstoppable flow, but they do not change the fundamental direction. Of course, this "fulfilment" means different things to different people, but Christian believers, scientific researchers, humanist philosophers and ordinary people alike are intoxicated by the same progressive ideological tendency. Almost everyone. This broad consensus alone should give us pause for thought and keep us at a distance.

---

<sup>1</sup> László András: *Traditionalism and the View of Existence*. Nyiregyháza, 1995, Kötet Publishing House, p. 173.

from the suggestion of progress, but through the study of traditional teachings, we can and must be able to positively remove this modernist blind spot. For universal tradition teaches precisely the opposite: human history *is in decline*.

Of course, deepening this understanding does not depend on the amount of reading or any external effort. To correctly resolve the dilemma of progress or decline, a change in consciousness, a breakthrough, is necessary. The essence of this breakthrough can be approached from several angles, but in our case, perhaps the most fruitful approach is to say that we must adopt a spiritual, aristocratic approach to existence as opposed to a materialistic, servile one. If we adopt this aristocratic attitude, then modern suggestions are compromised almost overnight and lose their value. We realise that everything we have been taught and told about history is not only untrue, but the opposite of reality. We realise that liberal historiography has in a diabolical way already decided the debate with its monopoly on names and hypnotised humanity. If we look at history since the end of the European Middle Ages, which can be viewed as particularly positive from a traditional perspective, we find that modern historiography has always described the important stages of the gradual fading of the connection with existence in unambiguously positive terms or with a positive tone. The important stages of the gradual fading of the connection with existence, have always been described by modern historiography with words that are unambiguously positive in meaning or tone. This is, in itself, telling and revealing, since this science, so proud and sensitive to its criteria of impartial, outside and cool objectivity

has not held back at all, and has distributed praise and exaltation with the greatest courage and in the most natural way to historical phenomena that are questionable even according to its own principles and rules. That is why we can say that modern historiography is diabolical historiography.

Let us therefore look at the history of modern and contemporary times in a few keywords: humanism, Renaissance, Reformation, great geographical discoveries, Enlightenment, French Revolution, liberalism, industrial revolution, the triumph of the scientific worldview, democratic transformations, the fight against terrorism. One is almost moved to tears by all this "beauty" and "greatness" that we Westerners have been able to bring to the world's great table over the past centuries. From a traditional perspective, these words, with their suggestive connotations, encode tendencies that are precisely the opposite of what they imply. And here I do not want to raise the vulgar, albeit true, counterargument that all this supposed progress has brought so much suffering, war and death to humanity, nor am I referring to the imminent ecological catastrophe, because this in itself would not call into question progress as a direction, but would merely say that it has come at a terrible price. What a thinking person should realise is the kind of deterioration in quality that has taken place both individually and socially during this modern "progress", that while from the outside it appears to be a triumph of freedom, or more precisely, it is made to appear so, in reality it is the gradual alienation of man from himself and the world. Man has been torn from the world, or

---

<sup>2</sup> The meaning of the word diabolos: to scatter, to divide, to make enemies. In our case, it is a reversal of the original meaning. Consequently, to be "diabolical" is to deprive something of its original and adequate meaning and give it the opposite and harmful content.

In other words: the world has been torn away from man, and now we are trying to restore the harmony and happiness of the former unity by conquering this externalised, and try to subjugate it, stuff it back into ourselves, consume it, eat it, that is, treat an essentially internal problem in an external form that is doomed to failure. By sacrificing our inner freedom, we have not gained external freedom at all, but only a tragic parody of it, which in some ways is even worse than slavery, given that the majority are incapable of recognising their own situation. The *classic slave* at least knows that he is a slave. Modern man, in other words the *intellectual slave*, on the other hand, believes that he is free because he can buy anything if he earns enough money.

When evaluating various historical phenomena, it is very important to be able to distinguish between the higher and lower orders, the more important and less important, the essential and the insignificant. So when we evaluate an era or an idea, we do not deny that it may have had positive aspects, achievements, insights, representatives, and creations. In such cases, we say that the phenomenon as a whole is negative, despite any partial and incidental positives. Looking at the above list, it is certainly appropriate to put the history of modern times in its place. *Humanism* is nothing more than an *apparent* human-centredness which, under the guise of rediscovering ancient culture, but largely through misunderstanding or misinterpretation, has deprived man of his original and true centre. It caused an unforgivable, diabolical disturbance in the hierarchy of existence when it placed the mortal in the place of the immortal. *The Renaissance*, which is closely connected with it, can therefore hardly be called a "rebirth"; rather, it is the beginning of the decline, agony and twilight of the Western world. *The Reformation*

The good intentions of its leaders and followers are largely indisputable, the secular decline of the Catholic Church is a fact, and from a bird's eye view of historical events, it can be said that the Reformation played a significant role in the profanation, despiritualisation and modernisation of a society imbued with Christian sacredness. *The great geographical discoveries* were in fact exports of European decadence, accompanied by physical, spiritual and intellectual destruction. *The Enlightenment* was a ridiculous, darkening experiment by our culture, already largely deprived of its traditional roots, in self-generated pride, self-sufficiency and self-development. *The "great" French Revolution* was the crowning glory of this desperate arrogance and, at the same time, a historical crime committed to finally eliminate and discredit the monarchy as a traditional, but by then largely discredited, form of government. If we were to lock ten hungry pigs in a pen without food, we would find in the conflicts that arise between them all the essential elements, dynamics and forms of the "Great" French Revolution. *Liberalism* is a very low-level ideology, disguised as human liberation, which is still effective today and which, in exchange for depriving us of our original qualitative freedom, offers and imposes on us the slavery of quantitative freedom. It replaces the divine freedom of human beings living in harmony with nature with the visceral slavery that arises from the freedom to choose between goods. *The industrial-technical revolution* is the desacralisation of work, the reversal of the hierarchy between man and work, in which man slowly but surely becomes a statistical number, a productive force rather than a being of divine origin. *The triumph of the scientific worldview* is the triumph of scientism and materialism, in which humanity collectively admires and celebrates the fact that our existence is nothing more than oxygen, hydrogen, carbon and other

atoms and molecules. *Democratic transformation* is the result of a complete loss of human quality standards and misconceptions arising from a misinterpretation of equality, which manifests itself in all external institutions and words.

, it conceals the economic dictatorship of capitalism. *The fight against terrorism* is a punitive expedition, an aggression aimed at eliminating cultures that still preserve traditional elements, i.e. terrorism itself.

It is clear that through our glasses, history looks very different from what is generally believed today. However, it should be noted here that the fact that processes and ideas that are considered positive actually conceal *decline*, according to traditional thinking, does not automatically mean

that what modern historiography labels as negative or neutral can be considered valuable to us. The Counter-Reformation, for example, was definitely positive from the point of view that it sought to restore the universality and unity of the Catholic Church, but its forms and methods were often imbued with the same modern outlook as the Reformation. Similarly, the various attempts at restoration of the monarchy in modern times can only be considered traditional efforts from a very distant perspective, if at all. Just think of the completely confused concept of enlightened absolutism. The totalitarian systems of the twentieth century that opposed democracy are also not traditional responses, since, if we examine them closely, history offers us democracy and national socialism

There is more of an ideological connection between alism than between either of them and the traditional approach. Overall, it can be said that the phenomena opposing subordination do not in themselves represent progress or advancement. As long as humanity

In the great conflicts of the past, two traditionally positive – albeit differently evaluated – possibilities could be chosen from, such as the struggle between the papacy and the empire, but now we have sunk to the point where the decision is almost irrelevant, because we are only offered levelling alternatives

*"(...) the fact that processes and ideas that are considered positive actually conceal a decline in the traditional sense does not automatically mean that they cannot be considered valuable to us, even if they are neutral by modern historiography."*

offers history, see the social-liberal versus bourgeois-liberal idea. History seems to be an unstoppable descent, where anti-traditionalism is gradually pushing traditionalism out of the world.



Recognising, understanding and accepting the above is either impossible or difficult for the majority. Here and now, it is not our goal to further examine this question, as others have done so with much greater intellectual power than we possess.<sup>3</sup> What we expect from the reader is that they already possess this conscious, intellectual preparation when reading the present study. Our goal is to examine the relationship to historical decline...

<sup>3</sup> See Tibor Imre Baranyi: *Developing Existence and Eternal Tradition*. Debrecen, 2005, Kvintesszencia Publishing House. René Guénon: *The Crisis of the Modern World*. Debrecen, 2007, Kvintesszencia Publishing House. Julius Evola: *Revolt Against the Modern World*. Nyíregyháza, 1997, Kötet Publishing House.

In other words, we outline the political typology of modern man based on various forms of crisis consciousness. This is not to be confused with some kind of conventional political science classification, which is completely unsuitable for presenting real intellectual fault lines and can only produce vulgar conclusions. So we will not waste time analysing categories such as centrist versus extremist, democratic versus anti-democratic, liberal, socialist or conservative, nor will we attempt to clarify the concepts of right-wing versus left-wing, which are otherwise useful and important to us

"(...) our starting point is our attitude towards the myth of historical decline."

, but rather and primarily consider our attitude towards the myth of historical decline as our starting point. We start from the fundamental truth that it is not so much the opinions and actions of human beings, or, conversely, their detachment, that have the greatest impact, but rather their intellectual relationship to politics.

relationship with history fundamentally determines their political character. What they see, believe, discover or read in history, and thus in their own present, also shapes their ideas about social issues and creates their political character. Here, it should be mentioned briefly but with all the more emphasis that if our hypothesis is true, it also means that a person's political character is not the result of a conscious decision, as is commonly believed today, but a reflection of their level of crisis awareness – their spiritual clarity.<sup>4</sup>

Based on the above, we distinguish five types of politics: *stupid*, *positivist*, *naïve*, *anti-traditional* and *traditional*. Within these categories, we distinguish between political and apolitical attitudes, bearing in mind that within a given type

appear, that is, their intellectual roots are the same. The labels apolitical and political merely indicate whether a person belonging to a given type is directly involved in political activity or not. There is therefore no difference in level, only a horizontal difference within the category. Finally, it is worth emphasising that complete apoliticality can only be considered on a theoretical level, since apoliticality within a given type – given that it stems from a basic experience shared with political activity within that type – radiates its nature into society and existence even in the absence of any direct activity. In other words, we do not consider the world of politics human beings' opinions and actions, or, conversely, their detachment, but rather their intellectual relationship to politics. This is determined by their position on the course of history: do they perceive history as declining or developing? The "apolitical

or "political" question is therefore misleading in a significant number of cases. We can spare ourselves these unnecessary and fruitless debates by creating an intellectually oriented political typology. In other words, if we introduce the categories mentioned above, it is within them – and only within them! – that the examination of the apolitical and the political can be made meaningful.

However, the aim of this study is not merely descriptive. We also wish to use our typology to clarify and deepen our understanding of the relationship between spiritually-minded people and politics, the political sphere. We know that every model has a common Achilles heel in the way it simplifies its subject matter. Our typology is no exception to this rule. It is always reckless to reduce the complexity and intricate fabric of reality to a given number of categories.

<sup>4</sup> This will be explained in more detail at the end of the study.

Nevertheless, it is precisely these models that, while avoiding overestimating their significance, can enable us to make observations and conclusions that would have been much more difficult or impossible to make without them. This has practical significance in all cases. In other words, a political typology, if correct, can not only help us to see clearly, but can also be used to draw practical conclusions. In other words, a political typology, if correct, can not only help us to see clearly, but can also be used to draw practical conclusions. The importance of this kind of scrutiny is best demonstrated by the fact that a lack of clarity in one's relationship with politics can lead to serious defects even in people who are otherwise more transparent.

*"Apart from the illusory nature of modern times," says Róbert Horváth, "ontologically speaking, it is not entirely true to say that anyone who comes into contact with power will never have clean hands. The human need for politics, for the ontological-metapolitical factors of property and power, is a completely normal, deep and beautiful need. It should not be constantly opposed. Anti-politics and anti-political attitudes can easily lead to the completely normal but unconscious need for politics erupting and manifesting itself in abnormal, non-intellectual ways."<sup>5</sup> According to this, the human need for politics is fundamental, natural and normal, and it should not be opposed, but controlled, because lack of control can lead to serious defects. This is a revealing thought from Róbert Horváth, and we trust that the typology we have outlined will also help many people to develop an appropriate relationship with politics as an unavoidable and inevitable part of human existence, and to continuously control, refine*

and deepen it. Such clarifications, the intellectual cleansing of our relationship with politics from encrustations and misconceptions, can not only spare us from absurd steps, not only help our country and our nation to develop a higher political culture, but can also be of decisive importance for our intellectual journey.

The first type, with which we must begin our theory, is the *stupid*, that is, the intellectually limited person who does not even get to the point of raising the great questions of history. This character generally keeps away from all kinds of spiritual, philosophical and social problems and is insensitive to them. He is the ideal product of global capitalism. He consumes a lot, rebels little, but thinks the least. It is sad that the number of people in this category is not low at all; in fact, its growth seems unstoppable. Whether history is progress or decline, what the crisis really means, what political stance to take on this basis – the stupid person perceives nothing of all this. They are so immersed in their vegetative slump, which they often believe to be a very high-quality life, that they remain completely unmoved even by intellectual stimulation. Upon closer examination, it is easy to see that, compared to, say, a paramecium, they are only capable of displaying quantitative differences. Strictly speaking, it cannot even be called a political character, but rather a sub-character category. There are two reasons why we have mentioned it nonetheless. On the one hand, there is the high number of them in society mentioned above, and on the other hand, there is the essential role they play in shaping modern politics.

Liberal democracy is based not on the people, but on the masses. The difference between the two...

<sup>5</sup> Róbert Horváth: Béla Hamvas and apoliteia. *Pannon Front*, No. 37. (Budapest, Vol. VIII, No. 1 – 2002), p. 20.

is enormous, as Béla Hamvas writes: "*The mere multitude, the masses, represent the degradation of the individual human being, while the people, the spiritual, transcendent community of ancient origin, represent the elevation of the individual human being. Those who live in the masses live in a state of degradation in terms of their intellect, emotions, activities, knowledge and the absolute value of their lives.*"<sup>6</sup> The goal of the modern world is for political life to be based on the choices of such incompetent, degraded individuals. The smallest unit of modern democracies is therefore not the human being, but its degraded torso, the mass being, or, in our terminology, the *stupid*. Their decisions determine and decide various social activities, which not only set a horizontal direction,<sup>7</sup> but also destroy politics vertically. Considering that, on the one hand, the sole purpose of politics for the *stupid* is to fill their stomachs and stimulate their unblemished brains with subhuman television programmes, and on the other hand, they are the raw material of modern democracy, it is natural that public life becomes totally devalued and loses its verticality. In the great menagerie of liberal democracy, the *stupid* are the pigs that wallow in slop and gobble up everything. In the case of this type, of course, the distinction between the political and the apolitical is almost meaningless, since the whole type is fundamentally apolitical in the negative, downward sense of the word. It does not transcend the level of politics, but simply does not reach it.

The second major type is *the positivist*, who already has an actual political character, as he senses history and relates to it based on this perception. His attitude is completely

"modern" in nature, as it is subject to the global suggestion of progress or development discussed above. This is the collective hypnosis of modern man, insofar as he believes we are on the right track. He sees history as a process of development in which temporary disturbances and temporary detours may occur, but the whole process is moving towards a long-awaited fulfilment, the "glorious end" of history. For him, history is an obstacle to be overcome, which it would be good to get rid of, if possible, and to finally bring to fulfilment. His thinking is influenced in various ways and forms, but with decisive force, by Judeo-Christian culture, Darwinism, Hegelianism and the scientific revolution, which, despite their different contents, have their common roots in this very belief in progress. Consequently, the positivist type can appear across a very broad political spectrum, which is why conventional political science is unable to recognise this convergence. Our typology, however, recognises that the messianic, devout Christian, the little man hoping for quasi-salvation from scientific and technological civilisation, the liberal fighting for civil liberties, the communist fighting for brotherhood above (or rather below) the peoples, the conservative cherishing bourgeois values, and the banker urging economic reform – all these represent different value systems. (or rather below) the people, the conservative who cherishes the bourgeois value system, and the banker who urges economic reforms – despite all their differences in values and orientations – can be recognised in their ultimate and deepest sense of political belonging. The basic experience of this is nothing other than an unshakeable belief in the progress of history, and its common expression is the realisation of a kind of equality. When everyone finally

<sup>6</sup> Béla Hamvas: *Scientia sacra*. Part I, Volume 2. Szentendre, 1995, Medio Publishing House /The Works of Béla Hamvas 9/, p. 346.

<sup>7</sup> It is more accurate to speak of meaningless and frenzied horizontal wandering and repetition, because this direction taken by the masses has no value whatsoever, only a continuous spirit of protest because the political cabinet in question did not satisfy their bottomless demands with as much to consume as it had promised.

has equal rights, or can eat equal portions, or achieves equal technical civilisation, or thinks the same about everything, or becomes equally devout, then history will finally come to an end.

The *positivist* political type is also quite widespread

in terms of numbers. Sociologically speaking, we could say that while the *stupid* are the masses, the *positivists* are the bourgeoisie. There are plenty of them. Their political character differs from that of the stupid in that while the latter see public life merely as a means of satisfying their vegetative needs,

, i.e. he confuses it with economics,<sup>8</sup> remains subhuman, while for the citizen, politics has a significance beyond this. This significance transcends the subhuman realm, but remains strictly on a human level. Even for a religious *positivist*, politics cannot have a superhuman dimension. For them, there is no connection between politics and metaphysics. At the same time, we should note that the difference between the two types is not as great as the citizen believes it to be. From our point of view, this difference is only partly qualitative and much more quantitative, which can perhaps best be illustrated by saying that for both of them, liberal democracy based on equality represents politics itself and its limits. So if we called the stupid person the pig of liberal democracy, we could say that the *positivist* is the sheep that is herded, sheared, and then slaughtered just like the pig.

The distinction between the political and apolitical types is worth examining here. We find the political *positivist* type in liberal democracy

around the bourgeois democratic, conservative democratic and Christian democratic parties, while apolitical positivists are found in the most diverse and broadest

We can find them in different parts. They are distinguished by the fact that while the politician is *positivist* in public life, the apolitical person is involved in other spheres of human culture.

, but what connects them is that they believe in progress on the right path and in eventual fulfilment, and also that all this is a matter of human effort.

The next type is the *naive*. The separation of the *naive* from the *positivist* is arbitrary, as it shows many parallels, but this separation is by no means useless. This type also believes that history must be fulfilled, that this can happen, and that it is solely a matter of human effort, but they no longer see development in history, but rather a great mistake, a great problem that must be solved by radical, fundamental change. While the *positivist* sees only mistakes in the negatives of history, which humanity, progressing along the "right" path towards equality, commits and suffers as teething troubles, the *naïve* believe that humanity has strayed from this path. They have no problem with the goal itself – equality, social justice, freedom, etc. – but their problem is that humanity has betrayed this goal somewhere along the way. While

*"The whole of the present age is permeated by the process of politics sinking to the level of economics, the decline of politics within itself (...)."*

<sup>8</sup> It should be noted here that this misconception is not limited to *stupid* people. The entire present era is permeated by the process of politics sinking to the level of economics, the decline of politics within itself, which is clearly illustrated by the fact that initially noblemen were involved in politics, later lawyers played an increasingly important role, and now economists have taken the leading role. This also shows that politics was initially about values, later about rights, and now almost exclusively about goods.

According to *positivists*, despite minor setbacks, we must continue on our path, while according to *naivists*, we must urgently turn back or take a different path.

The *naive* view is that a serious political change is needed – a change of government, system or even era – to resolve this crisis, this great historical aberration. There is agreement that this must involve some kind of dramatic renewal, and that there is no place here for linking the political and metaphysical worlds, but opinions differ on how this radical change should take place. While we said that *positivists* are fundamentally united by the idea of liberal democracy, this can only be said to be partially true of the *naïve*. For them, liberal democracy is no longer a taboo subject, it can be criticised, which for *positivists* would have been blasphemy. However, this criticism is not driven by a desire to break away and move on, but rather by a "I am angry with you, not against you" mentality, which is explained by a similar contemporary intellectual hypnosis. The *naïve* would like to reform democracy, even if they reject it most vehemently. They would like the system and change they desire to bring even greater freedom, prosperity and equality, making the world an even happier place. This conscious or unconscious intention drives all people of this type, and their naivety stems precisely from their unshakeable and uncritical belief in its success and correctness.

The political weight of this type is growing. Among those with a political disposition, the following can be included

anti-globalist, extreme left-wing, radical green, far-right and new right-wing movements, as well as other movements labelled as extremist by mainstream political science, while the apolitical naive camp is reinforced by various environmentalists, cultural traditionalists, practitioners of alternative lifestyles, modernist "esoteric" groups and other subcultures. All of them reject the status quo and wait for the world to finally "find itself", naturally through them, and then history can truly change into progress. They have a sense of crisis, but its depth is shallow and its sharpness is almost non-existent. While the *stupid* are the pigs of liberal democracy and the *positivists* are its sheep, the *naïve* are its turkeys, walking around angrily and pompously, unaware of their own ugliness. In the end, their necks will also be cut.

The first three types cover roughly 99.9 per cent of the political character of the modern world. People today are either *stupid*, *positivist* or *naïve* in their relationship to politics. They live like pigs, sheep or chickens. The remaining two types are statistically almost undetectable. The reason we analyse and present these two categories is that their significance is not at all related to their quantitative indicators. The *anti-traditional*<sup>9</sup> and *traditional* types differ from the first three in that they perceive, know and recognise the decline of history. However, while the *anti-traditional* type essentially rejects the connection between history and the metaphysical, superhuman, transcendent world, as in the previous cases, or is unable to interpret it correctly, the *traditional type*...

<sup>9</sup> Here, we use the term anti-traditional in a narrow sense, specifically to refer to a political type. In a broader sense, the anti-traditional attitude encompasses everything that appears to be opposed to universal and original Tradition, so from this perspective, the *stupid*, *positivist* and *naïve* types are also anti-traditional.

The *traditional* type interprets politics from a sacred, metaphysical perspective.

The political manifestation and presentation of the *anti-traditional* character is difficult because, if it exists, it is largely identical to the background factors about which it is almost impossible to make definitive statements. Their existence cannot be proven exactly, but rather assumed intuitively and inferred from the results of their activities. As already mentioned, their numbers are negligible, but their political power and influence are almost exclusive. Everything that happens in the world at the political level is done almost according to their guidance, influence, wishes and speculations. While we said that the previous characters have the same modern-day influence, here we can say that he himself is the influencer. If *he* was the pig, sheep and turkey of the global farm based on liberal democracy, then he is definitely the farmer who breeds, utilises, feeds, sells and, if necessary, slaughters the animals. The fate of the pigs, sheep and turkeys is fundamentally linked to the fact that they know nothing about the existence of the farmer, or what they perceive of it is very superficial, and from their level, they are incapable of understanding anything more. For them, the image of a farmer who exploits, breeds and slaughters them is unimaginable, merely a "conspiracy theory". The person they see is mostly someone who feeds, cares for and loves them...

The *anti-traditional* type clearly perceives the decline in history, if only because he himself is the conductor of this process. It cannot be said that the historical decline is solely the result of the intentions of these forces

forces behind the historical decline,<sup>10</sup> but we can say with complete certainty that the *anti-traditional* type recognised this decline at a given moment in history and is now not only turning it to his own advantage, but also maintaining and more or less controlling it.<sup>11</sup>

The difference between apolitical and political personalities is *almost* as meaningless here as it is in the case of *stupid people*, only on a completely different level. While politics is insignificant to the *stupid* because it is beneath them, i.e. apolitical from the outset, it is insignificant to the *anti-traditional* because it is above the conventional level of politics, since they themselves have reduced it to what it is. The farmer does not participate in the squabbling of turkeys, pigs and sheep. Politics in the modern sense, as his own playing field, naturally transcends him, so from that level he is apolitical, but he does not reach the higher, true level of politics, which we also profess to have metaphysical roots. From this metapolitical level, he is clearly a political figure, as he is the leader of modern inspiration and thus the actor of all kinds of political aberrations of the modern and contemporary era. In the case of the *anti-traditional*, therefore, the distinction *between* the apolitical and the political character cannot be interpreted *between* individuals within the type, but rather *within* the individual based on the level of observation. The *anti-traditional* is both apolitical and political at the same time. From the conventional level, he is apolitical, but from the metapolitical level, he is political.

The last type we need to introduce is the *traditional*, perhaps even less numerous than the *anti-traditional*. Not only does their direct political influence fall short of that of the "host" type, but

<sup>10</sup> Of course, there are theories like this too.

<sup>11</sup> Evola also dealt with the traditional interpretation of this phenomenon. See Julius Evola: *People and Ruins*. Budapest, 2005, Nemzetek Európaja Kiadó.

does not even rival that of the stupid. However, its inherent intellectual potential is incomparably greater than that of the other four types combined. While none of the other types were able to understand and clarify the metaphysical relationship of politics, even the *anti-traditional* type

consequence of his "worldview". Thus, unless Providence decides otherwise, the pig remains a pig, whether he likes it or not.

Our political typology therefore also covers an intellectual scale. This means that each person relates to politics at their own level.

to politics. Within this, the conventional type is metapolitically oriented.

Political categories can change in one way or another, meaning that it is possible to imagine a "socialist pig" and a "socialist sheep", just as there is a "national pig" "national turkey", and the variations can be continued with certain restrictions, but it is impossible for someone to represent a political attitude or type that is above or below their own intellectual level. Someone who is a "pig" in intellectual matters will not be a *traditionalist* in politics either.

<sup>12</sup> while the *traditional* type has a metapolitical orientation. While the other types are material, physical and political in nature, he is a spiritual person who does not materialise politics, but spiritualises it.

And here we must refer back to what we said at the beginning of the study. Belonging to different political types is not fundamentally the result of some conscious decision, but rather a person's spiritual

•

— —

*"We know that every model has a common Achilles' heel in the way it simplifies its subject matter. Our typology is no exception to this rule. It is always reckless to reduce the complexity and intricate fabric of reality to a given number of categories. Nevertheless, it is precisely these models that, while avoiding overestimating their significance, may be suitable for making observations and statements that would have been much more difficult or impossible to make without them."*

— — • — —

A law enforced by the level of education. Whether someone becomes liberal, conservative, socialist or national radical, i.e. where they place themselves within conventional political categories, depends on their upbringing, environment, experiences and, based on all of these, the conscious decisions they make. Whether someone is *stupid*, *positivist*, *naive*, *anti-traditional* or *traditional* is not a matter of choice: it is a matter of their outlook on life, or, if you like, their

and, conversely, someone who is *traditional* in intellectual matters cannot be a "sheep" politically either.

Our typology is therefore an intellectual typology, and we have applied this form in our political analysis. At the bottom of the scale were the spiritually insensitive *stupid*, then we examined the empty *positivist*, the *naive* activist, the calculating, mean, but spiritually more qualified *anti-traditionalist*, and finally the spiritually sound and alert *traditionalist*.<sup>13</sup>

<sup>12</sup> It cannot be ruled out, and in fact it is likely, that certain leading members of the *anti-traditional* type also have a metaphysical, magical connection to politics.

<sup>13</sup> It should be noted here that right-wing politics in the strict and narrow sense of the term can only be applied to the *traditional* type. All other types are, from our point of view, left-wing, or in a broader sense, anti-traditional, even if some of their representatives are considered right-wing by conventional political science. For more on pure right-wing politics, see Tibor Imre Baranyi's lecture: <http://www.youtube.com/watch?v=cFHsxKZmhhY> (last accessed: 3 April 2013).

For the latter, history is not progress, but decline. It is not merely a mistake that can be corrected by radical human intervention, as it is for the *naive*, but an orderly and lawful process. However, unlike the *anti-traditionalist*, he does not seek to profit from this, but recognises the essence and projection of his own human existence. They recognise that it is impossible to do something in the external world that does not affect the internal world of human beings. That 'outside' and 'inside' are one and the same.

His political activity – that is, the manifestation of his historical relationship – is thus rooted in superhuman, metapolitical, metaphysical dimensions. For him, politics is not a means to an end, nor is it a goal in itself, nor is it a means of filling his stomach, nor is it a means of maintaining the warmth of civil security, nor is it some kind of world-changing vanity, nor is it external world domination, but rather a task of existence. He is not a pig, not a sheep, not a turkey, and not a farmer. He is Man.

### Aristotle – On Political Ability

*"Since the ultimate goal of all science and craft is goodness, the greater and supreme good is that which is most significant among all, and this is political ability. The good that manifests itself in public life is justice, which is what is useful to the community: thus, everyone recognises that justice is a kind of equality (...), because justice is something that applies to someone, and it is considered to be a kind of equality that is due to those who are equal. But what do we mean by equality and what do we mean by inequality? This question involves certain difficulties and political considerations. Some might say that offices should be distributed unequally, according to the higher degree of any good quality, even if they did not differ in anything else and were similar to each other, since those who are different also have different rights and merits. However, if this were true, then those who excel in appearance, physical stature and all other good qualities would have more political rights. The error is very striking, and this is also evident in other fields of knowledge and ability; if flute players are similar in terms of their skill, then those of higher birth should not be given preference in flute playing, because that will not make them play more beautifully; rather, the more excellent instruments should also be given to those who excel in the art. And if what I have said is still not clear, let us continue with our reasoning, and it will become quite obvious. If someone is outstanding in the art of flute playing, but falls far short in terms of origin and beauty, and if these qualities (origin and physical beauty) are greater gifts than the art of flute playing, if they relatively surpass the flute player's artistry more than the flute player surpasses others in his art, then he should still be given the outstandingly good flute."*

Ford, Miklós Szabó

Zsuzsa Tavaszevics

THE CAUDILLO  
– ABOUT FRANCISCO FRANCO

*The annualisation of pure right-wing  
politics was a stormy feature of the  
20th century*

“What kind of man WAS this general?” asks Iván Harsányi, Franco’s only Hungarian biographer to date to our knowledge. “A cynical, cold-blooded adventurer”, “an executor driven by a sense of mission”, or perhaps “a mass murderer who rose to the position of head of state”? After lunch with Franco, Salvador Dalí said of him: “I have come to the conclusion that this man is a saint.” After their only meeting, Hitler told Mussolini: “I would rather have three or four of my teeth pulled out than meet this man again.” Franco’s father-in-law compared the then young officer, who was constantly seeking to prove himself on the battlefield, to a torero. Who was this man, judged by his glaring contradictions, who, unlike other right-wing political leaders, has been unfairly neglected, with even the few words written about him describing only his sketchy life story rather than the traits of his mysterious personality? Although everything should be written and said about Franco, a defining figure on the right, his career serves as a prime example of the relentless enforcement of principles and hierarchical order.

1.

*“He was as ruthless as an ascetic can be. His insensitivity was beyond imagination, and it seemed that it could only be found in a disembodied being whose soul was as cold as ice, who knew neither pain nor compassion, nor neither joy nor sorrow.”*

(Major Alexandrowicz on Baron Ungern-Sternberg)

Francisco Franco y Bahamonde was born on 4 December 1892 in El Ferrol, north-western Spain, to a mother from a minor noble family and a father who was a fifth-generation naval officer. At the turn of the century, Spain, partly due to its geographical isolation and partly due to its loss of superpower status, had preserved certain traditional elements in its society and economic life that had long since disappeared in the leading countries of Western Europe, such as Great Britain and France, due to the revolution and the advent of “enlightened” philosophy at the end of the 18th century. Such was the neo-feudal structure of the economy, the leading role of the ancient landowning class – the grands –

In politics, the army was the pillar of the crown, and a kind of deep, sombre, blood-and-iron Catholicism, which Isabella of Castile had introduced. Isabella's confessor, Ximénez de Cisneros, a priest who had gone from ascetic to statesman, was famous for his hatred of heresy and his opposition to the secularisation of the papacy. As a result of the conservative attitude of the clergy and the nobility, by the 17th century Spain had almost completely dropped out of the bloodstream of modern Europe. Spanish Catholicism clung to the medieval view that rejected usury, as did the nobility's conviction that the pursuit of wealth was unworthy of a Spanish *hidalgo*. Accordingly, parliamentarianism did not appear on the peninsula until 1834, following the royal statute of Ferdinand VII. Formally, the "order of nobles" – that is, the hereditary aristocracy – and the

"order of trustees" – the wealthiest citizens – sat together, but unlike the British model, practical power was concentrated in the hands of the monarch, who kept a very tight rein on the capitalism that was spreading its wings in the country. After the death of Ferdinand, considered the last absolutist ruler, a republic briefly emerged (1873–74), but it was soon suppressed by influential members of the army in Spain, who restored the monarchy.

It was natural that the Franco family's sons were raised to be soldiers, so that they could one day become members of the extremely closed caste of senior officers and adopt the proud, disciplined worldview characteristic of that caste in their lifestyle and outlook – which was expressed at the time as follows: "Spanish youths are either soldiers or eunuchs (*o castrenses o castrados*)."<sup>2</sup> Francisco was a student at a strict Catholic private school until the age of twelve, then, after naval school, he was admitted to the Toledo Infantry Academy in 1907. At school and at home

, deep Catholicism, conservatism and unconditional acceptance of authority were required, which became the basis of his worldview. It was noted that during his years at the Academy, Franco never participated in military pranks and had no romantic relationships (the latter of which one of his biographers explains with short-sighted bias as a "minority complex").

After graduating from the Academy, the young second lieutenant volunteered for the Spanish-Moroccan War that broke out in August 1911. In portraits taken at that time, we see a short, thin, sun-tanned young man who, during his sixteen years in Africa, became a pillar of the close-knit, ultra-conservative group of officers (*Africanistas*) who differed radically in their worldview from their counterparts on the peninsula, as they despised domestic politics that flirted with liberal principles and believed unwaveringly in the greatness of colonial Spain. The constant tension of fighting the Arab guerrillas in the Rif Mountains toughened the young soldier, moulding him into a man from an inexperienced recruit, whose courage was already legendary at that time.

*"They said he had a baraka, which is a mixture of luck and divine calling, and only a select few could benefit from it. That was when they sowed the seeds of the belief – which Franco himself confirmed and which his propagandists exploited to the full – that his life was guided by divine providence."*<sup>2</sup> They also said that he was bulletproof, although this was soon disproved by a near-fatal shot to the stomach. This was his only injury, which he later recalled as seeing death flash by him, but fortunately he did not recognise it. Immediately after his recovery, he returned to the battlefield. He rode enthusiastically on patrol, which General Sanjurjo ("the Lion of the Rif", the first to be called *Caudillo* in Spain) considered unnecessary heroism: *"Next time, it won't be a Moorish bullet that will take you down"*

end up in hospital, but from the large stone I will throw at his head if I see him on patrol on horseback again."<sup>3</sup>

However, rumours circulated not only about his courage, but also about his cruelty: "You can be sure that you will get everything you are entitled to, and that he knows where to send you, but the treatment... He looks at someone with his wide, sombre eyes and says quietly: let four bullets into him (...) God help you if something is missing from your equipment, if your rifle is dirty or you steal the day. Do you understand? I think this guy is not human, he has no nerves," former legionnaire Arturo Barea later recalled of his former commander.<sup>4</sup> This endless cool calm, his belief in the unconditional validity of command and obedience, his unflinching indifference to death, and his patience and waiting, which often seemed like a waste of time and nerves to the outside world, all served Franco well, both in the civil war and in his political career. His military career rose with unparalleled speed: by 1915 he was already a captain, two years later he was promoted to major, and he was nominated for the highest honour, the Cross of Saint Ferdinand. He regarded the Moroccan campaign as a historic mission and, like his fellow African officers, never forgave Primo de Rivera for shattering this dream when he withdrew Spanish forces from Morocco in the mid-1920s.

In August 1917, he underwent what he himself called his baptism of fire when he was sent home to lead the detachment tasked with breaking the Asturian miners' strike. For him, there was no difference between Arab guerrillas and striking workers: both belonged to a group of troublemakers against whom even the most extreme measures were permissible, indeed obligatory. Another engagement awaited him, also in Asturias, with Carmen Polo Martínez-Valdés, who came from a wealthy Catholic family

, whom he married in 1923 due to his frequent transfers.

In the same year, a wind of change swept through Spanish domestic politics: in September, General Miguel Primo de Rivera, Captain General of Barcelona, announced the pronunciamiento with the support of the Catalan nobility and, after entrusting Alfonso XIII with the formation of a government, dissolved parliament, banned political parties and established a military directorate. The Africanists, far from the mother country and the possibility of practical politics, did not trust Primo de Rivera, as they did not consider him radical enough. Franco himself summed up his opinion as follows: "This coup has only one problem: the man who carried it out."<sup>5</sup> His career was not directly affected by these developments: in 1926, at the age of thirty-three, he became the youngest brigadier general in Europe. "When I was appointed general at the age of 33, I also felt a huge responsibility for the future...," he later recalled. "Although I disliked politics due to the degeneration of the multi-party system, my age and authority obliged me to perform transcendental service to my nation." He was stationed in Madrid, where his only child, Carmen, was soon born. He remained connected to Africa through his position as commander of the Foreign Legion, which he had been entrusted with six years earlier. This extremely combative and fierce unit, consisting largely of Arabs, would form the core of the future civil war. The following year, he was offered the position of director of the country's most elite school, the newly opened Supreme Military Academy in Zaragoza. The Academy followed the traditional approach and policy of the Spanish army: in foreign policy, it regarded the Germans as its primary example and natural ally, who, since the Prussian-French civil war, had been almost the only ones trying to guarantee the

European right-wing values. He treated England and France as potential enemies due to the liberal ideas that had been present for more than a century, and he did not trust puritanical, hypocritical and snobbish America, always remembering that it had deprived Spain of its role as a world empire by conquering its colonies. The moral code of the Academy in Zaragoza was as follows: the army is the only force capable of defending internal order, therefore officers of unshakeable courage and rock-solid character are needed. For Franco, the picture was even simpler: one person commands, the rest obey, and the boundary between the two is impassable. He considered any kind of democratic model in which popular power, a multi-party system, and a constantly changing representative government as a result of elections every four years gave way to schemers to be improbable and meaningless. His opinion was the same as that expressed by Baron Ungern-Sternberg, the last great fighter of the Russian Civil War and a hater of the Bolsheviks, before the people's court that condemned him: "A man who talks about governing but does not even have a servant is incapable of commanding."<sup>6</sup> For Franco, there was no difference between military and human values: he viewed life as a constant struggle between metaphysical and material powers: "Peace does not exist. Peace is constant preparation for the next war."<sup>7</sup> He made the same attitude compulsory for the future elite of the closed military caste. Patriotism and loyalty to the ruler were among the main requirements of the Zaragoza ethic, as were gentlemanly behaviour, the preservation of honour and self-sacrificing comradeship.

As a result of the dangerous shift to the left in domestic politics, in August 1929 the Socialist Party published a manifesto calling for the proclamation of a republic. The senior officers of the army were deeply disappointed to learn that both sides were becoming increasingly

Under pressure, Primo de Rivera submitted his resignation and left for France, where he died in Paris, in voluntary exile, barely two months later. In the summer of 1930, left-wing intellectuals and politicians in San Sebastián committed themselves to overthrowing the monarchy. Franco's younger brother, Ramón, an air force officer, also became involved in the turbulent events as one of the leaders of the armed coup. Despite his brother's warnings, he organised meetings, illegally smuggled and manufactured weapons, and escaped from arrest to flee to Uruguay. On 14 April 1931, as a result of the crisis of confidence, the king abdicated and the republic was proclaimed for the second time in Spanish history. The religious, nationalist, centralist and anti-liberal nobility, clergy and military watched the events in shock, while Franco himself was convinced that the situation was the result of the devious machinations of international Freemasonry. From then on, he expressed this view more and more frequently, and his aversion to Marxism and liberalism, which he already despised, grew stronger – he considered these three factors to be the greatest enemies of humanity until the end of his life. The "two Spains that freeze the heart" took shape at this time and became permanently divided, soon to clash in the bloodshed of civil war. One was represented at the level of right-wing parties primarily by the Alfonsist and Carlist monarchists and the far-right Falange, founded in 1933 by Primo de Rivera's son, the young José Antonio. The latter can be considered more positive in many respects than its German and Italian counterparts, primarily due to its aristocratic nature (unlike the German National Socialist Workers' Party, the Falange was never a mass party, supported not by workers but by nobles and senior officers) and its uncompromising Catholicism. The Republic

Most of the committed parties operated under Moscow's influence. The Spanish Socialist Party, which won the 1931 elections, was founded in 1879 by leaders of the Spanish labour movement who supported Marx over Bakunin. The Republican Radicals were even more left-wing; with their anti-clerical and bourgeois stance, they sought to destroy Spanish traditions. Alongside them, there was the Communist Party, which enjoyed Stalin's trust and was helped to power by him, and the anarchists, who considered even the republic to be too right-wing and would have liked to abolish the state and the institution of the family. Their path was marked by terror campaigns, church demolitions and robberies. All these forces were collectively called the Popular Front, which, although never unified, became a playground and melting pot for all sorts of adventurers and swindlers during the civil war. In the early 1930s, as a result of the turbulent domestic political situation, the programme of the Socialists who came to power in 1931 contained almost the same points that Lenin and his followers had aspired to in 1917: land reform, a radical reduction of the influence of the church through the dissolution of monastic orders (which would have been an extraordinary measure, given that there were 31,000 priests, 20,000 monks and 60,000 nuns in the country, but in the end, due to general uproar, only the Jesuit Order was abolished), the confiscation of the estates of the ruling class, the introduction of divorce, and, last but not least, the crackdown on militarism (which was so prevalent in the country that no practical steps were taken to reduce the size of the army). In August 1932, Franco's former legendary commander, who had direct links to the NSDAP, attempted to seize power with a group of loyal officers of General Sanjurjo, who was negotiating with Hitler and Rosenberg in Berlin about possible assistance in taking power.

When his plan failed, he asked Franco to defend him before the court martial. However, the general, who had been observing active politics from the sidelines until then, rejected the request with cool contempt: *"I will not defend you because you deserve to die, not because you rebelled, but because you lost."*<sup>8</sup> As if anticipating the coming years, when he would transform from a passive observer into an active shaper of his country's destiny, he added: *"When I rebel, I will win."* (In the end, Sanjurjo was not sentenced to death; a few years later, he was killed in a plane crash, fuelling malicious speculation that Franco had somehow been involved in his death, or at least had "profited" from it.)

The socialists' glory days came to an end in 1933, when the right wing (CEDA, or Confederation of Independent Right-Wing Parties) seized power again for a period referred to by Spaniards as "two black years", which was just long enough for the anarchists, and the united front of communists and socialists in Asturias, which had always been notorious for its workers' revolts. In the following years, strikes and demonstrations followed one after another in different parts of the country. Meanwhile, the Falange, which had merged with the Attack League, made contact with Franco, who had been chief of the central command since May 1935. In February 1936, with the rise to power of the civil radicals led by Manuel Azaúa, the confrontation between the Popular Front and the National Front became extremely tense. Franco sensed this when he proposed the introduction of martial law. Instead, the government, together with other conservative right-wing generals, removed him from the centre of events and sent him to the Canary Islands. In July, Calvo Sotelo, the leader of the

right-wing Renovación Española and former brilliant economic minister of the Primo regime, was assassinated in July – this was the last straw for the monarchists.

What were these two forces that clashed here? The view that this was simply a struggle over the choice of form of government is completely untenable. Initially, it was the bourgeoisie and the military that clashed, then the proletariat and the military: it was a clash of lifestyles, worldviews, quality and quantity, or, if you will, a choice between order and chaos. To understand this, it is worth quoting from Julius Evola's book *Men and Ruins*, in which the author expresses with extraordinary insight the opposition between the bourgeois and military elements when he places "the higher right of the warrior concept of life" above the bourgeois spirit as the only viable path in the modern age: "In modern times, since the sensitivity of Western peoples to purely spiritual values and dignity has greatly diminished (...) the model of military hierarchy (...) is almost the only one that can still serve as the basis for general traditional values and emphasise them, and thus (...) save what can be saved."<sup>9</sup>

## 2.

*"Exsurge Domine et Vindica Causam Tuam!"*

*"Arise, Lord, and defend Your cause!"*

(Inscription on the Armada's battle flag, 1588)

"Niña bonita" (the pretty girl) – that's what they called the republic in political jargon. The conservative generals – Mola, Goded, Grandes, Kindelán and others – set out on 16 July 1936 to subdue and force the Pretty Girl to surrender, and to restore male rule. The day after the Moroccan garrison revolted

the day after the Moroccan garrison revolted, Franco sent an inspiring telegram from Las Palmas: "Glory to the African army! Spain above all! In these historic moments, accept the enthusiastic greetings of the garrisons that sympathise with you and our comrades on the peninsula! We blindly believe in victory! Long live glorious Spain!"<sup>10</sup> Throughout Spain, right-wing officers immediately sided with the rebels with their units: General Quiépo occupied Seville, Varela occupied Cádiz, and Mola – Primo de Rivera's former Minister of Internal Security – took the lead in the uprising and directed troop movements from Navarre. In the early 1930s, Don Juan, who had graduated from the Naval Academy in Portsmouth, the son of King Alfonso XIII, who was living in voluntary exile, offered his services to Mola, who rejected them.

King Alfonso XIII, offered his services to Mola, who rejected them. For this reason, Mola was branded an anti-monarchist and even a Freemason by some; According to historian Robert Graham, it was more likely that the general was counting on a future restoration and wanted to ensure that the reputation of the future ruler (who ultimately did not become king due to Franco's resistance) would not be tarnished by the atrocities committed during the reprisals.

A recurring accusation is that, since Franco was not the actual leader of the uprising from the outset, it was only the death of his rivals (like Sanjurjo, Mola also died in a plane crash) that elevated him to a key position. However, this argument does not hold water when we consider that he flew to Morocco the week after the uprising and became commander of the national forces in southern Spain. Shortly afterwards, he was visited by Eberhardt Messerschmitt, the famous German fighter plane designer, and Juan March, a Catalan billionaire and extravagant adventurer who was known as the "last pirate of the Mediterranean" (he allegedly amassed his vast fortune through smuggling), promised "unlimited support" for the cause. He initially donated 38 million pesetas

for war expenses, and then, after contacting the Italians, he had 121 quintals of gold (!) transported to Italy as a guarantee for arms deliveries. Staying with the gold, it is an interesting and telling detail that the Soviets simply transported most of Spain's national gold reserves to "safekeeping" for the duration of the civil war. Stalin is said to have rubbed his hands together with glee, saying that the Spaniards could kiss their gold goodbye.

Franco personally turned to Mussolini for help in transporting Moroccan troops to Spain, and through the NSDAP network he contacted Hitler: the Italians sent 12 Savoia-Marchetti bombers and combat units under the command of Emilio Faldella, while the Germans provided 20 troop transport aircraft, 6 fighter planes, 100 pilots – the legendary Condor Legion – and weapons. Thanks to this, under the cover of German and Italian bombers, three thousand soldiers – including the Arabs of the Legion – crossed over to the peninsula at the beginning of August, and Franco himself moved his headquarters to Seville, to the palace made available to him by the Marquise of Yanduri. On 28 September, the generals appointed him commander-in-chief (*Generalísimo*) of the Nationalist forces and head of state. The advance towards Madrid was already well underway when Italy and Germany recognised Franco's new government, and the leading Western European countries, as well as the USA, Portugal, etc., signed a non-intervention pact. Just as in the Soviet Union, where theory did not match practice, dozens of Soviet agents, observers and weapons arrived in Spain from the very beginning of the civil war. The Comintern spies operated with the support of Marcel Rosenberg, the head of the Soviet embassy, while Antonov-Ovseyenko, who had been rampaging in Barcelona, was the leader of the Winter Palace.

He had once led the siege, and Ernő Gerő, a Hungarian of Jewish descent, served as chief advisor to the Catalan troops under the code name "Pedro". But there was also the writer Ilya Ehrenburg and Koltsov from Pravda, whom Stalin had sent specifically to keep an eye on the others, as was typical of him. Aid shipments also arrived in the war-torn parts of the country: *"From the outset, the purpose of the shipments from the Soviet Union was to compel the republic's government to pursue policies that served Moscow's own goals."* *"When Rosenberg, the first ambassador of the Soviet Union, spoke of how the lowest strata of society [sic!] always temporarily rise to the surface during times of revolution, he failed to add that, thanks to the Muscovites, the rabble had become the replenishment of the secret police."*<sup>11</sup> (Incidentally, Moscow did not send the military supplies out of the goodness of its heart: for this reason, huge sums were charged for "guarding" the gold reserves, as a result of which the value of the peseta fell steadily.) To this day, they proudly recall that the cream of European intellectuals fought on the side of the Republic: from Orwell to Auden, from Saint-Exupéry to Malraux, but it was also supported by Simone Weil, Beckett, the Americans Steinbeck, Faulkner, Hemingway and Pablo Neruda – as well as Churchill's nephew.<sup>12</sup> In fact, these "heroes" either did not fight at all, or they shot a few, but their presence and enthusiasm waned during the bombings. Unfortunately, many of those who are still considered "giants" of the Western spirit today took up arms in the Spanish Civil War in favour of subversion, chaos and proletarianisation, thus promoting the most brutal form of extreme leftism. (No one can seriously believe that if the Republicans had won, the "revolution" would have stopped at the institution of the republic: slowly but surely, it would have turned into a proletarian dictatorship, or more precisely, a dictatorship of a group of proletarians.

over the faceless proletarian masses.) Already here, this phenomenon reveals the characteristic type of modern Western man, which Evola calls *the "formless type"* or

*"the passing man type,"* and discovers in him a *"pathological change in his spiritual constitution,"* such as impatience with inner discipline, rejection of hierarchy and authority, insensitivity to races and castes, opportunism, pacifism at all costs, and the imposition of "humane culture," etc. (All of this became particularly repulsive in Western culture after 1945, primarily thanks to Jean-Paul Sartre in the Jewish-atheist strand of French existentialism, and swept through the beat generation in the 1960s, who only knew what they were rebelling against, but not why, and did things like

"cultural icons" such as the deranged Che Guevara, who was in fact a prime example of an *"fallen man"* who rejected internal order and leadership, becoming extremely isolated and wild. In April 1937, Franco created the state party (Spanish Traditionalists and the National Syndicalist Attack Committees Falange) by merging the right-wing parties. At this time, the German and Italian air forces bombed Guernica, a hotbed of Basque separatists, in order to destroy the resistance and centralise the country.

Italian volunteers arrived and, at Mussolini's request, fought as an independent army corps. The Italians, like the Germans, were in favour of a blitzkrieg and impatiently noted that Franco had opted for a slow and thorough advance rather than a quick victory:

*"Our war is not a civil war, nor is it a party war or a pronunciamiento. It is a crusade, a war waged by people who believe in God. We who are fighting, whether we are Christians or Muslims, are not fighting against other people, but against atheism and materialism*

.<sup>13</sup> Only in light of this statement can we understand the large-scale campaign of reprisals that Franco waged at that time and later against all those who had anything to do with the public sphere. The left-wing (and secretly homosexual, which was only fuel to the fire in the eyes of the right<sup>14</sup>), who was hidden by a Falangist friend until his execution on 19 August 1936, the circumstances of which remain unclear to this day. (Later, one of the member organisations of the CEDA claimed responsibility for the killing.

### 3.

*"Here we have a hero who did nothing but shake the tree when the fruit was ripe. You think that's not enough. Well, take a good look at the tree he shook."*

(Friedrich Nietzsche)

*"Yes, I was once General De Gaulle, but you are still General Franco today."*

(De Gaulle had already resigned as president in 1969, after Franco addressed him as "General" during a meeting )

On 1 April 1939, Franco announced the victorious end of the civil war: *"Today, with the surrender and disarmament of the Red Army, the Nationalist forces have achieved their ultimate military objective. The war is over."* Accompanied by an air parade of the Condor Legion, he rode into Madrid on a white horse. As Paul Preston, his most thorough and impartial biographer, wrote: *"It was as if El Cid or Don Juan de Austria had entered as a crusading knight."* At the same time, Franco was well aware that what had happened in Spain was only the first act in a struggle that Europe – and the world – would soon have to face.

to eradicate Bolshevik materialism: "The battle between Good and Evil is not over, however great the Victory may be (...). It would be childish to believe that the Devil will surrender."<sup>15</sup> From then on, Franco was given the title: "Caudillo of Spain and the Crusade, Generalissimo of the Armed Forces", and was addressed as "Your Excellency".



The *Caudillo* himself does not quite correspond to the titles *Duce* or *Führer*. Like *imperator*, *caudillo* was initially the title of a legendary military leader: admirers used this title to refer to him during his service in Africa, as they did to several other military leaders, but after the civil war, it was reserved exclusively for Franco. "The reinterpreted concept of *Caudillo* appeared in early *Falange* documents as the creator of a historical era in which Spain would have the opportunity

to fulfil its historical destiny and achieve the goals of the movement, while the leader exercised the most absolute power possible. He was accountable only to God and History." "The *Caudillo* is no ordinary dictator. He is a charismatic leader, a man sent by Providence to save his people. (...) He embodies all the values and virtues of the Movement."<sup>16</sup> Franco himself always regarded governing as a sacred task: at that time, there was no other leader in Europe who exercised absolute power similar to his, except perhaps Hitler, but Franco's power – as fate later proved – lasted much longer, almost forty years. It is interesting to note that, under an agreement with the Vatican, he also had the right of investiture – which the Church had taken away from the German-Roman emperors in the late Middle Ages – and reserved the right to choose the person who would eventually return to the Spanish throne, and could even change its decision at any time.

For the time being, however, he considered it premature to restore the monarchy. As he said, first it was necessary to consolidate order, clear away the ruins of war and restart production. In fact, the extent of the post-war purges is greatly exaggerated in books published later, although there is no doubt that Franco, with his cold-blooded, tenacious thoroughness, wanted to neutralise all potential opponents. This also applied to those who did not actively participate in the defence of the republic, but merely sympathised with it. Until 1943, military tribunals operated throughout the country, sentencing some 26,000 political prisoners to imprisonment or execution. Anyone who had previously associated with communists, socialists or anarchists was considered an enemy by Franco, as were liberals and democrats: "All of Spain's misfortunes are due to the alien liberalism of the Enlightenment..."

sa is responsible, who arrived in Spain riding on the back of the Encyclopaedia."<sup>17</sup> He enacted extremely strict laws against Freemasons; membership in any lodge was considered a criminal offence and anti-state activity, punishable by complete confiscation of property, disqualification from public office and at least twelve years' imprisonment, but lodge members above the eighteenth degree (especially those belonging to the Grand Orient) could even be punished by death. Probably no one knew his enemy as well as Franco, who had obsessively studied Freemasonry over the years and had an impressive library on the subject.<sup>18</sup> (He planned to establish an anti-Masonic museum in Salamanca, which ultimately did not come to fruition.) After the civil war, the Spanish authorities continued to hunt down secret lodge members for years, until Franco announced to his three top military leaders in 1943 that he had succeeded in uncovering their hotbed. He continued to write a flood of articles – under the pseudonym Jakin Boor – for the Madrid Falangist newspaper *Arriba*, and even had some of them translated into English with the intention of publishing them in the United States, which his foreign minister dissuaded him from doing, fearing a possible international conflict. It was well known that President Truman himself was a 33rd degree Freemason. (Presumably for the same reason, he did not want Don Juan, who professed very liberal principles, to take the Spanish throne. After the outbreak of World War II, Spain officially declared itself a "non-belligerent" state. Many people have different opinions about Franco's relationship with the war and the Axis powers, which was a mixture of cautious waiting and skilful balancing between opponents. (Spain joined the Anti-Comintern Pact in March 1939 and signed a non-aggression pact with Germany a year later.) It is understandable that – despite all the similarities

Despite his feelings, Franco was in no hurry to lead civil war-torn Spain into another war. However, if he had done so, it would have been before the Eastern Front, in the summer and autumn of 1940, when he actually expected England to capitulate and the war to end, but certainly not later. On the other hand, he tried to avoid excessive German influence, lest Spain suffer the same fate as France. At the beginning of the war, Spain tried to be of use to the Axis, supplying Germany with tungsten and lead and making its ports available to German submarines. In June 1940, Spanish troops occupied Tangier, which was under international control, and Franco wrote a letter to Hitler stating that if he recognised his country's right to part of North Africa and provided military assistance, he would be prepared to go to war. (*"I am ready to stand by your side, completely and unconditionally at your disposal, as our common historical destiny unites us."*<sup>19</sup>) On 17 September, Hitler rejected the plan to invade England, and with it Spain's second offer. Himmler travelled to Spain at the end of October to discuss Spanish-German cooperation on internal affairs, and three days later, Franco and Hitler held their only personal meeting at the Hendaye railway station on the Spanish-French border. It was later said that the *Caudillo* kept the Führer waiting for a long time, but in fact he was only eight minutes late due to the poor condition of the railway lines. Two anarchists also appeared at the meeting, armed with hand grenades and pistols, but SS guards prevented them from getting close to the heads of state. The negotiations themselves were long, awkward and fruitless. Franco's cool composure and impersonality made Hitler so uncomfortable that at the end he said to his entourage: *"I don't know what to do with this guy (Mit diesem"*

Kerl ist nichts zu machen). Franco also expressed his claim to territories that Italy also had a right to – Algeria, Morocco, Equatorial Africa – so Hitler could not promise them to him. In addition, enormous quantities of food and military equipment would have had to be transported to Spain, meaning that the war would have been fought entirely by German forces. Nevertheless, Spain joined the Tripartite Pact, and cooperation between the German intelligence network and the Spanish police was established. Fran-

*"If the Red Army were to advance on Berlin, it would not be stopped by a single Spanish division, but by a million Spaniards if necessary,"* Franco wrote to Hitler in 1942. However, when this actually happened, he was unfortunately no longer in a position to fulfil his promise. His good relations with Germany began to cool at the end of 1942 and became completely frosty in October 1943: Franco ordered a partial mobilisation because Admiral Dönitz had suggested to Hitler that, after the occupation of France, Spain should also be placed under their temporary control for security reasons.

part of Spain should also be placed under their temporary control for security reasons. Ninety percent of Spanish electricity was already going to the Allies at that time, as Franco had also agreed to allow them to land in North Africa. In his book *Hitler's Chief Spy* (2006), Richard Basset makes the surprising claim that, in exchange for Spain's neutrality, Churchill transferred large sums of money to Franco and his generals via Swiss bank accounts. Obviously, it is difficult to ascertain the truth after the fact, but

it is certain that Franco and Churchill were in secret correspondence with each other from 1944 onwards. (At the same time, knowing his character, it seems highly unlikely that Franco could have been persuaded by money to do something that he would not have done anyway.)

After the war, the victorious Western powers hastily distanced themselves from "Nazi collaborator" Spain: the United States, England and France stated in a tripartite declaration that the country must be isolated until Franco "peacefully" stepped down, allowing a provisional government to give the Spanish people the opportunity to elect democratic leaders. New Guinea, for example, even went so far as to include



met with Mussolini in February 1942, who, to his great surprise, already expressed his opinion that he would prefer to withdraw from the war. At the same time, the attack on the Soviet Union reinforced Franco's moral conviction that he should stand by the Germans: from then on, Spain was a "moral belligerent" and its Blue Division, led by General Grandes, set off for the Eastern Front. (Hitler later said that they were brave and endured hardship well, although they were hellishly undisciplined.) The Blue Division's personnel were only partly volunteers: 641 of its officers were drafted from the professional ranks, and it served on the front as the Wehrmacht's 250th Division. *"If Germany is threatened...*

made a request to the newly formed United Nations to declare Franco a war criminal. *"Spain does not beg for its rightful place in international organisations and would only accept such an offer if it were commensurate with its historical significance, population size and services rendered in the interests of culture and peace"* Israel also distanced itself from Spain for decades, even though Franco's regime took in countless Jewish refugees during the war and there was no anti-Semitism even among the ranks of the far-right Falange. It is true that later, illustrious "Nazi sympathisers" such as Pierre Laval and Horia Sima also found a home here for shorter or longer periods of time. It is true that later, such illustrious "Nazi sympathisers" as Pierre Laval, Horia Sima, Ante Pavelić and Léon Degrelle (who, to the great indignation of the West, walked freely through the streets of Madrid wearing his German decorations pinned to his Spanish uniform, and later bought a villa in Málaga), or the extraordinary Otto Skorzeny. In December 1946, most of the UN member states, led by the great powers, recalled their ambassadors from Madrid. The illegal Spanish government-in-exile, formed in Mexico in 1944, sent communist agents to Spain to spark a popular uprising and overthrow the regime. All this achieved was a series of demonstrations in support of Franco.

Franco placed the state on a new footing in the name of centralisation and hierarchy: the Labour Charter stated that the state was organised on the principles of *"unity, totality and hierarchy"* and *"opposed to liberal capitalism and Marxist materialism, in a constructive, military and religious spirit, to restore the homeland, bread and justice to the Spanish people once and for all"*.<sup>21</sup> He added that Spain was politically *"neither Nazi nor even fascist, but a unique and singular synthesis of fascist and anti-fascist systems"*.<sup>22</sup> (According to Mária Ormos, there are three totalitarian

dictatorships existed: Stalinist, German and Italian fascist. He defines the Spanish regime as "authoritarian", which, incidentally, is not a political but an economic system. If this is the case, we see nothing wrong with it; an interesting parallel can be drawn with Russia at the turn of the century, where the brilliant Pyotr Stolypin wanted to create a similar economic model. There is a significant difference between a totalitarian and an organic state. In fact, all organic states are totalitarian, but not all totalitarian states are organic – in fact, in modern times, they generally are not. If we define the state as the *"transcendence of sovereignty, authority and legitimacy"* (Evola), the importance of organicity is easy to see: ideally, this is exactly what the state should be. It is completely wrong to view the state as a melting pot of different social strata, forced to coexist by petty economic interests – this view of the state did not exist among traditional ancient peoples, it is unique to modern man, who tends to subordinate everything to economic interests. The state is not an economic but a political, or rather a metapolitical reality, at the centre of which stands an anagogical (upward-leading) principle. In ancient times, this principle was embodied and mediated by god-kings/theocrats, who were not subject to the law because they themselves were the law. Under the ruler, the castes are organised in a strict hierarchy according to how and to what extent they relate to the centre. There is no organic state without hierarchy, in which the transcendental idea at the centre radiates vertically through the different areas. Thus, each area, caste and individual is organised into the Order according to its own nature. In a totalitarian state, there is a hierarchy, but it is often imposed from outside by a political

that does not tolerate autonomy, characterised by intrusion into the private sphere and forcing everything into the same mould. In the worst case, individuals are not bound together internally by any recognised authority or ideology. So when Franco said that his system was a step beyond fascist systems, he was thinking of something that was qualitatively superior to both the German and Italian examples. Above all, he wanted Spain to be Catholic, aristocratic, socially hierarchical, and economically self-sufficient, without needing the support of any foreign power. It is another matter that, over time, he was forced to relax his ideas, primarily in the economic sphere.

In July 1947, the succession law, confirmed by referendum, declared Spain a kingdom. Franco decided to invite Don Juan's son, Juan Carlos (John Charles), to the throne, and at his suggestion, the ten-year-old heir to the throne lived in Spain from then on and received a strict Catholic education, later receiving training in all three branches of the armed forces. Franco's intention was not to restore the monarchy, but to create a new one based on the legal state structure he had established, which the future monarch would be obliged to uphold. This was signalled by the fact that Juan Carlos was not given the title of "Prince of Asturias", which is customary for infantes, but rather that of "Prince of Spain". At the end of 1954, Don Juan, who also maintained contact with Spanish socialists in exile, once again claimed the throne: his five-point programme included a constitutional monarchy with a bicameral parliament. Franco rejected this again, but he was only able to secure Juan Carlos's power definitively in 1969, when he swore allegiance to him. Don Juan only renounced his claim to the throne in 1977, two years after his son's coronation.

In 1950, the UN lifted its sanctions and sent its ambassadors back to Spain. At the same time, the US provided \$62.5 million in aid.

He granted the country a loan in exchange for which he was allowed to establish air bases on Spanish territory. With the signing of the Madrid Pact in 1953, Franco showed himself willing to relax his autarky. In December 1955, Spain joined the United Nations. The unprecedented economic boom that began in the 1950s was largely due to these liberalising measures, which were backed by economists from the lay Catholic order Opus Dei, in whom Franco had absolute confidence. The four-year stabilisation plan (1959–62) allowed for foreign capital inflows, labour migration and moderate liberalisation of foreign trade. Opening up the economy did not mean that politics had to move away from the strict hierarchy and one-party system. He accepted the 1966 press law, but had strong reservations about so-called associationism; in other words, he still did not tolerate the formation of associations among supporters of the system who had minor differences of opinion. Prime Minister Arias Navarro tried to "translate" what this meant to him: *"Your Excellency (...), times are changing. People can no longer be kept under such strict control. In the past, if a young man or woman came home late, their father would give them a good slap and that would be the end of it. That is impossible today."* To which Franco replied: *"Let them try."*<sup>23</sup> From the 1960s onwards, he appeared less and less in public and entrusted current politics to his ministers. After a long time, he was able to spend his time on his hobbies, such as golf, horse riding, bullfighting and, above all, hunting and fishing. Numerous photos appeared in newspapers showing Caudillo in knee breeches and a hunting cap standing next to a dead deer or holding a large swordfish. It was said that he was able to spend half a day in the cold

waiting for a catch, much to the annoyance of his impatient companions. On the wall of his room hung portraits of his two favourites: Pius XII and Salazar. He also wrote a novel depicting the fate of a rural Spanish family from 1898 to 1939. The book, published under the pseudonym Jaime de Andrade, was later made into a film, as was his life (*Franco, the Man*), which he dismissed after seeing it with the words: "Too much drama, not enough realism." The book, published under the pseudonym Jaime de Andrade, was later made into a film, as was his life (*Franco, the Man*), which he dismissed after seeing it as "too much of a parade."

Little is known about Franco's long illness; he is said to have shown symptoms of Parkinson's disease as early as 1960. He last appeared in public on the thirty-ninth anniversary of his appointment as head of state. By then he was so weak that his waist and legs were supported by steel braces so that he could stand to receive ambassadors. "*Franco and his regime died standing*," writes the historian:<sup>24</sup> like the ancient Roman emperors, we might add. Between 15 and 24 October 1975, he suffered four heart attacks. On 5 November, he was taken to hospital and put on life support, until he died on the 20th, according to the official statement, "*as a result of cardiac arrest caused by a process of poisoning due to peritonitis*". On 24 November, "*for two days, thousands of people queued day and night to pass by the embalmed body of General Franco, dressed in his royal palace ceremonial uniform. Many of those who appeared at the bier stood in front of the coffin with their right arms raised, in accordance with the fascist salute.*"<sup>25</sup> The funeral mass was celebrated by the Archbishop of Toledo, after which the coffin was placed on an open military vehicle and the *Caudillo* set off on his final journey amid 21 cannon shots. He was accompanied on both sides by horsemen wearing chequered cloaks and carrying spears and flags, followed by the young king standing in an open car, for whom he had regained the throne and consolidated his power. At the end of the procession trotted a lone white horse – Franco's horse. At one o'clock in the afternoon, they arrived at the Valley of the Fallen in the majestic Guadarrama Mountains,

where he had built a church in 1959 and designated his final resting place. In front of the church, he was greeted by 80,000 Francoists and Falangists, as well as another warrior leader: Pinochet. The coffin was lowered into a 1.70-metre-deep tomb lined with lead, and a granite slab was placed on top of it, engraved only with his name.

Unfortunately, Juan Carlos did not live up to his mentor's expectations. Fourteen months after Franco's death, political parties were allowed to form, and the first elections were held in June 1977. Franco's statues were removed, the Falangist anthem, which began with the words "*With your face to the sun*", was replaced, the names of streets and squares were changed back to what they had been before the civil war, and the words "*del Caudillo*" were removed from the name of his hometown. Considering the current situation in Spain, it can be said that he was fortunate not to have lived to see the Communist Party form a legal government.

On 23 February 1981, far-right paramilitaries and officers attempted the last coup in Spain to date: their leader was a senior officer named Mi-lans del Bosch, whose 90-year-old "blue general" father had fought alongside Primo de Rivera, in Sanjurjo's coup attempt in 1932, and then on Franco's side in the civil war and against the Soviets in the Blue Division. It is interesting to speculate what would have happened if this small *junta* had achieved its goal and the king had not called on them to lay down their arms.



We cannot look up to Franco because he believed until his death in the correctness of the principles of the system fought for in the civil war (after all, just because someone believes in something does not mean they are right), nor because of the fact – which is undoubtedly commendable – that he never led his nation into war against foreign powers, or because he never allied himself with left-wing forces in order to achieve his goals. Rather, he earned our respect by

For decades, he was a rare and staunch advocate and strict enforcer of pure traditional, conservative values in the 20th century: an intelligent, thoughtful personality with true Aryan characteristics, who developed active impersonality to perfection in battle. Harsányi describes this unshakeable adherence to principles in his biography of Franco: "Mussolini, finding himself in different situations, calmly navigates between conflicting ideologies (...). Franco remains the same in a changing world (...), with surprisingly constant values (...)." (26)

*Franco remains the same in a changing world (...), with surprisingly constant values (...).*"<sup>26</sup> In the language of bullfighting, the same principle is expressed as follows: "The matador must remain motionless (*Torear es parar, templar y mandar*)."<sup>26</sup> This "immobility" is the key to Franco's place in the Valhalla of warriors, alongside the likes of Ungern-Sternberg, Skorzeny, Degrelle and the glorious Prussian generals of the "Great War".

#### Notes

- 1 *Rubicon*, 1997, no. 10, p. 26.
- 2 Sheelagh Ellwood: *Franco*. Budapest, 1997, Akadémiai Kiadó, p. 33.
- 3 Iván Harsányi: *Franco*. H. n., 2001, Pannonica.
- 4 *Ibid.* pp. 196–197.
- 5 Endre Gömöri: *Franco's Decaying Legacy*. Budapest, 1975, Kossuth Publishing House, p. 16.
- 6 Vladimir Pozner: *The Madman*. Budapest, 1967, Európa Könyvkiadó, p. 266.
- 7 Iván Harsányi: *op. cit.* p. 255.
- 8 *Ibid.* p. 216.
- 9 Julius Evola: *People and Ruins*. Budapest, 2005, Nem-zetek Európa Publishing House, p. 137.
- 10 Sheelagh Ellwood: *op. cit.* p. 100.
- 11 Antony Beevor: *The Spanish Civil War*. Budapest, 2002, Európa Könyvkiadó, p. 415.
- 12 The contrast between the left-wing intellectual artist and the right-wing conservative warrior spirit is aptly illustrated by the unfortunate case of the writer Miguel de Unamuno, who was nearly lynched by the Falangists during a lecture for calling General Millán Astray, who had lost half his eye and half his arm in the African guerrilla war, a "cripple," and the elite Legión, because of its slogan ("Long live death!"), "necrophilic" and "senseless." Only Franco's wife saved Unamuno from being lynched and allegedly shot dead (!), but he died six weeks later and was remembered as a "red traitor" for decades to come.
- 13 Iván Harsányi: *op. cit.*
- 14 In Spain at that time, the belligerent spirit sometimes escalated to the point where men in civilian clothes were harassed

- and labelled them homosexual. When Primo de Rivera established his dictatorship, he declared: "This is a movement of men; those who lack the necessary masculinity should just bide in a corner and not interfere with the bright future we are preparing for the nation." (Antony Beevor: *op. cit.* p. 169) Franco's propaganda department expressed the same idea during the civil war: "The basis of human dignity, of Spanish dignity, is not comfort or material prosperity, but a life of struggle and a tragic sensibility that grows stronger and finds pleasure in the words 'pain' and 'war'."
- 15 Iván Harsányi: *op. cit.*
  - 16 *Ibid.* pp. 243, 247.
  - 17 Antony Beevor: *op. cit.* p. 601.
  - 18 Some biographers explain his permanent hatred of Freemasonry by claiming that his father and younger brother were attracted to liberal ideas. Going even further, Iván Harsányi claims that he himself applied for membership in a lodge on several occasions (see *Franco*, Id. ed. pp. 220–221).
  - 19 J. García: *Spain in the 20th Century*. Budapest, 1973, Kossuth Könyvkiadó, p. 258.
  - 20 Sheelagh Ellwood: *op. cit.* p. 185.
  - 21 Iván Harsányi: *op. cit.* p. 248.
  - 22 Sheelagh Ellwood: *op. cit.* p. 180.
  - 23 *Rubicon*, id. p. 29.
  - 24 Iván Harsányi: *op. cit.* p. 378.
  - 25 Sheelagh Ellwood: *op. cit.* p. 274.
  - 26 Iván Harsányi: *Franco*, *op. cit.* p. 369.

BakaK KovuÉJ

## KEY ISSUES IN EARLY HUNGARIAN HISTORY – FROM AN ARCHAEOLOGIST'S PERSPECTIVE

For more than half of my decades-long career in archaeology, I essentially distanced myself from the study of Hungarian prehistory, even though at the time, as a member of Professor Gyula László's school, I had been selected and trained for this field. In my youth, it never occurred to me to question or even doubt the official position of Hungarian historiography. I busied myself with the meticulous excavation of cemeteries from the time of the Hungarian conquest and the founding of the state, and then I was able to carry out excavations in a few Avar cemeteries. I was just coming of age when, in the 1970s, the barrage of criticism against Professor Gyula László's theory of the "double conquest" began. Although I feel that I made significant observations regarding the chronology of the Avar period in 1973, I blindly accepted the traditional and international principle of archaeology that objects (finds) represent peoples (ethnic groups) and that similar (analogous) finds prove population movements, and I blindly accepted it and joined the ranks of critics of the "double conquest" theory in 1978. Professionally and personally, I feel satisfied with my life because later, after 1990, I was able to reveal my mistake and I was able to meet my mentor, Gyula László.

After the publication of my book *Feltárul a múlt?* (The Past Revealed?), in 1989, I realised that neither the present nor the Middle Ages can be understood without clarifying our ancient past (our prehistory).

At that point, I decided that I had to return to the beginning and start from there, to the best of my ability, by studying the original works. In other words, to examine the birth of our national historiography in the 18th century, when there were no *contradictions* between national *traditions* and our national *chronicles* and *historiography*, which were published one after another in the 18th century! I listed them in order from Ferenc Otrókócsi Főris, Mátyás Bél, Péter Bod (who was already writing in Hungarian (!)), to György Pray, followed by István Katona, István Horvát, György Fejér, Ferenc Kállay, and Gusztáv Wenczel. However, the break, the schism, occurred at the end of the 18th century, when foreign (primarily German) historians proclaimed the kinship of the Hungarian and Finnish (later: Finno-Ugric) languages, thereby impregnating *the mother* of our national historiography *with a foreign father*. And as I followed the struggles of 19th-century historians, it became increasingly clear to me that our prehistory also has its own *Trianon*, which preceded Hungary's Trianon by almost a century.

What does this mean? It means that *something* important, even fundamental, to the life of every nation (people) was taken away from us, and this was done under the guise of science. Endre Horváth wrote in the second issue of *the Scientific Collection* in 1823:

"I see what is hiding in the bushes. It is none other than

that our glorious, noble origins be forgotten, and then, in our diminishment, they can gradually jump around more freely [...], so that first they can confuse, then cast doubt on, and finally erase [our past] and remove the Magyars from the ranks of nations that exist in their hearts." (p. 55)

After the bloody suppression of the 1848/49 revolution, it became even more important to protect our identity, as "there is hardly a nation whose honourable name has been sullied more by certain hostile elements than that of the Hungarians" (Pál Jászay: *The Days of the Hungarian Nation*. Új Magyar Múzeum, 1852.

2. p. 787). Our immortal history could have written the following document collection of the time:

"There are questions in the sciences that, once clarified, may be so interesting and even so urgent in terms of social existence that "There are questions in the sciences whose clarification may be so interesting and even so urgent in terms of social existence that, apart from the scientific delight of some, it seems necessary for entire nations to understand within the great family of humankind to other nations, and to behave accordingly. For us Hungarians, this concerns the origin of our nation. The impact of this question extends far beyond what its wording might suggest at first glance: its consequences, especially today, when peoples of Germanic, Romanian and Slavic origin generally demand special advantages over our nation and our nationality on the basis of reasons drawn from their ancient history, are so

important that, in practical terms, finding the most perfect solution to it is becoming more and more important every day. So it's not about whether someone wants it, thinks it's a nice way to pass the time, finds it an interesting topic, etc. It is in the nature of things that everyone who considers themselves Hungarian is interested in it! In addition, given the serious consequences of resolving this issue, the sacred cause of our nation and nationality also requires that our scholars [...] endeavour to clarify it in every way and with all their might

and that the Hungarian public at large should follow their endeavours with keen attention and sympathy, that is, with heart and soul. (Wenczel Gusz-táv: *Fragments of Thoughts on the Origin of the Hungarians*. New Hungarian Museum, 1851. pp. 305–306.

pp. 305–306.)

And now let me digress a little. After my larger manuscript was published (unfortunately, not in scientific journals), a so-called sample did we become Finn-44–45. – and a small book intended for young people, many people mocked me for bringing up *ancient fossils*, which are not only outdated but also incorrect.

Let me mention that the basic idea behind one of the works of the recently deceased teacher Árpád Berta regarding the meanings of Hungarian clan names originated with Gergely Dankovszky in 1825 and was further developed by János Jerney in 1851. Here it is:



|              | Dankovszky             | Jerney         | Berta                                   | X              |
|--------------|------------------------|----------------|---|----------------|
| Kabar        | –                      | –              | –                                       | stray          |
| Nyék         | neki (goes)            | neck           | edge                                    | –              |
| Megyer       | megere: chest strength | chest strength | –                                       | magy-er, mansi |
| Kürt         | kürtöl/kürttel         | kürt           | front                                   | –              |
| Colony       | walk?                  | stomach        | behind                                  | –              |
| Tarján       | camp guard?            | holds          | viceroy/blacksmith                      | –              |
| Jenő         | good neck              | elbow          | side                                    | soot           |
| Kér (Kara)   | arm                    | arm            | back                                    | black          |
| Keszi (Kaza) | hand                   | hand           | fragment                                | –              |
| Szavarti     | Húnzavar=mejj-force    | –              | right wing (right side)<br>árti: behind | –              |

Gergely Dankovszky: *Hungariae Gentis avitum Cognomen, Origo genuina, sedesque prisca – ducentibus Graecis Scriptoribus coevis detectae* (The ancient name, origin and former habitat of the Hungarian nation...) Pozsony, 1825.

Descriptions: Y.: Domestic literature. *Scientific Collection*, 1825. No. 9, pp. 97–121. János Jerney: *His journey to the East to investigate the ancient homelands of the Hungarians*. Vol. 1. Pest, 1851, pp. 80–88. Károly Szabó: On the Seven Hungarian Tribes. *New Hungarian Museum*, 1852. No. 2, pp. 827–852.

According to Károly Szabó: "Dankovszky, having interpreted the [tribal] clan names in a very uninformed manner and explained them in a highly distorted way, forced them to reveal their alleged meaning, namely that these clans derived their names from their occupations and duties in the Hungarian army. Jerney went even further [...] with the meaningful names of Hungarian divisions camped in the shape of a horn." And yet how enthusiastically the profession received it!

Let us look at an example: "Árpád Berta recently presented a fundamentally new and very noteworthy experiment. According to his well-founded hypothesis, the order in which the tribes are listed in Constantine Porphyrogenitus's text is not accidental, but reflects the actual structure of the living organism. He also believes that the names of the tribes indicate their place in the tribal organisation and can be interpreted in this way." (István Fodor: *The Birth of Modernity*.

*gyarság születése [The Birth of the Magyars]*. Budapest, 1992, p. 119.) But I can also mention, as an example, Professor András Róna-Tas's explanation of the word "Khazar", which was first explained by John Malcolm in 1830 (*Geschichte Persiens [History of Persia]*, p. 82).

Let me mention another foreign example. Finnish researcher Pekkanen made the sensational discovery that Publius Ovidius Naso already mentioned the Hungarians as *meter* in Tomi around the time of Christ. However, István Horvát recognised this earlier, on page 16 of issue 5 of the 1830 *Scientific Collection*, and János Jerney explained it in detail on page 107 of his cited work.

The starting points, the roots, are therefore very important in historical science, and *where weeds are sown, wheat will not grow!*

According to our national chronicles and ancient traditions, the Hungarians are relatives of the Huns, Avars and Onogurs, who originated from Magna Scythia.

Some of our leading historians put it this way  
We would have lived under the pseudonym "Hun-Avar" – even though the terms "Hun," "Avar," and even "Hungarian" at that time could only have been expressions like "Soviet person" (!) in the present day...

Can we even uncover the distant past?

Do we have the means to do so?

It is obvious to educated people that there are four main sources for learning about the past:

- a) language;
- b) written sources;
- c) material sources (archaeology, anthropology, zoology, etc.);
- d) intellectual heritage, i.e. traditions, beliefs, art, music, folklore, myths, legends, tales and material ethnographic sources.

In historical science, it has long been an accepted principle that domestic sources are primary when studying the history of a people. This has not been the case in Hungarian prehistory for two hundred years! So much so that we can see the devastating and destructive views of Ludwig Schlözer in the 18th century and Roesler and Dümmler in the 19th century on Hungarian chronicles, for example, in the ten-volume *History of Hungary* and the three-volume *History of Transylvania*. Or, in a somewhat milder form, in the *Early Hungarian Historical Lexicon* (just look up, for example, the entries on Anonymus and the Hun-Hungarian kinship). Our chronicles are still considered unreliable...

The question of language seems to be much more objective and precise, since the Hungarian language exists and can be studied. Language affinity can be easily established if there is linguistic material available for comparison. However, strangely enough, no linguistic evidence has survived from the *Scythian, Hun or Avar* languages, apart from personal, honorific, tribal and geographical names.

linguistic material has survived! In fact, there is none from the *Khazar language* either, despite searching through Golden's glossary. This is acknowledged by all researchers (Schneider, Pohl, Golden, etc.). Nevertheless, we can read "precise" definitions: the Scythians spoke an Iranian language, while the Huns, Avars and Khazars may have spoken a Turkic language. This *revelatory science* has recently gone so far as to include the subtitle "Iranians, Sarmatians, Alans, Jasz" under the main title "*Attila's Sword, Árpád's Sword*" (in a publication from Szeged). The words "certainly", "probably" and "presumably" often replace arguments, and the "argument" beginning with "there is a general consensus in science that" even appears as a heavyweight.

"there is a consensus in science that" argument. And let me digress again with regard to János Makkay's little book.

These little books play a very important role in shaping public opinion, as we are well aware. Here is Ferenc Kállay's admonition from the 6th issue of *Tudománytár (Science Journal)* from 1835: "The benefits of studying history are widely recognised, but for those who write about historical artefacts, have a serious and difficult task, because not only must they succeed in choosing subjects and fitting them together historically, but they must also take care in their presentation and dressing, so that the reading is both pleasant and edifying in terms of developing the talents of the soul." The further we go back in history, the more obscure the horizon becomes, the more scarce the sources on the origins and branches of nations become, and finally history hides itself among high clouds, from which hardly anything can break through in a clear ray that would delight the diver. (Ferenc Kállay. *Tudománytár*, 1835, no. 6, p. 30. And *ibid.* 1839, no. 9, p. 292.)

From the harvest of recent years – apart from the books of Gyula László – let me mention the following works. István Erdélyi: *The Precursors of the Hungarian Conquest* (1986), Antal Bartha: *The Hungarian Homeland*

founding (1987), István Fodor: *The Birth of the Hungarian People* (1992), Gyula Kristó: *Conquering Princes. Árpád and Kurszán* (1993), István Erdélyi: *Hungarian Prehistory* (1993), János Makkay: *The Dating of the Hungarian People* (1993) and *Our Conquering Ancestors* (1996), as well as Péter Langó: *What the Earth Hides...* (2007). The opinion-forming role of these works cannot be doubted (and perhaps my book *Who Are We? Where Did We Come From?* can also be included here). However, the picture is no longer as one-dimensional as it used to be, since after 1990 two books were published that seriously affected two leading researchers, namely László Götz: *Keleten kél a nap* (The Sun Rises in the East, 1990, then the complete work in 1994), Gábor Pap: *Jött éve csodáknak* (The Year of Miracles Has Come, 1993), Péter Sára: *A magyar nyelv eredetéről másképpen* (A Different View of the Origin of the Hungarian Language, 1994), Dénes Kiss: *Az Ősegy titka és hatalma* (The Secret and Power of the Ancestor, 1994), Béla Szász and Kornél Bakay: *A hunok tör-ténete* (The History of the Huns, 1994), Kornél Bakay: *Őstörténetünk régészeti forrásai I–III.* (1997–2004) and Bakay Kornél: *The Land of the Árpáds* (2000).

There is no doubt that these works do not have the same “firepower” in terms of their readership. Scholars can be classified into three categories: talent, diligence and power. The three rarely occur together. In Hungary, perhaps Bálint Hóman and, for a time, Nándor Fettesch in archaeology can be mentioned as positive examples. It is much more common for talent to be paired with diligence, but without power or influence.

Of course, there is also diligence + power, and in fact, each category exists independently. As for what power is still capable of in academic life today, let me mention that historical journals sent to them Béla Szász–Kornél Bakay: *The History of the Huns. Great King Attila* (Budapest, 1994), *Sacra Corona Hungariae* (Köszeg, 1994) and *Who Are We? Where Did We Come From?*, or the latest, *Somogyvár. Szent Egyed Monastery* (Budapest, 2011) – as works to be reviewed

– but instead sent them back to my address. What’s more! My application was rejected by the International Finno-Ugric Congress because the title of my presentation would have been:

“How did we become Finno-Ugrians?” (published in a separate volume in 2010).

Historical science has always been a servant of politics, and it is pointless to fight against this. However, scientific arguments should not be based on political dictates. Why, for example, should the Szavárds not be identified with the Szabirs? The Szavárds are not the same as the Szabirs! “It is easy to see what serious consequences it could have if we explained the name Szavárd from the Szabír. Such an assumption is sufficient to serve as the basis for certain prehistoric concepts” (Árpád Berta. *Élet és Tudomány* [Life and Science], 1989, p. 772).

The positions represented by researchers are naturally *different*, and this is only natural, since the *past* – in its entirety – is unknowable. But let us say this honestly! We do not need to write endless lengthy explanations in defence of our knowledge. A good example of this is archaeology at the time of the Hungarian conquest. It took sixteen years for our leading researchers, who wield considerable influence (power), to realise that related artefacts from the 9th–10th century Hungarian conquest *cannot* be found in the zone between 60 and 50 degrees latitude! They rediscovered István Bóna’s undoubtedly correct and intelligent study (Our Archaeology and Eastern Europe. *MTA II. Department Communications*, 1979, No. 28, pp. 39–48), in which he states that archaeological finds are not identical with ethnic groups, that related (analogous) finds do not necessarily indicate migration or invasion, and that the immigration of a new people does not necessarily create a new material culture. However, strange conclusions were drawn from this correct judgement, with a strange twist.

They assumed, "naturally," that the *proto-Magyars* broke away from the "Ugric" community around the year 1000 BC – or, as János Makkay put it: "the ancient Magyars were driven out [!] of the Ural region by the Turks" – and thus migrated to the Volga-Kama region (Magna Hungaria), and from there continued their journey southwestward. An important point – according to this view – is that the Magyars *migrated continuously!* And they were always under the protection of some other people, in other words, they were their "servants". However, after our ancestors were defeated by the Pechenegs and flooded into the Carpathian Basin as refugees, they created a completely new material culture under the influence of *European civilisation*, as they wanted to be accepted into Europe. Thus, it was largely here, in the Carpathian Basin, that the material culture of saddle plates, sabres, studded belts, boot studs, bells, rosettes, etc. It is therefore no surprise that there are hardly any Eastern analogies (perhaps Turjevó in South Bashkiria) and hardly any Hungarian burials east of the Carpathians (perhaps Krülosz, the Ingul region, Przemysl, Sudova Visnya, Nikolovka, etc.).

Our closest linguistic relatives, the Voguls and the Ostyaks, preserved their mother tongue and spiritual culture unchanged for half a millennium, but we Hungarians did not. Why not? Because the Turks made us "more developed" – but the "Finno-Ugrians" stagnated in their development... In the 1990s, a group of fourteen horsemen rode thousands of kilometres from Bashkiria to Hungary in 120 days, or four months, to commemorate the 1100th anniversary of the Hungarian conquest. This horseback tour provides us with extraordinary lessons. It confirms (or at least makes possible) the idea, already faintly mentioned by the ancients, that Árpád's people, if I may say so, arrived in the Carpathian Basin "in one go". So they did not migrate continuously for thousands of years

! And here, Constantine's information that the Hungarians fought alongside the Khazars for three years is very important. It is very characteristic that the number three was first corrected to two hundred and three (!) by Thunmann in 1774 (*Untersuchungen über die Geschichte der östlichen europäischen Völker*. Leipzig, 1774, p. 134.

= the copyists omitted the letter sigma).

The general view is that two hundred years is correct, but there is no evidence to support this. Similarly, the question of the Kabars remains unanswered. Who were the Kabars (Kavars) and what language did they speak? What does it actually mean that they taught the Hungarians the language of the Khazars, but they also speak the Hungarian *dialect*? Árpád's Hungarians appeared with the material culture of the great southern cultural circle (Persia), and they did not invent their objects here! This is why they "disappeared" within a generation or two. László Révész's assumption may therefore be correct, but perhaps with the modification that this "early" society had already been living here in the Carpathian Basin since the 860s.

If we assume – and we have the right to do so, because all other prehistoric views are also assumptions, including the Finno-Ugric theory – that the ancestral homeland of the Magyars was Magna Scythia, according to national tradition and our chronicles, i.e. the region east of the Caspian Sea (the ancient lands of Oxus and Jaxartes), from where the Avars, Huns, and even the Scythians may have originated. It is therefore possible that our ancestors arrived in the Carpathian Basin in the 5th century AD, followed by the Huns in the 6th century, and then, under pressure from the Arabs in the 7th century, they partly abandoned their ancient lands and partly moved northwest. This is how the ancient Magyars ended up in the Volga region (Julianus' Magyars), on the southern side of the Caucasus (Szavárd or Szabír Magyars) and at the mouth of the Volga and along the Kuban. For my part, I would place Eteköz here, and not in the Donets (or possibly the Don) or the Lower Danube regions. The years 811, 838/39 and 860.

I interpret the data from 811, 838/39 and 860 as referring to the years 862, 881, 884 and even 892 – in other words, they were "raiding" just as they did in Western Europe after 899, i.e. they were carrying out military expeditions. A strong Hungarian army also appeared in the Lower Danube region, which is why Arab travellers mention the Danube, and also because Árpád's people later moved there.

I do not think it is necessary to show pictures of weapons, jewellery and other objects, as the point is that these objects are simply indicators of age and fashion, i.e. time markers (in the best case) and not indicators of ethnicity! This applies to the Hungarians, the Avars, the Bulgarians and the Magyars as well. When Miklós Jankovich defined the Hungarian material from the time of the conquest in 1834, when Ferenc Pulszky described the Avar relics in 1874, when József Hampel and then Nándor Fettich made statements about the so-called griffes-indások, when András Alföldi defined the Hun-era relics in 1926, they all started from the coins, correctly. Of the graves of the Hungarian conquerors, 108 contained coins, 70 of which were dirhams, but only from the period between 900 and 924. Why? They say that Arab traders came and went. Why not earlier? After all, from around 650, they owned most of Central Asia. Why are there no Arab dirhams in Avar graves? And why are there no Byzantine coins in the so-called late Avar graves? The Kazars used Arab silver dirhams (Sary Oskol, Chernigov, Pogrebnoje, Krivjanskaja, etc.). Is it possible that the rear guard of the migration to the Carpathian Basin brought Arab coins with them from their "home", their ancient land? And did this come to an end after the fall of Khazaria?

In ancient times, however, fashion meant much more than what we understand it to mean today. It was not a matter of anyone being able to wear anything they wanted, whenever they wanted, but rather a very specific

spirit, certain accessories, weapons, objects and tools could be made, commissioned or acquired. However, where they were acquired and what was acquired is fundamentally characteristic and important. And it is precisely the task and purpose of archaeology to sketch this spiritual background. But this should not be done in a primitive way! It should not be a clay pot "lattice pattern"



or a piece of yellow pottery be the "cry of the fashion of the age" (as we read in Péter Ricz), and let us not determine the age "with great probability" based on trifles and richly referring to each other, but – if possible – archaeology should call on the two main sources, linguistics and written sources, as well as historical tradition, because archaeology alone is not capable of

, whether we like it or not! Not even if the natural sciences are increasingly rushing to our aid. (This statement does not apply to the cultures of the ancient East and the ancient world, of course, because there are a large number of written records there.)

A false starting point is one of our biggest stumbling blocks. For example: "As we know, the Scythians were a people with an Iranian language and culture, and since the Sarmatians also spoke the Scythian language, they too were Iranians." However, there is no serious historical data to support this. We can read in every "basic textbook" that the Avars were a Turkic (or possibly Mongolian) people, even though no one has ever confirmed this, even taking into account attempts to decipher runic writing! If we take one of the most recent summaries, Walter Pohl's book *Die Awaren* (1988), we can only learn from it that it is impossible to make a decision based on the dozen or so surviving Avar personal and dignitary names. The languages of the Avar Empire are only mentioned in the miracles of Saint Demetrius, namely that Latin, Slavic and Bulgarian (Hunnic) were used. Priskos says the same about Attila's court: Latin, Gothic and Hunnic were spoken. But what was the Hun language like? This is the big question! Because it is more than likely that "Bulgarian" does not mean a mixture, but derives from the word *Volga* (*Itil*), and that Bulgarian-Turkic is actually Hun. And here we return to the question of the so-called "double conquest". Why have people been coming to the Carpathian Basin for thousands of years? Did this land have some special mythical power? All our sources suggest that it did!

The other fundamental question is: why do the peoples who settled here (Scythians, Sarmatians, Huns, Onogurs, Avars, Besenyős, Jász, Hungarians) mainly have Hungarian place names (not forgetting the smaller number of Slavic, Latin and German names)? Géza Tólos was not exaggerating at all when he spoke of Gyula László's highly successful conjecture (1989), because indeed

The enormous wealth of names is a huge treasure trove that we hardly know what to do with, unless we assume that Györök, Iklód, Acsád, Babót, Baján, Bozsok, Beje, Gencs, etc. are not the legacy of a predominantly Hungarian-speaking population, but rather a very strong Turkish influence that originated not in the Árpád era, but much, much earlier.

Recently, Ármin Vám-béry's idea has resurfaced that Árpád's people were not Hungarian-speaking, but

Turkish, and that this small number of people (70,000) later became Magyarised, just as the Bulgarians became Slavicised. We cannot know whether this was the case or not, but the Turkish character of our early place and personal names from the 9th to 12th centuries does not in itself prove this, despite the efforts of some authors (such as János Makkay). I assume that the Turkish and Hungarian languages coexisted from the time of the Huns, and

my working hypothesis is that the Mongoloid-looking Avars, who originated in Inner Asia, spoke Turkish, while the Várhuns spoke predominantly Hungarian. Thus, I estimate that a Hungarian-speaking population has been present in the Carpathian Basin since at least the 5th century AD. I

am well aware that the much-ridiculed Hor-István Vát was right when he wrote: "Rumours and hearsay carry no weight in the realm of science. Authentic witnesses and authentic human perspectives form the cornerstone of historical science, not arbitrary or fanciful assertions." (István Horvát. *Scientific Collection*, 1829, No. 9, p. 33.) Nevertheless, it is indisputable that we simply have no chance of finding perfect or indisputable proof for our assumptions! We never had it in the past, and we will never have it in the future. Still, what can *archaeology* do for Hungarian prehistory?

First and foremost, of course, it must continue its accurate and authentic excavations and collect observations. It must not leave the Scythian, Sarmatian, Hun, Avar and Hungarian cemeteries half-finished. In many counties, for example, the word

is literally a matter of life and death, but what is happening instead? After excavating a few dozen graves from the Hun or Avar periods, research often stops and has not been continued for years! A notable exception is Zamárdi, where excavation only stopped after nearly two and a half thousand Avar graves had been uncovered.

At the same time, however, archaeology should not limit itself from the outset; we should not tie ourselves down. We have done this more than once. Let us consider, for example, how we excluded the so-called commoner cemeteries from the material culture of our prehistory at the time. Or how the ethnic and chronological interpretation of the so-called Griffes-Indás artefacts is being modified. The scientist who, fifty years ago, had the Griffes-Indás "late" Avars plunder the thousands of graves of the "early" Avars with metal plates, later He spoke of "peaceful coexistence" and uninterrupted "transformation". Some dated the griffes-indás cemeteries to the 9th–10th centuries, while others placed them in the 6th–9th centuries. The proponents of such views are not stigmatised, ridiculed or ostracized, and rightly so. However, if anyone even hints that the relatively small Hungarian population of today must have been a significant people in the past, and that our language could not have developed less than 1,500 years ago, especially not in Siberia and the Kama region, and rejects, for example, the proto-historical vision of *the Hungarian serfs* swept away by the Turks, they are immediately labelled Croatianised, declared nationalist dreamers and ostracised like lepers. And the most deadly weapon of exclusion today is silence, silencing, when no one simply takes any notice of those who hold different views! A French person is free to say: *J'ai l'honneur d'être Français!* – but even among ourselves, it is considered inappropriate to say: I am proud of my Hungarian identity. Yet István Horvát wanted nothing more than other nations: "Other nations take great care

learn from their past vicissitudes. Let us wake up at last and perpetuate our national life in our national histories!" (*Scientific Collection*, 1829, No. 11, p. 78).

It would therefore be expedient and very useful if the ethnic definitions of Scythian, Sarmatian, Hun, Bulgarian, Khazar, Alan, Besenyő, Avar, Jász and Magyar were not treated as *rigidly* as they have been until now, and if we did not toss about time definitions with such playful ease. At the same time, however, we would turn *with knowledge and preparation* to the centuries after Christ (and even earlier times) south of the 50th parallel, both in Central and Inner Asia and in the Caucasus, when we wish to examine the meaning and origin of *our spiritual heritage*.

Without a condescending smile, we read through Sándor Csoma of Kőrös's spiritual testament: "Dear compatriots! I left my homeland in order to search for and explain the origins and ancient history of our nation (...) and I am setting off for the oldest homeland of our ancestors, great and small Bukhara [Bukhara], but if, God forbid, I am not fortunate enough to complete this journey, I hereby instruct that whoever sets out after me in this endeavour should learn the Turkish language in Constantinople (...) and go straight to the aforementioned Russian lands and begin his further investigations from there. For I am perfectly convinced from what I have seen so far that our ancestors came from this region as a cultured nation several centuries before Christ, and after passing through what is now Persia and Syria, they returned from there and were forced to go to Syria, Assyria, Armenia, Georgia and Russia, they were forced to go to Europe because of the many revolutions in Asia." (Letter from Sándor Kőrösi Csoma from Tehran, 1 March 1821. Thaisz Redactor. *Scientific Collection*, 1825, No. 1, pp. 9–10.)

As an example, it may suffice to refer to the question of the famous blindfolds from the time of the founding of the nation, which clearly revealed that

They are of southern origin and not Siberian imports. I would also like to refer to newer views on the religion of the Hungarians, because the revision of shamanism is taking on an increasingly definite form. Our ancestors were never shamanists! (Shamanism is not a religion.) Károly Mesterházy's statement about our ancestors' belief in one God is a promising step in this regard. But how far are we from unravelling the countless secrets of the Hungarian *spiritual treasure trove*? The question of Christianity remains unresolved, and the problem of the so-called Avar-era burial chambers remains unanswered. I, for one, believe that the decision to abandon Dentumogeria and then to settle in the Carpathian Basin and the founding of a homeland were *decisive* factors in the abandonment of Dentumogeria, because the ancient faith and spirituality (which grew out of universalism and Zoroastrianism, and may not have been Judeo-Christian!) were seriously threatened by the extremely aggressive Arab conquerors and the members of the Khazar Jewish ruling class. And let us not forget the ancient truth: if a people adopts a different religion than its relatives, that is, if it abandons its ancient faith, its own relatives can become *its greatest enemies!* Think of the Pechenegs and the Cumans.

However, if we want to see serious change in the study of Hungarian prehistory,

then first of all we must collect and prepare bilingual, *unedited and uninterpreted* source texts and their critical editions. Namely, all written sources. However, the ancients knew well that this would be a *huge* undertaking and would require a special *institute*. Ferenc Kállay wrote about this as follows: "First, an institute must be established in our country that not only encourages the study of Eastern languages, but also facilitates the use of the necessary sources, where all the tools without which the study of language and history is impossible are gathered together [...]. Until such an institute is established to centralise the auxiliary sources, we cannot hope for any important discoveries in ancient history [...]" (Ferenc Kállay: The Importance of Eastern Languages in Hungarian Prehistory. *Tudomány-tár*, 1839, no. 12, pp. 349–350.)

We have already had some initial successes. Several volumes of Chinese written sources, which can be considered the most important Eastern sources, have been published (*Huns and Chinese*. 2006, *Asian Huns in Chinese Sources*. 2007), and a large collection of sources entitled *Turks and Chinese* is also in preparation.

---

**"There are four main sources for learning about the past:**

- a) *language;*
  - b) *written sources;*
  - c) *material sources (archaeology, anthropology, zoology, etc.);*
  - d) *spiritual heritage, i.e. traditions, religion, art, music, folklore, myths, legends, tales and material ethnographic sources."*
-

Lajos Tsvohászka

## THE BUJDOSÓ\*

*"Et ne magnitudo revelationum extollat me, datus est mihi stimulus carnis meae, angelus satanae, ut me colaphizet". "*

2 Corinthians 12:7

**E**This lonely WANDERER [the Germanic people] is here at the edge of Europe, in Western and at the point where East and West meet, an eternal companion in debate – a companion not so much in blood and spirit, nor in vocation and way of life, but rather in historical destiny: the Hungarian. This too is unique among the European peoples gathered around the common hearth. An orphaned and abandoned, even unwelcome newcomer, who for centuries turned his face towards the West with truly touching zeal and tried to be a "good child" of Europe, yet was always pushed aside, regarded as a half-barbarian, unknown, or worse still: misunderstood. And last but not least, it is this harsh misunderstanding and rejection that has prevented it from achieving a clear awareness of its own existence. For while on the one hand it shamed itself as immature and backward in the face of the great Western cultures with a submissive humility, on the other hand it rebelled against them with defiant dizziness, closing its eyes to the ultimatum of facts, especially when its ancient power...

He feared they would crush it. It goes without saying that both approaches are unsuitable for the development of true self-knowledge. It is not that Hungarians shy away from self-reflection or lack the capacity for it. In fact, there is no other people in Europe who have pondered their fate so much and so often, who have seen their fate and character in each other as much as the Hungarians. However, they have undeniably always done so with a certain one-sidedness: their outlook has been clouded by blood ties, party loyalty, and above all by the historical situation, and therefore it has uniquely intertwined the essential and the insignificant, the historical and the supra-historical, tradition and fantasy, true creative spirituality and mere rhetoric, without ever being able to form a unified image of itself. On the other hand, however, we could also rightly say that the eternal absence of this unified image made its self-reflection one-sided from the outset. For such a unified view of history is, for the community

*The lack of a unified image of itself  
Lack of a unified image*

\* Introduction to the section on Hungarian identity in the author's book *A Vándor és a Bujdosó* (The Wanderer and the Exile, 1936).

"And lest I become conceited because of the greatness of these statements, a thorn was given to me in my flesh, an angel of Satan, to torment me (so that I would not become overly conceited)." Translated by Károli Gáspár.



is undoubtedly a huge reservoir of strength, which mainly allows for the expression of a unified will in times of misfortune. Hungary, on the other hand, as we will return to later, has always been the home of "either-or". If we can see the essence of tragedy in its most general, let us say metaphysical meaning, it is in the fact that different, mutually exclusive values coexist in one soul form...

The "either-or" is undoubtedly

act with force, without this spirit being able to find a unified and balanced solution from its ancient roots, then the fate of the Hungarian people can rightly be called tragic from this point of view. It is this unified orientation, which stems from the unified view of the past

**"(...) was obscured by blood ties, party passions, and, above all, the historical situation, and therefore essentially and inessentially, historically and supra-historically, tradition and illusion, true creative spirituality and mere rhetoric, without ever being able to form a unified image of itself."**

becomes an actual skill, it could not develop in Hungarian society, mainly because it *has no myth*. A myth such as the Latin tradition in Italy, the sense of responsibility in England, the formal *ethos* in France, later interwoven with the obsession with revolution, or the German daimon of migration; which is everywhere a mystical source of communal solidarity; from which the idea of national mission radiates, and which, even on the brink of disintegration, holds together every member of the community like a living hoop: – the Hungarian people have undoubtedly always lacked such a universally comprehensive myth, or more accurately: somewhere in their historical development, they irretrievably lost it, perhaps squandered it... Therefore, it can only be gleaned from its promises. The only myth, or rather mythical seed, that could be of interpretative significance from a characterological point of view is that of the rebellious Hungarian, whose eternal prototype is Koppány, who was cut into four pieces,

The lack of a communal myth

The myth of the rebel

and whom we know from our history as a deadly defiant warrior of Hungarian self-interest in a thousand variations. But can a myth develop in the direction of rebellion? Can rebellion be a life-affirming, national mission? Perhaps yes (Prometheus is proof of this!), but in any case – and this is precisely where the fatal flaw lies – it is not the whole of Hungarian identity. Or could anyone claim impartially that

Saint László and Széchenyi, Werbőczy and Berzsenyi, Pázmány and Arany, who also represent characteristic types of Hungarian spirituality, fit perfectly into the rebellious mythical way of life and become completely understandable from it? This is how the inadequacy of this myth appears on the Hungarian horizon

in his sense of a more universal idea of national mission: the Hungarian who defeated the Turks and Tatars, who was destined to be Europe's shield against the East. The question inevitably arises here as to whether the blood that watered the Hungarian soil was capable of sprouting any other sense of mission than that which regarded Árpád's stubborn people as a tool of foreign races and other cultures, a self-sacrificing vanguard. On closer inspection, this national vocation seems more like decorative consolation than a powerful, invigorating affirmation of life. Therefore, even if the myth had potential in this direction, its development encountered insurmountable obstacles, as this externalised, reflexive-rational conception of Hungarian heroism, which sought its goal at all costs, secularised the mythical features inherent in it. This explains why, over time, the party spirit appropriated this idea for itself, thereby drawing it into the dice game of political passions.

and ultimately severed the thread of self-knowledge. The Hungarian destiny: a riddle whose incomprehensibility only increased over time. This uncertainty, or lack of focus, has been felt and lamented even now by those who have walked the clearest and deepest paths, both the hopeful and the disillusioned, obsessed with "the tale and the curse", who saw in this the undeveloped, un ed state of the Hungarian people and who saw in this a lasting tragedy.

Rebellion and self-sacrifice: even if the path of myth development has stalled in this direction, it is still the surest way to approach the spiritual nature of the Hungarian people. However different these two forms of orientation may be from each other, in the Hungarian will they always drift towards each other fatally, drawing fire from each other's flashes and finally embracing each other in their suffering. The rebellious Hungarian is just as self-sacrificing as the self-sacrificing Hungarian who gives his blood, and in some corner of his soul, the rebellious Hungarian always lurks. However, as far back as our historical memory goes, this intertwining of the two ways of life has always been unbalanced, the explanation for which must undoubtedly be sought in some ancient experience of the Hungarian people.

He set out from somewhere in the East and brought with him the spell of the wide plains and with it a wild, roving spirit. But he also brought with him the curse of the plains: restless sleep and with it the desire for seclusion and isolation, where there are no lurking dangers and no lasting unrest. This naive self-confidence, which boldly confronts the whole world without seeking to expand its existence, this instinctive self-satisfaction, or rather contentment, which always looks only at what is immediately at hand, has characterised the Hungarian people since the beginning of their history. Just as the Germans in the north are melancholic...

Burdened with his gloomy daimon, he sets off on his journey, accompanying the Hungarian, this "eastern start" accompanied by a feeling of *fatalism*, which shuns everything that is problematic, unresolved and causes anticipation, but is determinedly drawn towards the narrow, the certain, the constant, and only becomes action where it can manifest itself in the clear demarcation, so to speak, the encirclement of its existence. Undoubtedly, there is no deeper contrast than that between the German daimon, with its ever-changing, swirling, infinite form of life, and the Hungarian finitism, with its spirit of calm, constancy and moderation. As for the immediate causes of this cosmic closedness of the Hungarian soul, we will of course never get beyond speculation. It may have developed on the distant, sun-baked plains, in the melting pot of migrating peoples and races, where, tossed about for centuries and tossed about itself, it had to constantly experience the crossfire of external coercion and pressure, and had to fight for its survival on its own, covering each other. We can see the first traces of this in the instinctive caution with which it sought a geographically limited "land of refuge" that marked a halt in its migration, and in the defensive system with which it sought to artificially increase the natural isolation of the occupied territory. The *gyepű* and *gyepűelve*, as purposefully constructed country dividers, are characteristic evidence of the Hungarians' finitist spiritual disposition. It is true that this method of border protection was known throughout Europe at the beginning of the Middle Ages and had already been used by the Germanic peoples centuries earlier. However, the spatial location of the Germanic peoples, with their open borders on all sides, where these artificial barriers rather facilitated fragmentation and expansion and, over time, disappeared, opening the way to a desire for infinity, testifies to a different mentality. In contrast, the Hungarians were truly barricaded by the Carpathian Mountains, isolated

*Finiteness,  
closedness, false  
permanence*

*The spirit of the  
border*

It filled itself, not only spatially, but in a certain sense also spiritually and confidently, relying solely on its own strength, without the desire to conquer the distant, hidden world beyond, to rule over it, making the "here and now" its permanent way of life, so to speak. This spirit of "*clausa*" still speaks to us centuries later from the principle of "*extra Hungariam non est vita*". This is expressed in the Hungarians' instinctive caution and suspicion towards all foreigners, even where there is no reason for it, and it is understandable that once they had taken possession of the country and fortified it, they never attempted – at least not seriously and persistently – to expand. Even if foreign conquest had not driven a wedge into its body at a time when, after the Crusades and the great discoveries, the whole of Europe was setting out on new paths, its complacent spirit would still have held it back from any colonial ventures. Its nature, which is not very adaptable, stable, and truly "lordly," also finds its explanation in this finitism. Therefore, it does not recognise spontaneous, organic, flexible development. Its development has always been sudden, even violent, brought about by external factors. Surrounded, fenced in, set itself up as unchangeable, it lives in a certain sluggishness, under constant spiritual pressure, so to speak. This is why it has developed an unprecedented, truly heroic capacity for endurance, but it is also the source of its tendency to suddenly flare up and erupt uncontrollably from time to time. The much-discussed ancient Hungarian sin, the true meaning of "*szalmaláng*" (straw fire), has its metaphysical roots hidden here, in this finitism. Those who live on this earth can only tolerate the problems posed by life if they are resolved in some form. They recoil from unresolved, constantly nagging problems just as much as they will never accept that their land is not enclosed by the Carpathian Mountains. That is why they have no patience for

Suspicion  
and  
complacency

Tolerance  
and  
unrestrained  
outbursts

Flash in the  
pan and  
squabbling

tensions to be resolved, and where they arise, he immediately wants them to be resolved with the defensive instinct of the ancient border guards. In contrast to the emphasis on continuity, intertwining infinity and restless vitality, Hungarian ornamentation is characterised by a spirit that strives for roundness and bursts forth in wide, calm fields. Ancient Hungarian music also attests to this measured, tense and suffocating, "high-spirited" spirit. Hungarians somehow encapsulate their sadness and longing in sound: it does not melt away like in Slavic music, nor does it struggle against it with titanic effort like in German music, nor does it play with it like in Italian music, but rather ties it into a bouquet, so to speak. As far as music can be unambiguous, Hungarian music, with its monodic character, undoubtedly is: it lies outside the realm of expression, fantastical, magical, flowing away in uncertainty.

And this people of the steppes, on the one hand constantly striving, on the other hand dreaming of a safe, protected corner, flees from the pressure of related peoples to the ring of Latin-Germanic culture, which confronts it and stops it in its tracks. This culture, living by its own internal laws, affects them, forcing them to renounce their ancient gods, transforming them and, in many respects, stripping them of their original character. Just as the sun-kissed face of the South had forever enchanted the North Germanic wanderer, so now the spirit and way of life of the West Germanic peoples, who had become the heralds of Roman thought, irresistibly captivated this younger newcomer who had broken away from the bosom of the East. In vain does he close his borders, in vain does he surround himself with the Carpathian Mountains, in vain does he feel like a stranger and struggle to escape: the wanderer brings the tension with him through the resistance and instils it into his blood, so to speak "migrating" into Hungarian history with his ideas and institutions, his problems and ethos, and thus, willingly or unwillingly, becoming its destiny.



And herein lies the root of the eternal imbalance of Hungarian behaviour. This is where the tragic struggle between two essentially opposing cultures begins, the struggle between infinity and finitude, which has been going on for a thousand years. The spirit of the West is truly a thorn in the side of the Hungarian people, the *stimulus carnis*, or if you prefer, the *stimulus animi*, which does not allow them to rest, which drives them into the flood of change and shakes up the uncertainty in their complacent, self-satisfied attitude towards life. In the beginning, in the centuries of the Middle Ages, when this expansion of Hungarian finitism was still mainly brought about by the spirit of Latin universalism, and as long as the organising power of the Hungarian people was able to moderate the atomism of Germanic infinity, this stimulus was fortunate and promising. With the advent of the modern era, however, the situation of the Hungarian spirit in Europe became increasingly tragic. The emergence of modern Europe found a community in Hungary that had been ravaged by disasters, in which old, latent conflicts were becoming increasingly acute. The East, from which it had once broken away and from which it had brought with it the finitist direction of its spirit, threatened to crush and destroy its Westernised way of life.

and threatens to destroy its Westernised way of life. In order to stop it and protect what remains of its old, broken pasture, it eagerly helps to break it up, opening its doors wide to the wanderers of the West and sharing its fate with them, but in doing so, he becomes the ultimate victim of his desire for infinity, and therefore – with nothing else left – he is forced to "make a pasture" out of his own body and spirit against the West. In this way, the old spatial pasture line is increasingly forced back into the individual soul. Outside of it, there is nothing but uncertainty; behind it lies the oppressive awareness of defeat. Since then, every Hungarian has been a lonely, orphaned soldier, often not knowing where they belong or to whom; but retreating behind their spiritual line of defence, they faithfully guard and fight, often without knowing against whom – against the East, against the West; – and without knowing why – because there is no other way, because "it was decreed so". This has been the fate of the Hungarian people for four centuries now. And in this eternal turmoil, they have become increasingly homeless indeed.

*Against the East, against the West*

"intellectual exile" in his own country.

*"The spirit of the West is truly a thorn in the side of the Hungarian people, the stimulus carnis, or if you prefer, the stimulus animi, which gives them no peace, which drives them into the whirlwind of change and shakes up their complacent, self-satisfied sense of life, prone to isolation*



*uncertainty into its insular, complacent sense of life."*

Baka Kovuėj

## COMMUNISM: THE IDEA AND PRACTICE OF THE INSURMOUNTABLE EXPLOSION OF HUMAN EVIL

*Thoughts on the Day of Remembrance for the Victims of Communism*

In December 1918, Rosa Luxemburg wrote: "In the name of humanity's highest ideals, our slogan against our enemies is: gouge out their eyes, kneel on their chests!" Four years later, V. I. Lenin gave the following order: "The more representatives of the reactionary clergy and the reactionary bourgeoisie we manage to execute, the better!" It was Lenin who gave the order for the brutal massacre of Tsar Nicholas and his family. Between 1917 and 1921, 200,000 people were murdered in Ukraine and Belarus. In 1932–33, on the orders of J. V. Stalin, six million people were starved to death in Ukraine and Russia. At the same time, hundreds of thousands of peasants were tortured to death in the notorious GULag and BelBaltLag, and more than fifteen million farmers were forced into forced labour camps.

The ideology known as communism had nothing to do with the meaning of the word *communa* = community, just as it has nothing to do with socialism.

The ideology known as communism had nothing to do with the meaning of the word *communa* = community, just as it had nothing to do with socialism. Communists are depraved tyrants who, in the interests of power,

they considered all means permissible, including the extermination of millions of people. Researchers estimate the number of victims of communism worldwide at more than 130 million. However, it would be a grave mistake to blame them solely for their barbaric massacres as an unforgivable crime. Many other powers have done this in the past and continue to do so today when their interests demand it. It is a gross falsification to point the finger exclusively at German National Socialism and to appropriate the suffering of the Jews. After 1945, the American, British and French victors held five million German soldiers captive, violating every provision of the Geneva Convention. The Western death camps were in no way "more humane" than those in the East. In the West, one million prisoners of war starved to death or fell victim to epidemics. Of the eighteen million German refugees, six million did not survive the terrible suffering. But while the Morgan-Rockefeller-backed Morgenthau Plan (USA) aimed to destroy Germany, the delusional dictators of communism wanted from the outset to "remould" humanity itself, at any cost.

"remould" humanity. "The notorious *soul destroyers* were not

---

\* Imre Nagy, the "martyr prime minister", was an accomplice to the massacre. (Ed.)

was not invented by Hitler during World War II, but by the Soviet NKVD in 1937" (A. I. Solzhenitsyn).

The communists organised massacres with astonishing cynicism in order to eliminate the intelligentsia, destroy the peasantry, and exterminate the clergy and the aristocracy. They did what no other dictatorship had ever done: they abolished *private property*, which had been sacred and inviolable until then. They drove people from their homes and took away their land, their factories and their property. They confiscated radios, telephones and vehicles. They deprived them of their intellectual treasures and banned them from their professions. They murdered, deported, interned and imprisoned people. They stigmatised and expelled anyone among them who was different.

In Hungary, all this began in 1919 with the terror of a clearly defined ethnic group. Béla Kun (Kohn) and his followers regarded the country as nothing more than a hunting ground, as did Rákosi (Roth) and his associates. The forced labour camps in Hortobágy were filled to capacity (there were twelve of them, with ten thousand deportees!), and the death camp in Reck was in operation.

"There is no mercy for this generation.

...

Let their bodies be cut to pieces, Let them be nailed to the gates of time."

Sándor Reményik: *After Mohács* (1926)

We had a special cross to bear because we are Hungarians, whom Europe does not like and the world does not favour. Since the 18th century, de-Hungarianisation and the persecution of Hungarians have been ongoing, and hatred is raging

hatred against us, so that we would not be here, in the middle of Europe. The Romanians, Czechs, Slovaks, Serbs, Croats, Ukrainians and Austrians were incited against us. In the autumn of 1944, a Romanian prefect declared: "I want immediate and complete reckoning with the Hungarians, now or never! Let no Romanian heart rest until we have completely cleansed this land of this people!" The internationalist communists immediately became patriots when it came to destroying the Germans or the Hungarians.

But the most terrible crime of the communists is that in seventy years they were able to turn us away from our ancient traditions, make us forget our faith, and persuade us to love them, especially the ethnic group that was the mainstay of Bolshevism and is still considered the "axis of world history", to believe that the mass murderer János Kádár (Csermanek) János, to believe that the Leninist-Stalinist-Kádár system was much better than Hitler's, to forget that they took everything from us, and never to demand our possessions back.

Is there any hope when millions of people still stand behind communist accomplices parading in socialist guise? Forgetting the real past is a terrible thing. The fading of the misdeeds of traitors, informers and executioners from our memory is more than a tragedy. To claim that communism is not obviously and fundamentally evil, but that only "mistakes" crept in, is a gross distortion of history that is difficult to overcome, given that the West has, from the outset, defended the most vile communist regimes with astonishing "understanding" and forgiving tolerance.

*"(...) the most terrible crime of the communists is that in seventy years they were able to turn us away from our ancient traditions and make us forget our faith (...)."*



*Reué fiuéuou*

## IGNÁC GOLDZIHHER AND MODERN RELIGIOUS STUDIES\*

THIS work "has all the positive aspects and shortcomings that I will discuss in detail in the following pages.

all similar "German-style" works on the subject: it is very thoroughly researched from a historical and documentary point of view, but we would search in vain for a sufficiently deep understanding of the ideas and teachings it contains. Generally speaking, what is today referred to as "religious studies" is essentially based on two postulates, which we cannot regard as anything other than simple prejudices. The first could be called a "rationalist" assumption, which treats all religions as psychological or sociological "phenomena", as purely human facts; although the proportion of significance attributed to individual elements and social factors varies greatly depending on the school in question. The second is the "evolutionist" assumption expressed in the subtitle of this book, where the "development" in question does not mean merely the logical unfolding of what the teaching has contained in embryonic form from the beginning, but a series of radical changes forced by external circumstances, which may even lead to contradictions.

, which may even lead to contradictions. This approach essentially assumes that dogmas have "evolved," and this is a statement that must be accepted without debate: a kind of negative dogma that serves to overturn all positive dogmas and replace them with blind faith in "progress," the great illusion of the modern world. Goldziher's book contains six chapters, each of which we will comment on below.

*I. Mohammed and Islam.* We are familiar with the theory concerning the "pathology" of mystics, prophets and religious founders, which is so dear to certain psychologists, but especially to doctors who dabble in psychology; we can recall a particularly repulsive example of its application in relation to Judaism and Christianity.<sup>1</sup> In the present case, we encounter something similar, although the author emphasises it less than others; in any case, a "rationalist" mentality dominates the chapter in question. It is possible

\*René Guénon: Review of I. Goldziher's book. *Revue de Philosophie*, Sept–Oct 1921. (Ed.)

<sup>1</sup>Ignac Goldziher: *Le Dogme et la Loi de l'Islam. Histoire du développement dogmatique et juridique de la religion musulmane*. Paris, 1920, P. Geuthner. (Ed.)

<sup>1</sup> The author to whom we refer, and his book on Christianity, caused some very annoying incidents during the World War from the point of view of French influence in the East (see Mermeix [Gabriel Terail]: *Le commandement unique. Sarrail et les armées d'Orient*. Paris, 1920, Ollendorff, pp. 31–33).

We often read statements such as: "Mohammed declared himself to be this and that," which is extremely repulsive. "Evolutionism" appears in the distinction, or we could also say the contrast, that the Meccan and Medinan periods seek to make, according to which a change attributable to external circumstances would have occurred in Muhammad's prophetic character between the two; we do not believe that anyone who examines the Koranic texts without prejudice could find anything of the sort. On the other hand, the teaching represented by Muhammad is by no means "eclecticism"; the truth is that he always defined himself as a follower of the Judeo-Christian tradition, expressly distancing himself from any intention to found a new religion, or even to introduce any dogma or law (which is why his followers adamantly reject the term "Mohammedan"). It should be added that the author misinterprets the term "Islam", which means "submission to the divine Will", as well as Muhammad's concept of religious "universality"; these two issues are, incidentally, quite closely related.

*II. The unfolding of the law.* The author deserves credit for pointing out the existence of a certain "tolerant mentality" in Islam, which is often overlooked by Europeans, and for recognising that the various Muslim "rituals" did not lead to the formation of "sects". In contrast, although a teaching is obviously the aspect of jurisprudence that is most susceptible to necessary development, in the sense of adaptation to circumstances (but only on the condition that this development, as long as it remains within the framework of orthodoxy, does not cause any real change other than the explicit formulation of certain consequences implicitly present in the teaching

), we cannot accept the excessive importance attributed to social and political considerations, which are said to have had an impact on the actual religious point of view itself. This is nothing more than a reversal of the relationship of dependence, explained by the fact that most modern Westerners are accustomed to viewing religion as simply one element of social life among many; in contrast, for Muslims, the entirety of the social sphere is dependent on religion and, in a certain way, integrated into it. An analogy to all this can be found in all civilisations which, like Eastern civilisations in general, are essentially based on tradition (whether religious or otherwise). As for more specific questions, it is now commonplace to regard the corpus of *hadiths*, i.e. the sayings of the Prophet preserved by tradition, as "later additions"; such things may have occurred in some cases, as Muslim theologians themselves acknowledge, but one should not generalise from them. Of course, it is obviously very convenient to dismissively label anything that might be inconvenient for "rationalism" as "popular superstition".

*III. Dogmatic development.* – This chapter begins with an examination of the contrast between two trends, which we could call "prophetism" and "theologism": theologians, in their attempts to interpret the pronouncements of the prophets, introduce things that the latter never even dreamed of when necessity dictates, and this is how orthodoxy gradually developed. To this we reply that orthodoxy is not something that develops, but on the contrary, by definition, it means the constant preservation of doctrine within the primordial framework of tradition. The de-



"Read in the name of your Lord who created. He created man from a clot of blood. Read! Your Lord is the Most Gracious! He is the one who taught with the pen and taught man what he had forgotten."

Quran 96:1

Archangel Gabriel and the Prophet Muhammad.  
14th-century miniature from Rashid al-Din's World History

The presentation of the debate on determinism and free will, if we may say so, betrays a certain optical error that is a consequence of the modern mentality: far from seeing this as a question of fundamental importance, the great masters of Islam have always considered these debates to be completely futile. On the other hand, it is not clear to us to what extent it is justified to label the Mu'tazilites as "rationalists"; in any case, it is generally a mistake to translate the word *aql* as "reason". Even more seriously, anthropomorphism has never been inherent in Muslim orthodoxy. Islam as a doctrine (and we are now disregarding individual aberrations, which are always possible) does not allow anthropomorphism, except as a figure of speech (and it strives to reduce this symbolism to a minimum), solely as a concession to the weakness of human comprehension, which generally requires the support of various analogical representations. We use the word "representation" here in its original sense, not in the very specific meaning that Goldziher often attributes to it, referring to the fantastic theories of those who call themselves the "sociological school" in France.

IV. *Asceticism and Sufism*. – We have much to discuss about this chapter, which falls short of our expectations and even reveals numerous inconsistencies and shortcomings. According to the author, asceticism was initially foreign to Islam, where it only emerged later under various influences, and it was these additional ascetic tendencies that gave rise to Sufism. These statements are highly questionable, if only because Sufism is in reality completely different from asceticism. Incidentally, the term Sufism is used here in a generally abusive manner, when certain distinctions should be made: we are talking about Muslim esotericism, and there are quite a few esoteric schools that would not welcome the term, if only because it is now constantly used to refer to tendencies with which they do not share. Persian Sufism actually has very little to do with most Arab schools; the latter being much less mystical, much more clearly metaphysical, and more strictly orthodox (regardless of the importance they attach to external customs). In this context, it is necessary to

that it is completely wrong to try to contrast Sufism as such with orthodoxy: here a distinction should be made between esotericism and exotericism, which, belonging to different levels, cannot in any way be opposed to each other: orthodoxy and heterodoxy can exist in both. Thus, throughout history, there has been no "compromise" between the two opposing "systems"; the two domains are quite clearly separated, which is why there can normally be no conflict between them, and the esotericists as such could never be accused of heresy. As for the origins of Muslim esotericism, the influence of Neoplatonism is by no means proven by the similarity of thought in some respects; one must not forget

It should be noted that Neoplatonism is nothing more than the Greek expression of Eastern ideas, so the Easterners did not need the Greeks to mediate in order to regain what was ultimately their own; however, this view is uncomfortable because it goes against certain preconceptions. The question of the Hindu (and possibly Buddhist) influence that the author claims to have discovered is somewhat more complicated: we know, because we have seen it for ourselves, that behind the considerable formal differences between Muslim esotericism and Indian doctrines there is in fact a fundamental similarity; but we could make the same observation about Far Eastern metaphysics; however, this does not justify concluding that there has been borrowing. The fact is that people belonging to different civilisations could have arrived at the same truths directly, without any further ado (this is what the Arabs themselves express as follows: *at-tauhídu wáhidun*, or "the doctrine of Unity is one", always and everywhere the same);

*at-tauhídu wáhidun*, meaning "the doctrine of Unity is one", always and everywhere the same); However, we recognise that this argument can only be valid for those who accept the existence of truths that are independent of humans and concepts, and for whom ideas are more than mere psychological phenomena. For us, methodological analogies do not prove anything more: the similarities between Muslim *dhikr* and Hindu *batha yoga* are very real, and indeed much more profound than the author assumes, who otherwise seems to have rather vague and approximate knowledge of these subjects; but in any case, it is a fact that there is a certain "science of rhythm" that has been developed and applied in all Eastern civilisations, but which is completely unknown in the West. We must also say that Goldziher seems to have little knowledge of Indian teachings outside of Ultramaré's works,

which he quotes almost exclusively on the subject (and from which he also takes the completely erroneous term "Hindu theosophy"), and which are quite inadequate, all the more so because the interpretations described in the works in question are very harshly condemned by the Hindus themselves. We should add that a footnote also mentions the book by the theosophist author Rama Prasad, whose authority is strictly speaking zero; this footnote is rather peculiar, but we do not know whether this should be attributed to the author or the translator. It is worth highlighting a number of other errors which, despite their minor nature, are nevertheless important: *at-taszawwuf*, for example, is not a "Sufi idea" at all, but initiation, which is something completely different (see, for example, Muhjī-d-dīn Ibn-Arabī's treatise *Tartīb-taszawwuf*, or "The Categories of Initiation"). A few lines devoted to *malāmatī* paint a completely false picture; this little-known issue is nevertheless of great significance, but unfortunately we cannot dwell on it here. There is no mention of one of the most important concepts in Muslim esotericism: to give just one example, this includes the "Universal Man" (*al-insān al-kāmil*), which forms the basis of the esoteric theory of the "Manifestation of the Prophet". There is also a lack of even a brief description of the organisation of the main schools and orders of initiation, which have a considerable influence throughout Islam. Finally, in some places we encountered the erroneous term "Muslim occultism"; the metaphysical esotericism in question and the sciences associated with it have absolutely nothing to do with the bizarre speculations that are referred to in the contemporary Western world as "occultism".

V. *Sects.* – The author rightly speaks out against the widespread belief that there are many sects within Islam

; however, the term "sect" should only be applied to heterodox and schismatic branches, the oldest of which is the Kharijites. The section of the chapter devoted to Shi'ism is quite clear and correctly refutes many misconceptions circulating on the subject; but it must also be said that in reality, the dividing line between Sunnis and Shi'ites, except in extreme cases, is much less clear-cut than one might believe after reading this account (and only at the very end of the work is there a faint reference to "the many transitional stages that exist between these two forms of Islam"). On the other hand, although the *imam's* concept is adequately explained in relation to the Shiites (although we must again express reservations here, as the author clearly does not have a clear understanding of the nature of symbolism), we must exercise caution here, as the author clearly does not have a clear understanding of the nature of symbolism), he does so less well with regard to the Mahdi in orthodox Islam; among the theories put forward in this regard, there are some very high-level ones that are quite different from "mythological chiselling"; Muhjī-d-dīn Ibn-Arabī in particular deserves at least a mention.

VI. *Later developments.* – At the beginning of this last chapter, the concept of *the Sunnah* is interpreted as a "hereditary social order", which shows complete incomprehension of what tradition actually is, in terms of its essence and *raison d'être*. These considerations lead to an examination of the modern sect of *Wahhabism*, which seeks to take a stand against any innovation contrary to the *Sunnah*, thus posing as the restorer of original Islam; but it is clearly a mistake to consider all these positions legitimate, since to us they seem no more than those of the Protestants within Christianity; moreover, there is not just one interesting analogy between the two cases (such as the rejection of the cult of saints, which both

as "idolatry"). Furthermore, we should not attach excessive significance to certain contemporary trends

Just because something is Indian does not necessarily mean it is Hindu, as the latter term refers exclusively to

such as *Babism*, but especially *Behaism*, which originated from the former, according to Goldziher as a result of development, but we would rather call it degeneration. The author makes a really big mistake in taking seriously a certain

"Americanised" adaptation of Behaism, which no longer has any Muslim or even Eastern features, and which

it actually has no more to do with Islam than Vivekananda's false Vedanta (which we had occasion to mention in the course of our investigations into theosophy) <sup>(11)</sup> "to do with the true Hindu teachings: nothing more than a kind of quasi-Protestant "moralism". The other sects mentioned below belong to India; the most important of these, the Sikhs, are not strictly speaking Muslim, but appear to be an attempt to unite Brahmanism and Islam; at least, that is how they defined themselves in the beginning. In this last section, we also noticed the unfortunate terms "Hindu Islam" and

"Muslim Hindu":

*"In very general terms, what is today referred to as 'religious studies' is essentially based on two postulates (...). The first could be called a 'rationalist' assumption, which treats all religions as psychological or sociological 'phenomena', as purely human facts (...). The second is the 'evolutionist' assumption expressed in the subtitle of this book (...), [which is nothing more than] a series of radical changes forced by external circumstances (...)."*

what is known as the Brahmanic tradition related to this; moreover, this is more than a simple slip of the tongue.

Although we have mainly pointed out the shortcomings of Goldziher's work, this does not mean that it cannot be useful in some way, but – let us repeat – only on the condition that we look for nothing more than historical information and remain vigilant

in connection with the frequent use of the term "guidelines" throughout the discussion, which we rejected from the outset. Some of our comments above also show that, even from the point of view of factual accuracy, which is obviously of paramount importance to "religious historians", simple scientific literacy is not always sufficient. Undoubtedly, it is possible that they can faithfully reproduce ideas that they do not really understand and about which they have only superficial and verbal knowledge, but this is a possibility that should not be relied upon excessively.

Translated by András Farkasfia V.

<sup>(11)</sup>Between January and August 1921, René Guénon published an abridged version of his book *Le théosophisme. Histoire d'une pseudo-religion* in 15 instalments in the journal *Revue de Philosophie*. The relevant paragraph reappears in chapter 17 of the work: Swami Vivekananda "completely distorted the Hindu teachings of Vedanta under the pretext of adapting them to the Western mentality (...). In the pseudo-religion devised by Vivekananda (...) there is nothing of Vedanta except the name, since a purely metaphysical teaching and a consoling and sentimental moralism, which differs from Protestant sermons only in its use of somewhat specialised terminology, cannot have the slightest connection with each other." (Ed.)



Róbert Hovváth

## ABOUT HYPERION

**H**yperion is the son of Heaven (Uranus) and Earth (Gaia). Dawn (Eos), the Sun (Helios) and

the father of the Moon (Selene). He can be described as an ancient form of the Sun God, which is also reflected in the meaning of his name – "walking tall". In Hellenistic Roman mythology, he was almost always identified with Helios, and according to Tokarev's *Mythological Encyclopaedia*, his brilliant children were also called Hyperionids.

The knowledge expressed in the form of myths has been handed down to us from an early era, which was characterised not by the multitude of gods and theoretical considerations related to their hierarchy, but by an all-pervading and all-encompassing experience of unity – perhaps the experience of total consciousness. The duality of Heaven and Earth was not yet definitive at that time. They represented a sophisticated differentiation within Unity, preceding cosmic polarisation and opposites. Uranus and Gaia, Oceanus and Tethys, or the two halves of the Cosmic Egg, represented aspects of the same reality. They were a dual metaphysical unity, strictly Unity, representatives of an essential non-duality.

At that time, similarly, even the physical sky was not separated from the Sky God, the earth from the Earth Goddess, dawn from the Dawn Goddess, the physical Sun from the Sun God, or the Moon from the Moon Goddess. It is meaningless and unjustified to say that our ancestors deified the physical sky, the earth, dawn, the Sun and the Moon, since there would have been no need for myths to do so.

language, an early theology, the manifestation of wisdom in complex events and divine relationships. Archaically, dualities were therefore non-dualities. Rather, they were "dualities" (*Gezweiung*): double expressions of metaphysical Unity – not in the theoretical sense of the term metaphysics. Thus, the following words are not only beautiful but also true: "for a long time, a single, motionless embrace filled the world" (Imre Trencsényi-Waldapfel: *Greek Legends*. Budapest, 1976, Móra, p. 5). Hyperion was born at that moment.

It poses some problems of argumentation that the ultimate Unity and Whole – the long-unspeoken One – is designated in myths by names whose meanings were later modified and which were understood differently by the authors of the various story variants: Chaos, Nyx, Oceanus. In connection with the original Chaos, for example, it was correctly noted that "In our old language, there is a word for emptiness, which originally meant only 'void': this word is Chaos. Originally, it did not mean turmoil or confusion, but only later, after the introduction of the doctrine of the four elements, did it acquire its current meaning." (Károly Kerényi: *Greek Mythology*. Budapest, 1977, Gondolat, p. 20.) This observation is important and can be extended in some respects to Nüksz and even to the early Oceanus.

Nevertheless, the surviving versions of the myths still testify to great wisdom and astonishing knowledge. Hyperion is not only the son of Heaven and Earth, but also, in a certain sense, of

represents their original unity. The glorious Sun God, Helios, is his majestic son, but – as we have already mentioned – he himself is Helios. Hyperion begets the forces of renewal connected to the Moon, both in the heavens and below, and at the same time he is the "High Walker" – the "Beyond". His close connection with Eos, the goddess of dawn, also links him to the eternal forces of rebirth. For dawn is not only the mother of the stars and winds, but also the common principle of renewal in the heavens and below. It is no coincidence that Apollodorus' *Bibliotheca* (I. 2. 2.) first mentions Eos as the child of Hyperion, then Helios, and then Selene (*ibid.*: *Mythology*. Budapest, 1977, Európa, p. 6). The fact that myths represent knowledge is clearly evident in the relationships between the various mythological figures and their families, as well as in the stories that also represent wisdom. When it comes to the children of a god, the characteristics of the descendants often represent certain aspects of that god. The fact that Hyperion is the father of the Sun and the Moon, for example, also indicates that he possesses everything that his children possess. In the case of Dawn, this becomes particularly evident, as Eos is, from many points of view, the common principle of the Sun and the Moon.

Now let us see what Hyperion does – what causes everything – in all its complexity. To quote Waldapfel again: *"Every day, the magnificent celestial spectacle takes place among the Geryonids, with the stars, the god Pan, and Cephalus, the earthly hunter and lover of Dawn, as supporting characters. Four winged horses pull Helios' fiery chariot up into the sky from the waves of the sea, and at his arrival, the stars throw themselves one by one into the sea. Only Phosphorus (Latin: Lucifer), the "light-bearer" morning star, waits patiently for the sunrise. On the other side of the sky, Selene, the goddess of the moon, rushes by on a fast horse, because when her brother arrives, she must leave; Pan, the goat-horned god of the fields, looks fearfully after his suddenly disappearing beloved. Helios is preceded by Eos, the goddess of dawn*

*, who at this time meets her earthly lover, Cephalus, or, according to another myth, Orion"* (Imre Trencsényi-Waldapfel: *Mythology*. Budapest, 1974, Gondolat, p. 77). *"Eos was the new day, and so she could also be called: Hemera, 'the day', or in an old word: Titó; this was the feminine form of the Titan's name, and it also meant 'daylight'."* (Károly Kerényi: *op. cit.* p. 132).

Hesiod (*Peogonia* 133 ff. and 371–374) and Apollodorus (*op. cit.* I. 1. 3.), it has been generally known that Hyperion was a Titan. Cyclopes, single-eyed creatures, and Hecatonchires, hundred-handed, fifty-headed giants, were his "brothers" alongside two Titans and three Titanesses. His children were born to one of his sisters, Theia. It should be clarified here, albeit briefly, that the Titans were originally beings with a completely different meaning from what the interpreters of the Olympian myths later associated with them. Christianity similarly reinterpreted the nature or character of Prometheus. Prometheus, in the original sense, is the forefather of humanity. He is the ancestor of all humans, the principle of humanity and human existence. He is an intermediate state between Heaven and Earth, immortality and mortality, the gods and other humans. From this intermediate essence – disregarding later interpretations – it does not follow that man, beyond his Promethean character and its necessary punishments, cannot reach the gods and ultimate divinity.

The early Titans were, in essence, the first generation of gods. They were the ancestors of the newer, post-Cronus generation of Olympian gods. They embody not only the elemental forces of nature and a raw autonomy. This is much more true of the Cyclopes and the Hecatonchires. We dispute that the Titans primarily reflect *"the struggle of the pre-Hellenic gods of Balkan origin with the new gods of the Greek tribes flooding in from the north"* (A. F. Loszev. In Sz. A. Tokarev [ed.]: *Encyclopaedia of Mythology*. Vol. I. Budapest, 1988, Gondolat, p. 769). Similarly



"The name Titan was most closely associated with the sun god, and was originally probably the distinguished title of the celestial gods, but very ancient, not yet subject to any laws, wild celestial gods." (Károly Kerényi: op. cit. p. 22.) Homer also called Helios Hyperion, and with a double name Hyperion Helios (*Iliad* XIX. 398. VIII. 480.). Among other things, this indicates continuity between the Olympian gods and the pre-Olympian Titans, who, we emphasise again, were Titan gods who begot gods.

Before the Olympian gods, Helios was the first to be clearly and unambiguously a god. However, Hyperion, his father, who, along with Uranus and Cronus, was a Titan, was also a god himself. The later contrast, which sharply distinguished between the two faces of the Sun, Apollo and Helios (Solt), did not yet exist in the heavenly and earthly Hyperionian reality...

No anti-Christian intent can be inferred from any of these statements. These things do not arise from a perspective of Greekness versus Christianity or European antiquity versus the Church.

. Nor is there any question of the frivolous – and, incidentally, hypocritical – suggestion that we should go to the Acropolis to pray (Alain de Benoist). All this is a question of understanding myths, of wanting to experience their reality.

Uranus decisively cast the hundred-handed giants (*Hecatoncheires*) into Tartarus. Zeus, who later became the supreme god, could not tolerate the principle of pure negativity and "freed" them. With their help, he defeated the Titans, who are still held captive by the giants in the depths of the earth. The Titans undoubtedly fall. The gods, led by God, defeat, subjugate and mock them. However, we know nothing about the death of the Titan god Hyperion.

The messages of mythology are too profound to be understood through categorical thinking. They relate to higher realities. And we must recognise the reality of Hyperion: "Beyond" – where Heaven and Earth are still one; which begets the Sun and the Moon; which is the parent of both celestial and earthly renewal in every nation.



*"Then the righteous shall shine like  
the Sun,  
in the land of their Father.  
He who has ears to hear, let him hear.*

Matthew 13:43

*And [Jesus] was transfigured  
before them, and his face shone  
like the sun,  
and his clothes became dazzling white, like the light itself."*

Matthew 17:2



*StamJev ÁbeJ*

## EUTERPÉ ÖLÉN

*One hundred years ago, Weöves  
Sáudov was born*

*"Te maestae volucres, Orpheu, te turba ferarum,  
te rigidi silices, te carmina saepe secutae  
fleverunt silvae, positis te frondibus arbor  
tonsa comas luxit; lacrimis quoque flumina dicunt  
increvisse suis, obstrusaque carbasa pullo naides  
et dryades passosque habuere capillos."<sup>1</sup>*

Countless volumes, studies, essays, reports and essays. With this study, we do not wish to add to the series of mostly literary-historical analyses, but rather to draw attention to certain, hitherto little-studied aspects of his poetry and poetic theory. We are convinced that, in examining the life's work of Sándor Weöres, few have paid sufficient attention to the poet's relationship with tradition, or to the influence of Béla Hamvas and Nándor Várkonyi's interpretations of tradition on his poetry. With the exception of a few isolated attempts, everything that has been published on the subject to date has approached the question in an extremely preconceived manner or has downplayed its significance. We understand the reasons for this in relation to the period preceding the change of regime, but it is less clear why all this is only mentioned in recently published works. Weöres's literary-historical research and his work as a playwright

In this case, we will not follow up on this. However, we are aware that exploring each of the above-mentioned topics could fill entire volumes, so in the following we will focus mainly on the cornerstones, driving forces and poetic interpretation of Weöres's poetry. To understand this, it is essential to say a few words about his relationship with the two authors mentioned above. Before we are accused of intending to examine Sándor Weöres's oeuvre in the light of either Várkonyi's or Hamvas's oeuvre, we would like to point out that our review is based on principles that both Hamvas and Várkonyi brought to light for us in some of their works, but also Sándor Weöres himself, since it is not only their personalities that connect them: "What follows here is neither new nor old: its formulation bears the marks of an era, but its essence is timeless and enduring. Those who walk in the land of its origin always gather their bouquets from the same flowers."<sup>2</sup>

As is well known, from 1933 Weöres studied law and then



He was a student of arts. During this period, he met and became friends with Gyula Takáts, Győző Csorba, Lajos Fülep, and Nándor Várkonyi, who was working at the University Library at the time. According to Nándor Várkonyi's letters, he was already working on his later work, *The Pillars of Szíriat*, for which he enlisted the help of Sándor Weöres in 1937, asking him to translate the Epic of *Gilgamesh*. By this time, Weöres was already systematically studying myths and Eastern religions. He expressed his interest in an interview with him: "because I had already been studying anthroposophy, theosophy, Hindu religions, the Tao Te Ching, Confucianism, in other words, related subjects, for quite some time."<sup>3</sup> In a later study, Várkonyi recalled the period in question as follows: "Weöres was familiar with Egypt, mainly from the works of Maspero and Mahler, and was well versed in the Indian Pancatantras and other Sanskrit writings, but he received new material in Babylon. But as soon as he took it on, he moved in it as comfortably as a fish in its own pond; he reconstructed the entire world of the Flood, made personal acquaintance with the host of gods and heroes, knew their stories by heart, thought with their minds, and felt with their souls. The explanation, of course, is that the ancient poet within him encountered ancient poetry."<sup>4</sup> His friendship with Nándor Várkonyi lasted until Várkonyi's death in 1975, although after Weöres left Pécs, and especially from the 1950s onwards, the relationship between the two became less close.

The poet and Béla Hamvas met about a decade later, in connection with a review<sup>5</sup> of the volume *Medúza* (1944), which Weöres received with great enthusiasm. In this review, Hamvas emphasises the problem of the absence of the "Master", saying that

such as Orphic poetry, or the significance and feasibility of ancient poetry. He believes he has discovered this possibility in the poetry of the young Weöres, since *Medúza*, unlike the poet's earlier volumes,<sup>6</sup> subjects the problem of craftsmanship to the problem of existence. Let us quote a few excerpts from the review: "Weöres experiences reality more deeply than other poets today, and takes himself more seriously than other poets." "The history of our literature has generally highlighted poets whose poetry is objective and external in nature, and this was also the case in Europe. The situation has changed today. Poets who return the external and objective world to its origins are now being favoured: first to the inner image, then to the imperceptible inner resonance, and finally to transcendent existence."<sup>8</sup> As can be seen, this is more a kind of programme or assistance than criticism in the strict sense. In his letter to Imre Kenyeres, editor-in-chief of *Diárium* (29 February 1944), Weöres wrote: "Hamvas's criticism is brilliant. It is magnificent as criticism, but above all it is magnificent as an aesthetic manifesto. Today's poetry can only be Orphean, that is, it cannot encounter reality on the surface, in phenomena, but only in the higher sphere: it must penetrate the substance of things, experience things from within; it must speak not "about something" but "something". Or rather, it should not speak, but resound, because man speaks "about something" and sings "something."<sup>9</sup> The rest of the letter shows that Weöres was already familiar with Hamvas's volume *The Invisible Story*, which includes his famous essay "Poeta sacer". Regarding the relationship between form and content, which also occupies a central place in Hamvas's criticism, Weöres notes the following in a letter written to Nándor Várkonyi in 1943: "Alongside form, content appeared to me, but in a way that was different from anything before. This content



has no logical chain; thoughts circulate like the main and secondary themes in a piece of music, without becoming concrete, remaining at the level of intuition. Until now, content has always been weaker than form for me, because I felt it was somehow wrong to say in verse what I could say in prose. Thoughts do not appear in the order of reason, but rather perpendicular to reason."<sup>10</sup> We felt it necessary to quote the latter letter, as Weöres addresses the same problem in relation to his earlier poems that Béla Hamvas also highlights in the aforementioned critique. In the period following the publication of the critique, Hamvas and Weöres's relationship grew closer, but then gradually cooled in the second half of the 1940s. Pál Darabos deals with this issue in depth in his work mentioned below.<sup>11</sup> The two of them

A significant milestone in his relationship was his book *Weö-res A teljesség felé* (Towards Completeness, 1945), which he dedicated to his mentor, Béla Hamvas. Both the volume and its author came under fire. They were accused of irrationalism, surrealism and anti-intellectualism. The exploration of metaphysical questions greatly angered the representatives of contemporary literary studies. Nevertheless, Béla Hamvas stood by his student and defended the work. Weöres's two subsequent volumes, *Elysium* (1946) and *A fogak tornáca* (The Porch of Teeth, 1947), were also written in the spirit of Hamvas's teachings. The problem of existence continued to take precedence over the so-called problems of craftsmanship. Weöres commented on the attacks against him in 1946:

"All my life I have been forced to reveal my ignorance and conceal my knowledge."<sup>12</sup> The relationship between master and student was severed after 1949. Hamvas was silenced, and Weöres was sentenced to ten years of silence. After the aforementioned year of 1949, two references to Weöres can be found in Béla Hamvas's diary, which are as follows: "Weöres S[ándor]'s betrayal – in six months' time, he will fire a volley at his own father."<sup>13</sup> And the following: "Bargaining, opportunism, corruption, compromise, betrayal, concession (in secret). Types: W[eöres] S[ándor], Vas [István]."<sup>14</sup> While the latter quote is clear, we do not know what event the first quote refers to: it seems that neither his letters nor other statements reveal exactly what event Hamvas is referring to here. Nevertheless, it is clear that after the publication of *A hallgatás tornya* (The Tower of Silence, 1956), Weöres gradually transformed from a tolerated poet into one recognised by Marxist literary scholars, and thereafter clearly avoided referring to Hamvas. So much so that in the aforementioned interview, he notes the following: "I found it very interesting that freely

fantasy, in this respect Hamvas's work is similar to Nándor Várkonyi's book *Szariat oszlopai* (The Pillars of Szariat) in that it is not facts that matter, but assumptions, ideas, and ideas that come from sudden inspiration. So it is more poetry than science. Hamvas had a very strong influence on me, and still does today. It would have been good if he could have developed his oeuvre and created it, but it remained fragmentary and incomplete.<sup>15</sup> All this is quite dishonourable to Hamvas, Várkonyi and Weöres. On the one hand, we could assume that Weöres really thought this way, which is difficult to imagine, and on the other hand, that he was merely compelled to say so in order to conform. It is doubtful that the poet, whose oeuvre was so central to myths, sacred texts and metaphysics, would have dismissed Hamvas and Várkonyi's work as empty fantasy. The next volume in the series was *Tűzkút* (Fire Well, 1964), which truly established his place in the official literary line of the era. Zoltán Kenyeres notes the following about the volume:

"In sound, this is a continuation towards completeness, but in ideology, it is also a fundamental break with it. The cultivation of the 'inner world' here serves the purpose of creating 'outer harmony'. The 'inner' does not exclude the 'outer', but helps to resolve it. The world-destroying atomic death also looms between the lines, but not as an argument for turning one's back on everything that affects one from the outside, but as a warning and a humanistic concern. His spiritual kin are not Béla Hamvas, but rather Tolstoy and Gandhi."<sup>16</sup> The volumes that followed *Tűzkút* (Fire Well), such as *Merülő Saturnus* (Diving Saturn, 1968), *Áthallások* (Overhearings, 1976), *Harmincöt vers* (Thirty-Five Poems, 1978) and *Ének a batártalanról* (Song of the Boundless, 1980), seem to synthesise the formal bravura of the volumes preceding *Medúza* (Medusa, 1944) and, secretly, the content of the volumes that followed, up to *A fogak tornácáig* (To the Porch of Teeth, 1947).

. Most of them clearly at the expense of the latter. His first posthumous collection of poems, *A sebzett föld éneke* (Song of the Wounded Earth, 1989), is, according to Amy Károlyi's afterword, "a topographical and hydrographical map of W. S.'s poetry. Every stream, brook and river is marked: it flows either directly or indirectly into the Delta, which runs into the sea."<sup>17</sup> The volume includes poems and prose passages, translations and original poems. According to the compiler, Amy Károlyi, this small volume is "an introduction and at the same time a cross-section of the three thick volumes of *Collected Writings*".<sup>18</sup> This is all the more interesting because she adds at the end: "One cannot help but sense the inspiration of Béla Hamvas, who entered the work, in this thread, this connecting thread. The spiritual, the 'other world' triumphs over the material world; there is no harm that could take away our strength in this world."<sup>19</sup> The volume also contains a letter written by Weöres to Béla Hamvas, which we will discuss later. How interesting that the figure of the "Master"<sup>20</sup>, who had been silenced for forty years, has come to the fore again and has once more become one of the inspirations for Weöres's poetry.

Another unavoidable, yet hitherto little-discussed issue is the examination of the basic concepts of Weöres's theory of poetry. This is essential in order to examine his poetry from the appropriate perspectives. The continuous publication of his collected works naturally facilitates this greatly, since – despite the lack of a complete edition – his prose writings are now accessible alongside his poetic works, plays and translations. The three main sources from which we attempt to reconstruct the basic concepts of Weöres's interpretation of poetry are: his *collected prose writings*, his book of interviews entitled *Egyedül mindenkivel* (Alone with Everyone), and the relevant parts of his correspondence. We write reconstruction because we can hardly speak of a systematically created work on the subject (except for the early *A vers születése* [The Birth of a Poem] [1939]).

), only recurring details, which, however, occupy such a central place in Weöres's statements and short writings that we can examine and systematise them with sufficient attention. The central concepts are as follows: evidence, intuition, deep feeling, understanding, angelic understanding, verticalism, imitation. The question of the individual, of individuality, is also unavoidable when examining the poetry of Sándor Weöres, although, as we shall see, here too we may witness a distortion: for we can speak not of impersonality, but rather of a poetic attitude striving towards transpersonalism, which may also encompass the reality of the individual. The contrast between Orphic and Homeric poetry is also a significant element of Weöres's thinking. The influence of Béla Hamvas is clearly perceptible, who draws a sharp line between the two in his aforementioned essay "Poeta sacer". The difference between the two types of poetry can be summarised as follows: while Orphic poetry sings of existence, viewing it in its entirety and completeness, Homeric poetry merely speaks of existence, viewing it from the outside, and thus can only highlight parts of it, unable to see it in its entirety. Homeric poetry objectifies existence. In the poem *Sugaras ének* (The Radiant Song), he expresses this as follows:

"Then, when your being has  
banished all twilight:  
grasp the solid  
complete existence, which blesses you with  
reality  
before anything else, which does not decay."<sup>21</sup>

First, we will discuss Weöres' interpretation of evidence by quoting the poet's following statements and writings:

"There is a naive approach in ancient poetry, an almost complete absence of speculative elements; a direct sense of the world, a direct understanding of things.

– In what form does evidence appear in ancient poetry?

– In such a way that it is implicitly present. The concept of evidence is already a cultural product. Primitive poetry did not need the concept of evidence, because it was evident without knowing it, without speculating about it."<sup>22</sup>

Furthermore: "Even when the concept of evidence first appeared, it was not possible to speak of original and true evidence."<sup>23</sup>What we said above about Orphic poetry is organically linked to the statements quoted here.

Below, we quote several passages that clarify the meaning of the basic concepts listed above, and then we turn to explaining the quotations. In the preface to an anthology published in 1969, we read the following: "True art: new and renewed effort, not on the plane of experience, but in the realm of the spirit, verticalism; vertical or spiral movement. Dante and William Blake saw that art, the idea, has not one but four regions, and direct experience is only one of them, the lowest. Let us build the other three regions from our experiences: the passionately demonic, the processing intellectual, and the almost incomprehensibly flying spiritual-intuitive."<sup>24</sup>This is a peculiar use of language, which is sometimes incoherent, but captivating and thought-provoking. When discussing the four regions, we feel it necessary to quote René Guénon's statement: "It is obvious that these different meanings can never undermine or contradict each other, but they can complement and harmonise with each other, just as..."



to maintain the continuity of the connection between man and the transcendent world, the awareness of humanity's divine origin, and the preservation of godlikeness as the only essential task of human destiny."<sup>28</sup> The *Collected Prose* contains a longer, unfortunately undated piece entitled "My Goal". From this we quote the following: "My goal, or rather my inclination, is to explore and apply the tools and stylistic possibilities of poetry as fully as possible. The manifold manifestation of the human spirit, the mediator of genius; the expansion of content, form and expression beyond the usual limits, always further. I am interested only in reality, yet my work appears to be a colourful fairy tale, an unreality: because I do not deal with the usual, recorded reality, but rather shine my light on the lesser-known aspects of reality. This poetry seems unreal because it explores the lesser-known aspects of reality. Its goal is to make people more complete; it points towards self-knowledge and knowledge of global reality, where the bloody and dirty driving forces of history become irrelevant; where people realise that external reality is a colourful, fleeting series of phenomena shaped by complete reality, the inner reality of human beings: confused souls create a confused external world, while harmonious souls create a harmonious one."<sup>29</sup> The problem mentioned above can be raised on several levels; we can also think of poetry that addresses social and political issues (as Marxist literary studies have done), but there is much more to it than that. The problem of existence, which is the axis of Weöres's oeuvre, is the only way to grasp Weöres's interpretation of poetic existence in its entirety. In the title poem of his collection *Merülő Saturnus* (1968), we read:

parts of that wholeness, as components of a single synthesis."<sup>25</sup> Weöres writes the following about verticalism and the perceptible level, or, if you will, the experiential world: "I am a verticalist. I explore depth and height, not the directly perceptible level."<sup>26</sup> The latter sentence is also intended to indicate the poet's impartiality towards social problems and politics, which Zoltán Kenyeres expresses as follows: "Division, pain and fragmentation exist only in the phenomenal world; in the higher realm of essence, unbroken unity reigns: over there, disharmony; here, harmony; over there, disintegration and war; here, harmony and peace; over there, fragmentation; here, the complete whole reigns supreme. The poet's task is to preserve the dream of harmony, to radiate the ideal of a harmonious outlook on life, regardless of whether it is achievable under the given circumstances of social reality."<sup>27</sup> We can also quote Béla Hamvas here, who expressed the same idea as follows: "The poet has always been a figure of tradition in Guénon's sense, and his task has been



"They took my flock away. Do I regret it? I have nothing to do anymore, no responsibilities, life is easy for an old man in a nursing home.

...

So I stand here, facing the wall, with my broken shepherd's crook. My flock is crowding around the trough: how much cheerful, brand-new splendour is swimming in it!

...

As if a train on rails  
rushing towards a precipice with no other side –  
should I regret it? – perhaps they will stop it at the  
last moment; or perhaps there is a track above the  
precipice, but I am blind; perhaps it will spread its  
wings at the edge of the precipice and fly away:  
they know, not me. It's their problem if they  
don't know either. It doesn't matter to me  
anymore: my shepherd's crook is broken, it's  
easy to lie on the straw and rest  
to rest from the fatigue of the centuries. They cannot  
see, their heads in the trough, I too can only see their  
rumps and fluttering ears."<sup>30</sup>

It would be appropriate to compare the poem with Béla Hamvas's frequently quoted essay, pointing out the similarities and the different connotations of the trains of thought.

Moving on to examine the basic concepts of Weöres's theory of poetry, let us consider the interpretation of intuition, intellect and consciousness. "Instead of intellectual elements, the world of instinct and intuition should prevail. I consider human reason to be the highest form of human stupidity. I see no need for poetry to be meaningful. It should rather contain a fire and momentum that is captivating even without intellectual elements. We could also say that I am trying to replace human language with an angelic language and angelic logic.<sup>31</sup> Intuition is capable of grasping the infinite, the inexpressible truths, the transcendent, while "angelic language" and "angelic logic" are capable of expressing it, albeit imperfectly and fragmentarily. As we shall see later, Weöres uses meaning as a concept equivalent to reason

, which is not at all accurate, but at the same time does not change the essential meaning. The world of instinct corresponds to the subconscious, while the world of intuition – which we will discuss later – corresponds to the superconscious level. "This poetry explores the little-known aspects of reality: the subconscious world and intuition beyond reason; despite all appearances, it is realistic."<sup>32</sup> Arguing with the well-known ideas of psychoanalysis and psychologising literary studies, he notes the following: "My irrationalism is not aimed at replacing reason with dark confusion and the rage of blind instincts, but at placing consciousness under the control of the superconscious, because otherwise the subconscious will take over."<sup>33</sup> With regard to irrationalism – a frequent accusation levelled at Weöres's poetry, which he himself refutes – it should be noted that it is by no means subordinate to rationalism, but rather stands above it.<sup>34</sup> How closely the concepts listed here are related to one another



In Weöres's theory, this is clearly evident from the following: "Generally speaking, both the subconscious and the conscious play a role in the creation of a poem, but the proportion of their roles varies from person to person, and even more so from case to case."<sup>35</sup> Weöres says the following about intuition and the role of the poet as a medium, as well as the manifestation of the divine element: "The carriers of works of art are materials, objects, but works of art are not objects. Both the artist and the work are mediums; they convey something in which, if someone can immerse themselves, their being expands into a dimension that does not exist for other people. Art is clear proof that there is more than just the material world. A masterpiece radiates a divine element into a helpless, captive world."<sup>36</sup> And: "Masterpieces are more or less imperfect approximations of things from another world. Masterpieces, in their appearance, all belong to this experiential world. They are created here and they perish here. But their law is the law of another, higher world, which they can only approach imperfectly."<sup>37</sup>

"Another world sent me, I no longer  
know what it was like, but a vague  
inkling of it shines through a  
colourless veil."<sup>38</sup>

Here we would like to draw attention to Plato's conception of poetry and the role of the poet. In his dialogue *Ion* (533e), in which Socrates converses with Ion, Socrates says the following: "For every good epic poet, not by skill, but by divine inspiration, speaks many beautiful poems, and the same is true of good lyric poets."<sup>39</sup> Throughout the dialogue, Plato emphasises the divine inspiration of poets and expertise (*tekhne*)<sup>40</sup> bi-

It should be noted that the poet and the *rhapsode* – named Ion – are acting without expertise. To reinforce this, he says the following (534b): "For the poet is a light-minded, winged and sacred being, and he cannot create until the god has filled him, his sobriety has left him, and he no longer has any sense."<sup>41</sup> The question of poetry also arises in the dialogue *Phaedrus*, from which we quote the following passage (245a): "The third is possession and enthusiasm by the Muses; when this seizes a tender and pure soul, it awakens it, draws it into the Bacchic frenzy of songs and other forms of poetry, and, extolling the countless deeds of the ancients, educates future generations."<sup>42</sup> Of course, we cannot claim that Weöres' views correspond entirely to Plato's interpretation. He himself refutes this in *A vers szüleménye* (*The Birth of Poetry*, 1939), when he expresses a different opinion on inspiration and works created in ecstasy than the one quoted above, although his doctoral dissertation is earlier than all his other writings on this subject.

The close connection between music and poetry is also an integral part of Sándor Weöres's poetry. Beyond the fact that he has the most poems set to music in Hungarian literary history, there are deeper reasons for this. The unity of language, music and poetry is self-evident to him, and all his works are imbued with incredible musicality. Auditory beauty (musicality) and mental beauty (poetry) form a wonderful unity in his works. For Weöres, language (for the most part) did not become an empty object of juggling to dazzle and accumulate success after success. "In poetry, I recognise only one true metaphysical element: language; just as in music it is only sound, and in the visual arts it is only colour, line and surface, that is, the most physical and at the same time the most metaphysical."<sup>44</sup>



In connection with this, we quote Béla Hamvas, who notes the following in the relevant section of *Scientia sacra*: "The word is a manifestation, namely the creative manifestation of divine being. Therefore, it is awakening, therefore it is alarm, therefore it is naming, therefore it is magical dominion. And the word has retained this ability at all times and in all languages, even when the language has deteriorated, lost its sacred character almost completely, and become a means of expression for individual song. The word is a symbol of sacred and universal existence."<sup>45</sup>

The lack of individuality and individualism, and the significance of poetry that transcends the individual, cannot be overemphasised when it comes to the life's work of Sándor Weöres. He himself stated this in 1939 in a review published in *Nyugat*: "Individuality is not a series of deliberate gestures, not a caricature of ourselves, but an above-average surplus, reaching extraordinary intellectual heights, free movement of the spirit. Shakespeare and Goethe are individuals who learned from everyone and resemble everyone; not János Verai, who resembles no one."<sup>46</sup> After befriending Béla Hamvas and learning about traditional poetic behaviour, he laid down even more clearly, almost programmatically, the principles that can be found in their infancy in the above criticism. In a letter written in 1946 to his young colleague Győző Csorba, he writes the following: "Sharply separate within yourself the world of personal feelings, which floats on the foam of circumstances, and the unchanging world of fire and light beneath it. It takes a great deal of dedication and self-analysis to be able to separate one's own changing, individual factors from the unchanging, elemental factors. Try to write poetry in such a way that its core is an elemental factor; in this way, your poetry will become what poetry and all art should be.

its original nature: the transmission of the supernatural into human life. Poetry here is no longer self-expression, but the manifestation of the supernatural world through the poet as a medium."<sup>47</sup> Perhaps in one of his best-known poems, *Ars Poetica*, he sings of the path to transcendence of the self and the individual:

"Memory cannot give you eternal life. Do not hope for glory from the ever-changing: though it sparkles, it has none itself, so how could it give you any? Your song may wave a spark from eternal life, and those who turn towards it may burn in it for a moment.

The wise recommend: be yourself.  
Good; but if you desire more, be above  
individuality: cast off your great poetry, your  
clumsy muddy boots, serve genius, give it your  
humanity, which is precise and infinite: as great as  
the rest."<sup>48</sup>

What we are talking about here is not impersonal poetry, but rather poetry that transcends the personal. A Protean character, a poet, we read in every study about him. Protean poetry is a type of impersonal lyric poetry in which the poet always wears a different mask, they say. But personality itself is the mask from which the poet wants to free himself, by constantly changing it according to what he wants to say.

In the 118th bar of *Rongyszónyeg*, a young poet in his twenties writes the following:

"All this is a hopeless siege beyond  
reality."<sup>49</sup>

A few years later, in his early thirties, he wrote one of the most poetic works of Hungarian literature, which is also a spiritual guide for today's generation, and which he rightly dedicated to his master, Béla Hamvas, to stand there



alongside his greatest works. In this, he no longer considers "the siege of reality beyond reality" to be hopeless, and he himself reveals the steps of that certain ladder to us. Years later, after significant changes, he returns to the young poet known from Rongyszőnyeg, and the then fifty-four-year-old poet declares the following: "Everything that exists outside of complete primordial unity, divine unity, can only approach completeness. Every human being is outside of this. They can study, educate themselves, and thus – in very small steps – approach completeness, but no one is given the opportunity to achieve it."<sup>50</sup> How interestingly the periods of personal masterlessness frame the period spent with the master. It is as if he had returned to where he started, even though great hopes were pinned on him, and not without reason. "Sándor Weöres was ready for

learn the greatest secret of poetry? Perhaps. But if not today, then maybe next year. Maybe in five years. Maybe he will never understand, but others will. That is why it must be said. We do not need enchanting games, but poetry."<sup>51</sup> "We can expect from Sándor Weöres what we have not yet expected from any of our poets: a finished masterpiece."<sup>52</sup>

Whether Weöres's oeuvre is a finished masterpiece in the literal sense is not for us to decide. We will simply leave the question open. In what direction and in what way would Sándor Weöres's poetics have developed if he had followed the path he had begun in – and had not made a clear break with the period preceding Tűzkut? The answer is difficult, perhaps impossible, to give, but Weöres himself provides us with the key, judging appropriately: "You are only a frame for yourself."<sup>53</sup>

#### Notes

- 1 Ovid: *Metamorphoses*. Liber XI. 44–49. Translated by Gábor Devecseri: "You, Orpheus, were mourned by sad birds, wild animals, / you were mourned by rough stones, you were mourned by the groves, / who often accompanied you for your song; with their heads bowed / all the trees mourned, their foliage drooping; the rivers swelled / with their own tears; dressed in mourning black / nymphs and dryads, their hair scattered, wept."
- 2 Sándor Weöres: *Towards Completeness*. In Sándor Weöres: *Collected Writings I*. Budapest, 1970, Magvető Publishing House, p. 623.
- 3 *In memoriam Béla Hamvas. Memories of Béla Hamvas*. Ed. Pál Darabos, Márton Molnár. N.p., 2002, Béla Hamvas Institute for Cultural Research, p. 273.
- 4 Nándor Várkonyi: Sándor Weöres's Years in Pécs. *Magyar Műhely*, 1964. No. 7–8.
- 5 Béla Hamvas: The Medusa. In *Eternal Life. In memoriam Sándor Weöres*. Ed. Mátyás Domokos. Budapest, 2003, Nap Publishing House.
- 6 *It's Cold* (1934), *The Stone and Man* (1935), *Praise of Creation* (1938).
- 7 Béla Hamvas: The Medusa. In i. m. p. 117.
- 8 *Ibid.* p. 118.
- 9 Sándor Weöres: *Collected Letters II*. Ed. Imre Bata, Erika Nemeskéri. H. n., 1998, Pesti Szalon Könyvkiadó, pp. 381–382.
- 10 Nándor Várkonyi: Sándor Weöres's Years in Pécs. *Ibid.*
- 11 Pál Darabos: *Béla Hamvas. Physiognomy of a Life's Work*. Vol. II. H. n., 2002, Béla Hamvas Cultural Research Institute, pp. 518–541.



- 12 Sándor Weöres: *Song of the Wounded Earth*. Budapest, 1989, Magvető Publishing House, p. 34.
- 13 Béla Hamvas: *Diaries and Notes I*. H. n., 2010, Medio Publishing House /Works of Béla Hamvas 23/, p. 336. (1951)
- 14 Ibid: *Diaries and Notes II*. H. n., 2010, Medio Publishing House /The Works of Béla Hamvas 24/, p. 162. (1958)
- 15 *In memoriam Béla Hamvas. Memories of Béla Hamvas*. Id. ed. pp. 272–273.
- 16 *History of Hungarian Literature 1945–1975. Volume II/1*. Budapest, 1986, Akadémiai Publishing House, p. 345.
- 17 Sándor Weöres: *Song of the Wounded Earth*. Id. ed. p. 95.
- 18 Ibid.
- 19 Ibid. p. 97.
- 20 Sándor Weöres referred to Béla Hamvas as his master in his letters and in his recommendation for *A teljesség felé* (*Towards Completeness*).
- 21 Sándor Weöres: *Sugaras ének* (Radiant Song). In: *Collected Writings I*. Id. ed. p. 325.
- 22 *Alone with Everyone. Conversations, Statements, and Confessions of Sándor Weöres*. Ed. Mátyás Domokos. Budapest, 1993, Szépirodalmi Könyvkiadó, p. 81.
- 23 Ibid. p. 82.
- 24 *On the Way. Anthology of young writers and poets from Baranya*. Ed. Sándor Békés. Pécs, 1969, Hungarian Communist Youth Association.
- 25 René Guénon: *Dante's Esotericism. Szent Bernát*. Budapest, 1995, Stella Maris, p. 7.
- 26 *Alone with Everyone. Conversations, Statements, and Confessions of Sándor Weöres*. Id. ed. p. 59.
- 27 *The History of Hungarian Literature 1945–1975. Volume II/1*. Id. ed. p. 340.
- 28 Béla Hamvas: Poeta sacer. In: *The Invisible Story*. H. é. n., Medio Publishing House /Works of Béla Hamvas 18/, p. 186.
- 29 Sándor Weöres: *Collected Prose Writings*. Budapest, 2011, Helikon Publishing House, p. 175.
- 30 Ibid.: *Collected Writings II*. Budapest, 1970, Magvető Publishing House, p. 469.
- 31 *Alone with Everyone. Conversations, Statements, and Confessions of Sándor Weöres*. Id. ed. p. 18.
- 32 Sándor Weöres: *Collected Prose Writings*. Id. ed. p. 175.
- 33 Ibid. p. 176.
- 34 On the question of rationalism and irrationalism, see László András: Faith and Knowledge. *Ancient Tradition*, No. 10 (1993), pp. 3–7.
- 35 Sándor Weöres: *Collected Prose Writings*. Id. ed. p. 241.
- 36 Ibid. p. 183.
- 37 Sándor Weöres: *Song of the Wounded Earth*. Id. ed. p. 62.
- 38 Sándor Weöres: *Another World*. In: *Collected Writings I*. Id. ed. p. 342.
- 39 Plato: *Ion. Menexenos*. Budapest, 2000, Atlantisz Publishing House, p. 18. (Translated by Zsigmond Ritoók)
- 40 The term *tekhné* can also mean craftsmanship. In the quoted text, the translator uses both terms interchangeably.
- 41 Plato: *Ion. Menexenos*. Id. ed. p. 19.
- 42 Ibid: *Phaedrus*. Budapest, 2005, Atlantisz Könyvkiadó, p. 38. (Translated by Dénes Kövendi)
- 43 Cf. Sándor Weöres: The Birth of a Poem. In idem: *Collected Writings I*. Id. ed. pp. 221–227.
- 44 Ibid.: *Collected Prose Writings*. Id. ed. p. 182.
- 45 Béla Hamvas: *Scientia sacra I*. H. n., 2006, Medio Publishing House /Works of Béla Hamvas 8/, p. 73.
- 46 Sándor Weöres: Július. Poems by Anzelm Károly Berczeli. *Nyugat*, 1939, no. 5.
- 47 Ibid.: *Collected Letters II*. Id. ed. p. 399.
- 48 Ibid.: *Ars Poetica*. In Ibid.: *Collected Writings II*. Id. ed. p. 296.
- 49 Ibid.: *Collected Writings I*. Id. ed. p. 415.
- 50 *Alone with Everyone. Conversations, Statements, and Confessions of Sándor Weöres*. Id. ed. p. 82.
- 51 Béla Hamvas: The Medusa. In op. cit. pp. 119–120.
- 52 Ibid.: Sándor Weöres: The Porch of Teeth. In *Eternal Life. In memoriam Sándor Weöres*. Id. ed. p. 173.
- 53 Sándor Weöres: *The Porch of Teeth*. In ibid.: *Collected Writings II*. Id. ed. p. 16.



*Fvithjof Schuou*

FIVE POEMS



*Dawn*

Dawn shivers above the cypress trees,  
The wind blows away the last dream  
images,  
The lark flies and sings a song of love,  
While the morning star shines in the sky.

Understand, O soul, what this tender beauty  
means: – And remember in the depths of your  
heart, From dawn to the last hour! –  
The essence of creation is God's goodness itself.

*Repeating*

What I want to say here – Peace be with you! –  
Can already be found in an old song:

Spring and autumn: poles in the space of  
being here; Fate has led me to my old age.  
The tree of life is weary and selfless;  
It leaves its autumn leaves, like gold, on the world.

Do not grieve if you feel the summer of your life  
passing; O Peace, which gives the soul a golden robe!



### *The universe*

Space is three-dimensional, time consists of  
four phases; if we look at them separately.  
But space also has a centre, just as time has a present; there is the  
Self.

Here and now, God – infinite, eternal.

### *Victory*

"I came, I saw, I conquered" – thus spoke the  
hero after his victory, and thus speaks divine  
truth, which enters the heart, breaking  
through the gates of darkness.

For: *Vincit omnia Veritas*. You must keep  
the shining sword of truth in your heart.

### *Ovid*

Do not ask what comes after death.  
Do not ask, for you know in your heart of hearts: You are immortal. And  
that salvation  
Existence – your heart can remember this.

Because you are deeply trapped in the shadow world,  
you have forgotten the deeper reality.  
Do not say that you are not responsible for your  
mistakes – God will measure the strength of your  
souls.

*Translations by Ábel Stampler*



## *Boyish Landscape*

### FIVE POEMS

*Apart from welcoming the horrors of the "council republic" with poetry in his youth – and a few other manifestations of his political realism – Pál Gulyás (1899–1944) was one of the most talented and perhaps most cultured poets of Hungarian folk and national literature. The depth of his poetry was based mainly on his intense experience of natural phenomena and his knowledge of the mythologies of different peoples. We are publishing only five of his poems: we have selected those whose content is strikingly similar to the recently published poems of the eminent 20th-century Swiss-American metaphysician Frithjof Schuon (1907–1998), originally written in German.*



#### *A new window*

Oh Power, whose name is nameless,  
whose name is namelessness,  
bring back the first dawn again, the  
first dawn, the first sunset! A hand  
broke the window of the sky and  
stole the treasures of the sky, –  
lift the earth up to the first circle  
and release the shackles of form!  
Here millions of bodies wail  
and trample each other like the blind,  
suffocated by the cold pouring in from  
the sky, lift a new window to the sky,  
which will bring back the old dawn,  
the beautiful ray in which faith is born...

Here millions of bodies wail –  
lift a new window into the  
ether!

*March 1938.*



### *The Legend of Autumn*

I knew: there was no more life on this earth. It was autumn, a legendary autumn, and I was searching for God. Far away, the winged night approached silently, like the death of the Saviour on the cross.

And the silent God stood by the graves, proclaiming the pledge of eternal future – and then every little bird had to run and the faces of the lilies turned pale.

The vault of heaven split into a thousand pieces and each split was a heavenly path! A dying blade of grass mysteriously searched for where the forest met the sky.

"Oh, eternal silence! Oh, eternal withering!" – every poor man sighed one last time. The forest opened up and slow giants of mist brought winter, the great white coffin.

And I knew: there would be no more life on this earth. "My orphaned heart, now look to the stars! A thousand lace bushes flutter in the deep sky, a thousand pillars blaze, pointing to that homeland through the eternal snow!" And from the east, the shadow of Transylvania fell, poor thing, like a lost love... We were alone, and you see: the light of the Sun had died, only its blood blazed somewhere on the sea!

2 November 1922

### *This is the square*

I often turn off the lights and suddenly turn them back on and everything is just as it was: the chair, the table and the siphon.

All I hear is the monotonous ticking of the clock, my eyes piercing the air uninterrupted.



What lies between me and  
the wall, I see, the space is  
empty,  
this sacred space in which  
everything arises: the human  
body,  
in it the grass glistens, in it  
the tree blows its leaves, in it  
the lightning casts its  
unearthly ribbon of flame.  
But I stretch out my hand  
in vain, the space is empty  
and my hand  
hits nothingness. The  
space is empty, a few  
steps, but I cannot get  
past it.  
Oh, if only I knew the prayer  
that God knew!

17 November 1935

### *Defeat the dead!*

It is easy to fight against the living:  
you pierce the heart that beats with  
life, and while you shout hoarsely for  
victory, blood flows! Blood flows!

Look, the army is  
approaching with a roar!  
It surges along the  
road like a thick  
cloud.

Silence reigns in his heart. His  
footsteps echo on the  
cobblestones!

Victory is easy for the living,  
but defeat the dead, who are not present,  
and yet are present everywhere  
and can strangle you at any moment!

On the tops of the trees, look, the  
leaves are moving, the leaves are  
moving!

Who moves them, since the tree is  
not alive, the tree is not alive?



Who sets their falling leaves alight?  
Who moves their sleeping bodies?

It is easy to defeat those in whom life  
resounds, but defeat the silent ones in  
the graveyards, who are softer than the  
air

and wrapped up like a puppet.

Their hands are wind, they  
have no hands, yet they reach  
across our veins.

You didn't even notice, and now the  
evening is bleeding! You slow your  
steps.

Their hands are  
breeze, their hands are  
frost, and leaves fall  
upon you!

It is easy to rage against the  
currents of existence, but triumph  
over the currents of decay! Rage  
against the etheric shadows,  
on the sombre shadow where love rests!

Look at the flag: proud bird! It flies for  
life and its fate is death!

Its weapons are useless, its ore is  
worthless! The army is dying!

Tattarara!

The army dies! Tattarara!

1930

### *The last lines of a heretic*

Jn 10:34

Life belongs to God, and  
only God can take life  
away.

*Dii estis!* You are gods! – says  
the great Evangelist. So I take  
back my existence:

*Deus sum!* I am God! – I  
rearrange the elements,  
falling to the light of the stars.

17 February 1943



## LETTER FROM BÉLA HAMVAS TO PÁL GULYÁS

*My dear friend,*

*I remember very well that winter day when we first met. Even more so because I had been preparing for the meeting for months. I didn't know what to expect. And when we parted, the very next day, in my initial enthusiasm, I wanted to write a long letter. I didn't write it. But that's okay, because today I'm writing the same thing, without losing a single note. Only now I can clearly explain what it was that I was waiting for in you, and what*

*I found. Your person had an anamnestic effect on me – in a completely platonic sense, it awakened pre-birth memories. Until now, only women had awakened such feelings in me, and even then very rarely and very little. But now that you have sent me your books and encountered your writing – this peculiar writing, which I would rather call copperplate engraving, and when I saw it, I thought: a graphic masterpiece – now this whole anamnestic experience has burst forth with such force that it can no longer be postponed. What is this forgotten world that your presence has brought to life? You know that there are no answers to such questions. Only one thing is certain: there is a measure that I know, and when it appears, something extraordinary is happening. This measure, this perfect lack of restraint, this complete directness, is also dangerous, because I have a tendency to blend in completely with such people. The cautious restraint that prevents me from being intimate with others always appears in such cases. It is hypersensitivity, an excessive awareness of human differences, and boundless respect for everyone's individual temenos, their Sacred Circle. The only thing greater than this is meeting someone whose temenos I feel as much at home in as my own. That evening was strange for me, as I understood the movements of your hands and face anamnastically, from ancient times, perhaps...*



*even from the beginning of time. I received a touch that was more than even my best friend could give me. Sometimes desperately hungry for friendship. But understand, such an encounter is so much more than friendship. Where were we together? Did we hunt together in the Neolithic forests? Did we wander side by side on some plain? Did we sail the seas together? Were we Vikings? Tatars? Celts? Huns? Finns? Where were we? At Troy? At Catalanum? Was it war that brought us together?*

*Woman? Adventure? And how unimportant that is, compared to the depth evoked by this unprecedented experience. Friendship, the classic human relationship: the simplest and purest. This anamnesis is mystical and cosmic, capturing a thousand years in a single moment.*

*It may not be natural for me to write these things to you. But why should I have a better life here than you have there? Believe me, there is no one to whom it would be worth lying, let alone telling the truth. Because if they are talented, they are like sleepers, and they sleep in their writings, their thoughts, their goals, their speech, their work. There is not a single person who is awake. The rest are untalented. So the wish remains: to meet someone. Fieorge says: it is terrible to live life without meeting someone like yourself. Isn't that so?*

*I'm not talking about your writings now. I haven't even read them the way I want to, really. I just turn them over and wait. I didn't sign these works I'm sending you in return, because the letter is the dedication. I have nothing to say about them, except for Hyperion. Word for word, I wouldn't dare entrust this work to anyone but you, and if possible, don't give it to anyone else. You'll see that it's not something that can be freely read by everyone. I think this is a time when it's best to hide great things. Greetings and best wishes,*

Béla Hamvas

(Delivered: 3 April 1940)



## Ocskó fiábov

### HELL, OR TIGER RIDING

#### *Spiritual possibilities in the realm of experiencing and recognising the forge*

*"Even a silver mirror would feel pain during polishing, if it could feel. However, once it has become smooth and shiny, it reflects the image of objects falling on it without pain. Happy is the man (...) who can say of himself: I have been polished."*

**K**IT WOULD BE WRONG TO DENY the influence of forces that are primarily associated with modern life and that constantly sweep human beings along with them, causing serious and often irreversible changes in their personalities. Never before has man been so exposed to the dangers of helplessness, despair, or the psychological damage that results from them. Never before has any religion or state wanted – or been able – to make him so passive, to limit his intellectual capacity, and to try to transform him. the deepest areas of their being so aggressively.

It is certain that these forces often compel individuals to make decisions contrary to their own will if they want to be accepted in the power relations of the modern age, for it is undeniable that these forces are linked to the changing times and contribute greatly to the individual experiencing their own life as hell as a consequence of their own passivity. As a result, there are not many choices. The individual either follows the trends of the spirit of the age like a sheep

follow the various trends of the zeitgeist like a sheep, or they shut themselves off from them completely, or they start fighting a hopeless battle against windmills with their world-changing ideas, a battle that slowly wears them down. In the latter case, they become the kind of person that modern liberal society likes to point the finger at, like a lost, foolish lamb who struggles and suffers hopelessly in the world because of the unworkability of their old-fashioned ideas.

However, there is also a fourth form of behaviour for a special type of person, which, by identifying a pre-existing force as their own will, creates a situation in which the person belonging to this type performs a conscious and deliberate task chosen by themselves by living in a world that is contrary to their own values, where they try to understand it and exploit its possibilities in their own way. (Since the realisation of this path unfolds only slowly, certain frictions are inevitable, which can serve as serious lessons after the shocks.) This



we can calmly call this task, in the words of Julius Evola, "tiger riding", a mission that tries to make the most of the counterforces of the present, using them as challenges without becoming their prisoner. We must bear in mind that in this age, even the smallest steps forward are considered huge achievements, as the ideal conditions provided by traditional society and times no longer exist.

*"In fact, this type of person no longer finds any support outside of themselves. The rules and institutions that would have enabled him to fully realise himself in a traditional civilisation and society, to organise his own existence clearly and unambiguously, to defend the highest values he recognises internally and to apply them creatively in his own environment, no longer exist."*<sup>2</sup> Thus, *"he does not belong to this world internally, nor does he seek to make concessions to this world, as he essentially feels that he belongs to a different race than most of our contemporaries."*<sup>3</sup> With this attitude, *kali-yuga* no longer seems as frightening as it does to beings who sense the situation on some level but are actually lost and cannot find a way out. In the following study, we will deal with one possible interpretation of "tiger riding" in a specific area: the area of cognition, or more precisely, recognition.

In Evola's words, the "differentiated human type" also encounters the main problem that the basic patterns of his personality and character have been provided by modern society. Due to the influence of the forces mentioned above, the "inner", *transcendent* being must examine and recognise the forms that the psychophysical being carrying it has acquired from the outside world and carries within itself. From this point on, it must perceive the world as a special mirror in which it can discover its own

possible mistakes. Thus, the first step of the mission can be a journey of discovery through the observation and experience of the outside world, with the aim of peeling away the unnecessary layers of the psychophysical being. *"An examination of the last era – the 'dark age' or kali-yuga – leads to the recognition of two essential features. The first is that the people of this age are already closely connected to the body: they cannot ignore it; therefore, the appropriate path for them is not mere detachment (as in early Buddhism and many forms of yoga), but recognition, awakening, and mastery over the secret energies locked within the body. The second feature is the*

*. In this age, the bull of dharma stands on only one leg (having gradually lost the others in previous ages), which means that traditional law (dharma) has been shaken, that it exists only in traces, that it seems to have lost its power. On the other hand, Kali, who had been dormant in previous ages, has "fully awakened". About Kali, the goddess of primary importance in Tantrism (...), we say that this symbolism is intended to indicate that in the last age, elemental, underworld forces, and even, we might say, the forces of bottomless depths, are being released; and that we should understand them, confront them, embark on the adventure that is perhaps most vividly characterised by the Chinese concept of "tiger riding", and benefit from them according to the tantric principle of "transforming poison into medicine".<sup>4</sup>*

### THE LIFE JOURNEY OF modern MAN

Since it is clear that the "differentiated human being" also begins his life as a person of the modern world – and not as an ascetic isolated from the outside world – let us first try to briefly outline this modern life path.

After childhood, spent accumulating lexical knowledge and learning minimal social behaviour patterns, comes a period of liberation, where



people first find themselves, begin to live for themselves and not to meet the expectations of others. In most cases, this situation then solidifies, and the individual remains stuck at this level. They will consider this to be the freest and most authentic version of themselves throughout their life, which from then on can only be made more complete by the pursuit of pleasures or career successes. This period will always be the defining point of their nostalgic dreams, and these sentimental desires will prevent any further development, as they begin to feel increasingly closed off rather than limitless. The human relationships formed at this time mostly become rigid, and the level of social customs that have developed does not rise above the goals of shared relaxation and revelry. Individual goals are not set very high either.

In fact, this is where inner spiritual work should begin, as it is here that the experiences and lessons learned so far offer the opportunity to develop a concrete path; otherwise, the individual can easily collapse under the weight of life. Most individuals who are spiritually healthy on some level realise after a while that the many patterns that bourgeois society has instilled in them are useless and worthless. At this point, many develop a strong offensive stance and worldview and turn against the world. And here we are not referring primarily to external forms of rebellion. The cult of Che Guevara, communism, anarchism, Satanism and other rebellious tendencies are actually completely frivolous, and in the best case scenario, people quickly outgrow this phase. From our point of view, it is more worthwhile to deal with those egocentric views fuelled by internal aversion, which the individual develops for themselves, but which may remain hidden throughout their entire life

and can create incomprehensible internal conflicts and struggles between the individual and the world.

It is very important to mention that, unlike the more sensitive type of person (who, hoping for illusions, easily falls into the service of any positive idea or pseudo-spiritual trend at such times), this type of person usually does not recognise any ideas or trends. Because they are disappointed in the world around them, they are "burned out" and "scorched," so they only recognise themselves as a point of reference, are only willing to conform to their own conclusions, and only want to live up to their own standards. Although they possess certain positive qualities that could be suitable for a ksatriya-type life path, their rigid views surround them with practically impenetrable boundaries and walls.

If we want to shed more light on the root of the problem, we could perhaps say that after the shackles are broken, it is not a Sun-like will that takes over the control of the fluid principle in these cases, but rather some dark, instinctual force from the subconscious. This is where the step should follow that man gives himself a law, no matter how harsh it may be. Instead, it flows in like a dark, murky liquid, without support, flowing into the affairs of the world, justifying its actions with the cruelties of the world.

Unfortunately, modern times have elevated this type of person, as he is the one who walks the lofty path of "following his own way," he is the "self-actualiser." Although they possess useful skills that are essential for a true path, in modern ideas, the existence of these skills is formulated as an end goal rather than a starting point. In a more traditional world, this type of person would have educated themselves by following the appropriate doctrines and set themselves goals.



higher goals. Unfortunately, there is not much chance of this happening at present. We will return to this type of person in the appropriate place, but now let us briefly look at how we got to the point where most people no longer have the real, appropriate support and guidance with which the hell of the modern world can be overcome without self-deception and lies, and the real work can be done.

### **The path TO dissolution, THE ATOMISATION OF society**

In traditional times, life was permeated by a kind of all-encompassing transcendence that gave meaning and purpose to all members of society, organising them into a natural hierarchy. It is not our intention here to argue with those who regard this state of affairs as a kind of nostalgic "idyll", since there was nothing idyllic about it. However, it is a fact that the values and social organisation of that time differed significantly from those of today.

Tamás Molnár illuminates the root of one of the main problems of modern society extremely well: "since moral law transcends human understanding, the community must be led by those few who have grasped its divine essence and thus the universal laws"<sup>5</sup> – he writes about Plato's idea, and then continues: "This worldview began to be questioned in the late Middle Ages by modernity, primarily by rejecting the justification of God (...). Thus, instead of relying on reason, we limit ourselves to empirical data, which we must judge to the best of our knowledge, first recording and then measuring the apparent strong connections between them (...). The political result of this state of affairs is the dissolution of the community (communitas) envisaged by Aristotle and (St.) Thomas (...), which we now call the atomisation of society, where each member looks after their own interests

, and thus there is no strong hand, whether visible or invisible, to hold them together for the benefit and protection of all."<sup>6</sup>

Evola also mentions the atomisation of society as a fundamental problem, but he puts it even more concretely when he cites the foregrounding of the individual as the main cause of all decline: "The individual taken in isolation does not possess any qualities of his own, and therefore nothing that truly distinguishes him. Considering them as simple individuals, we can assume that all people (...) are equal (...). Socially, this determines the existential level that is characteristic of "natural law", liberalism, individualism and absolute democracy. The main and most obvious aspect of modern decline is precisely the impact of the advent of individualism, the individualism that is the collapse and destruction of the former traditional, organic and hierarchical structures: these have been replaced by an atomic multitude of individuals living in a world of quantity – that is, the masses."<sup>7</sup>

As society became atomised, the social roles that were customary in a hierarchical society ceased to exist. At the same time, however, the differences in quality between people did not disappear. As a result, we have reached a point where almost no one occupies a position in the social hierarchy that is commensurate with their qualities. Parallel to communism, a constant struggle against the ruling classes developed among the lower social strata. No one is ever able to accept their own position, and of course everyone thinks they know better than everyone else. As a result, arrogance has become so prevalent in modern man that, although he likes to invoke equality and democratic principles, he actually views the whole world as his enemy.



The serious consequence of this is that the type of person who makes up the majority of the population, who sees the maintenance of their own existential circumstances as their sole purpose in life, has risen to prominence and displaced the spiritual person from their rightful place. Ideas and guidelines aimed at creating the most luxurious material conditions possible have become almost universally accepted. Evola also refers to these observations when he summarises the essence of communism and the progressive ideas of the West as follows (many modern pseudo-spiritual movements also bear these characteristics today): *"Both socio-economic ideologies share the same flaw and illusion, namely that they seriously believe that existential misery can be reduced to the misery of those who, in one way or another, suffer from material deprivation, from impoverishment attributable to a socio-economic system; that this misery is greater in the case of the destitute and the proletariat than in the case of those who live in affluent or privileged circumstances; that, consequently, with 'freedom from want', with a general improvement in the material conditions of existence, this misery must automatically disappear. In contrast, the truth is that the meaning of existence may be lacking in both cases, and that there is no connection between material misery and spiritual misery. Only the lowest and most limited strata of society can be made to believe that the formula for all human happiness and fulfilment is what has rightly been called "animal ideal," a cattle-like prosperity.*

However, with regard to communist ideas and the illusion of happiness in the Western world, we must recognise that the spread of these views has been aided by the increasingly speculative philosophy of intellectuals and their armchair philosophising in the depths of their studies. Evola drew attention to this typical type of intellectual in relation to the existentialists:

*"as we have said, 'professors', mere intellectuals sitting at their desks, whose lives*

*– , apart from their 'problems' and 'positions',*

*– was and remained truly petty bourgeois: in their factual, conformist existence, they 'burned out' very little and are beyond good and evil (except for some of them, who wrote liberal or communist political pamphlets)."*<sup>9</sup>

It is a banal and obvious truth that such armchair philosophers were and are unable to provide answers to the real questions and problems of modern life. Such a society then easily became the victim of all kinds of manipulation. Modern isms wanted to be friends with everyone, pampering them existentially, while destroying and ruining everything that was even slightly intellectual, and presenting what remained as superstition and mysticism divorced from practicality, portraying religious people as old-fashioned and narrow-minded individuals. Yet "no God has ever bound man; not only is divine tyranny a product of the imagination, but so too, to a large extent, is the tyranny which, according to enlightened and revolutionary interpretations, is the world of tradition with its top-down and upward-directed system of hierarchies: its system of hierarchies, the various forms of legitimate authority and sacred power (...). At a given moment, man 'wanted to be free'. He achieved this: he broke the chains that did not bind him, but rather supported him."<sup>10</sup>

But religious people also had their share of blame in this process: not only philosophy through speculation, but Western religiosity also made a big mistake by presenting its members as fundamentally holy rather than as travellers on the rocky path to holiness. This is how the horribly simplistic attack that we still see today came about, the essence of which is that the hypocritical



and hypocritically refer to religion can very easily be condemned to the deepest depths of hell for their transgressions, while the liberal, modern citizens of today can do practically anything without any moral constraints. If you have laws and sometimes stumble, then you are the weakest person, while we, the soft-hearted who live without laws, cannot make mistakes, because what you consider mistakes are our virtues.

As a brief digression, it is worth mentioning that one of the hotbeds of permissiveness is modern art, which has broken away from all specialisation, where *"the poverty or outright absence of a spiritual foundation is covered up by literary and artistic talent, rootless intellectuality and originality, and creativity devoid of any deeper meaning."*<sup>11</sup> Modern art, detached from organic ideas, contains everything that is *"the vanity and exhibitionism of the 'self', the cult of one's own 'inner world', the obsession with originality, and the boasting of brilliant writers and essayists who often harbour worldly ambitions."*<sup>12</sup> In traditional times, on the other hand, as Tamás Molnár says, *"the artist, the cleric and the typesetter, because they were organically integrated into the fabric of society along with their fellow citizens, bore the same responsibility and were subject to the same customs and morals as any other person."*<sup>13</sup> We must emphasise that, in agreement with Tamás Molnár, this is not a question of totalitarian Marxist control. The emphasis is on shared responsibility, on the idea of an organic society in which each part fits organically into the whole. If we follow Tamás Molnár's train of thought a little further, we can draw further conclusions: the artist has a task, namely *"the search for truth and beauty, first for beauty and truth themselves, and secondly for their integration into social existence."*<sup>14</sup> (...)

*truth and beauty regulate the aesthetic element of society in the same way that, for example, the law regulates the sense of justice that is inseparable from society."*<sup>15</sup> It is perhaps no exaggeration to say that in an atomised society, art no longer has any role to play beyond its own self-serving purposes and its own private intellectual indulgence.

But returning to the question of religiosity, it seems that we have not only crucified God, but also our own backbone, our dignity and our excellence, while our liberal civil society, as a final act of mercy, has offered the Church one of the last remnants of transcendent and organic unity, *"offered the Church its rightful place among the lobbies, no more and no less. It will be able to operate in the private sector, with the same rights and obligations as companies, universities and sports clubs."*<sup>16</sup> And the Church willingly and cheerfully accepted this place, which is now entirely appropriate and worthy of it.

### The pacifists

In order to prevent us from destroying each other in our boundless pride, a new kind of morality was needed, and thus the hypocritical and pacifist idea of the *"good person"* was born. These are the people who turn weakness into morality. They do no harm not because they do not want to, but because they are too cowardly to do so. They only lie about this to themselves. If they had the opportunity, they would destroy the whole world in a fraction of a second. *"Degenerate, toothless predators, with neither strength nor weapons."*<sup>17</sup> This is the kind of goodness that is nothing more than misery feeding on helplessness.

In the same hypocritical way, certain traditional virtues, including, for example, the expression of *compassion*, have become caricatures of themselves. We modern people have become so unable to move together with time, society and existence that we have lost our sense of compassion.



We have become so indifferent and hateful towards the spiritual and emotional world of living people that we need something to compensate for this. So we stepped outside the bounds of genuine compassion, broke up every community, became liberals, feminists, humanists, and then – forgetting camaraderie – left our true circles of friends as well. But somehow we had to compensate, we had to silence our conscience, so we sought out people who were distant enough from us that we could love them, dusted off the expression "compassion," and began to empathise first with the starving in Africa, then with homosexuals, transvestites, and later with increasingly deviant lifestyles. And we began to hate those who held our old, rejected views and did not understand our sudden love for *our new friends*. We sat pompously on our own rubbish heap, and we were the good ones, the humanists, the pacifists, and in the meantime we considered ourselves moral. The noble ideals of the age that we followed hid our ragged souls from the world and from ourselves.

And this is how modern man functions: he imitates the ideals of the age, just so he can be calm and self-satisfied. Yet the people of the modern age are nothing more than "*Shadows: their actions and thoughts are pieced together from indiscriminate fragments.*"<sup>18</sup> Unfortunately, after a while, these outwardly displayed virtues and noble qualities degenerate into empty posturing without inner understanding. The desire to conform to a hypocritical and pretentious outside world has taken the place of inner work.

And from this perception arose the morality of modern society, in which everything only appears to be something, but in reality is not. *The "differentiated person"* must realise why, in the modern world, the so-called *good guys* are always on the losing side. They must see the almost caricature-like situation in which *pacifists*

, out of envy, have divided the world into winners and losers in a crazy way, then called the losers *good* and the winners necessarily *bad*. In this situation, even a person of substance struggles with a passive and unlivable fate, because as a result of false moralising, tormented by conscience, he is inherently incapable of becoming a winner, and thus leaves the shaping of their fate to randomly changing favourable and unfavourable situations and events. However, the process begins where a person first shapes themselves internally to be active, strong, proactive and courageous, and then continues where they transcend their perceived limitations, almost leaping over them to shape their destiny, while following a strict internal ethic. This is not self-realisation, but the realisation of something else, albeit in harmony with one's own nature, yet of a very different quality. Of course, as a result of plebeian morality, such a person can easily burn themselves in the eyes of the outside world. From the perspective of *the "differentiated man"*, it is completely irrelevant whether the world considers him the greatest scoundrel or saint; for him, only one question matters: whether he can follow his own law and to what extent his mind is tormented by various poisons.<sup>19</sup>

From our point of view, helplessness disguised as innocence, fuelled by cowardice, cannot be called goodness. True goodness is when we could do something, but do not do it because of our inner laws. However, serious internal turmoil and tension may also lie behind this inability to act. As a result of their inability to act, their envy and their hidden anger, these beings find themselves in a strange hell during their lifetime, which is called *bitterness*, and whose gates are guarded by a demon called *Cowardice*, who is also referred to by pacifists when they talk about *their non-existent conscience*. Then, the time spent in this hell



, their consciousness can be infected and distorted by poisons that can accumulate dangerous karma and manifest themselves sooner or later in explosive acts of serious transgression. And then we haven't even mentioned the bottomless sanctimoniousness that feeds on the same helplessness, with which they are actually just licking the wounds of their twisted souls.

Evola gives the following guidance to those who belong to the "differentiated type of human being": *"Mercy, fear, hope, impatience, anxiety – all are disturbances of the soul that feed the occult and vampiric powers of negation. Consider compassion: it does not eliminate anything from others, but it disturbs your soul. If you can, act, take on the other person and give them your strength. If you cannot, break away. Do the same with hatred: hatred degrades you. If you want to, if your sense of justice demands it, strike and break without changing your soul. Beyond that: if you hate, you lose; hatred corrupts you, prevents you from controlling your opponent's influence, and even opens you up to that influence: which you can recognise and neutralise if you do not react."*<sup>20</sup>

### **The other side: the SIDE of actions, OF excesses**

The aforementioned contempt for those who live their lives like slaves but, with few exceptions, achieve nothing, as well as the desire to live differently, unleashes completely different energies and forces in a different type of person.

Young people also try to rebel against petty bourgeois powerlessness through popular subcultures that shape their personalities, but they soon outgrow this and adopt the petty bourgeois lifestyle characteristic of adulthood, mixed with at most a slightly rebellious attitude. However, even at this stage, this rebellious mentality generally fails to find its true cause.

Because those who have had enough can only resort to soul-destroying overwork, disguised as entertainment, creating their own inner hell and masks that can be confused with their true selves. With the loss of the significance of true holidays, a new way of dividing up time has emerged: there are weekdays and there is entertainment, a time for relieving tension. After the burdens of family life, the office rat race instead of a vocation, and other ritualistic constraints and compulsory actions of the age, even the male who calls himself a man just wants to "relax". Nevertheless, he feels superior and chosen among his fellow human beings.

This is how the modern idea of self-realisation came about, along with those who, fed up with social pressures, try to do the opposite of what has been expected of them until now. Of course, they operate within social conventions, and their scope of action is determined by the framework of conformity, although they do have some initiative. However, due to the narrowness of their perspective, this actually means nothing more than a mere possibility. At the same time, there is also a negative side effect, whereby the ego becomes so strong that such individuals are unable to recognise any higher authority outside themselves as a guiding force. In fact, hidden aversion is a very important motivating force. It is the force that drives such a person forward for a while, but at the same time, it is also what limits them after a certain point. In the absence of awareness, aversion never reveals itself in its true form, so no progress can be made as a result of self-deception.

This inner aversion must be recognised, but it must also be taken into account that although the fashionable idea of self-realisation aims to break out of pettiness and dullness, in reality no real breakthrough occurs. All progress is only progress on a given plane,



without any broadening of perspective. The spiritual self-actualiser, the manager, the misunderstood genius, the businessman building his own career, the philosopher spouting platitudes, and other similar types of people only achieve results within their own narrow fields. However, as a result, they live *their own roles* more intensely, becoming even more absorbed in them. The true nature of the role is not revealed, the veil of the charade does not lift.

The "differentiated person" can use certain aspects of the idea of self-realisation as a tool, as it is closer to them than to the pacifist who resigns themselves to everything, and it is even highly recommended that they test their own strength in the areas of modern life, because never before in history has man had such an opportunity: to fight so many battles in the course of a single lifetime. But it is very important to keep in mind the guidance related to the active side of tiger riding:

*"Let us act without regard to the fruits: without the prospect of success or failure, victory or defeat, gain or loss, and even less so, pleasure or pain, the approval or disapproval of others. This form of action has also been called 'action without desire', and in this higher dimension – in which we assume our own presence – it makes itself known through the ability to act with no less, but rather greater diligence than another type of person would act in the usual forms of action bound by conditions."<sup>21</sup>*

The "differentiated person" must realise that "life brings with it negative, tragic, painful, problematic and absurd things. Seneca already said that no sight is more pleasing to the gods than a superior person who copes with misfortune (...), valuable people are sent on difficult missions, while

*the weak and the rest are left behind in the hinterland." However, he must never lose sight of the fact that all this is actually magic. He must realise that it is all a game in which he has nothing real to lose, since his values and ideals do not originate from this world, nor are they even present in it. This path is indeed difficult and full of constant struggles, but it teaches courage, fortitude and the need to always stand up to one's companions, for one's supernatural power and will are not of this world either. "(...) in our case, the basis of this fearlessness must be attributed to the dimension of transcendence within us: we must test and strengthen it in every situation of chaos and decay, and thus turn it to our own advantage (...). In certain cases, however, today, the collision with reality and the possible traumatisation that follows can not only serve to strengthen and increase an already present force, but can also awaken it. These are cases in which the principle of existence in a person is separated from the principle of purely human individuality by only a thin membrane. Despondency, emptiness or the tragedy of existence, whose negative solution is religious conversion, can lead to this thanks to a positive reaction."<sup>23</sup>*

### Spiritual paths nourished by traditions

We should not necessarily view with a positive bias those spiritual paths that try to define themselves on the basis of some kind of past value system, turning against the feeling of rootlessness. The traditional view of life has nothing to do with these hobby-like pastimes and rationalisations that preserve traditions. The attitude of the given being or environment is much more important: often, the frustration that comes from a losing position in the modern world...



and then, after turning against and breaking away from the bonds of the value system, it leads to a strange motivation that results in bias and spiritual blindness.

*"Monumental historiography misleads us with analogy: seductive similarities incite the brave to recklessness and the enthusiastic to fanaticism; and just imagine this kind of history in the hands and minds of talented egoists and enthusiastic villains: empires are immediately destroyed, princes are murdered, revolutions break out, and thus the number of "private" historical*

*"effects," that is, the number of causes without sufficient reasons."*<sup>24</sup>

The victims of this approach are not only found among *"fist-waving nationalists"*, although according to Nietzsche's description, this is the group in which we can primarily discover the aforementioned characteristics. Excessive virtuosity and table-pounding behaviour, coupled with a lack of wisdom and understanding, are often more conspicuous than the activities of more pacifist groups.

Yet this is precisely what we see when we look at one side of the intellectual chaos and market turmoil of Eastern traditions that have spread throughout the Western world. If we look deeper into the matter, we encounter individuals who are actually seeking a kind of escape from depressing reality and live their lives in a mystical fairy-tale world of misunderstood truths and completely incomprehensible mechanisms. They blame their previous lives for their current problems and explain their inability to take real action with the virtues of patience and acceptance. With a completely subjective interpretation of some Eastern wisdom, they can explain anything. This is what Evola, following Spengler, refers to as *"second religiosity"*. This is a religiosity that *develops outside traditional religions, often in opposition to them, but also outside the main and dominant currents of existence, and is understood as escape, alienation, or confused compensation, having no significant effect on reality, which is now soulless and devoid of meaning.*

*as an escape, alienation, or confused compensation, without having any significant effect on reality, which has become a soulless, mechanistic, and purely earthly civilisation."*<sup>25</sup>

But this area is also entered by those who place their belief in their own individuality on a pedestal. They are the ones who flaunt the appearance of knowledge that others do not understand, but in reality, lacking individual opinions and experiences, they feel superior to others by referring to a stronger authority. Since they mostly live their lives in the company of people who are completely different from them in terms of their interests, their belief in their own omniscience only intensifies in the absence of a debating partner.

Equally hypocritical is the mentality of those who arm themselves with *bodhisattva* goals, who easily empathise with the real problems of distant countries, but whose immense compassion ceases when it comes to their immediate surroundings. The problems of their own cultural milieu do not affect them, because in their hearts they have already become *"Tibetans"* and do not belong here. Their sentimental dreams place the centre of their being in the mystical East, while their cowardly bodies remain here, unable to face the real problems of real life.

Not to mention the increasingly widespread unfortunate tendency that it is mostly people who are completely unsuccessful in other areas of life who choose spiritual paths for themselves. They try to compensate for their failure to attain serious positions in secular life with those attained in the spiritual community, and they try to compensate for the sense of loss arising from loneliness with devotion to their "spiritual" leader. It should be noted that there is no question here of any problem with healthy respect for a spiritual teacher or master who is on a higher level than us. The problem arises when the relationship with the leader is rooted in the desire to compensate for the lack of fulfilment in profane life.



family ties in profane life.

"On the other hand, nothing demonstrates the level of neo-spiritualism better than the human substance of most of its practitioners. While the practice of ancient sacred sciences was the privilege of a higher order of humanity: the royal and priestly castes, today most of them are mediums belonging to the lower classes.

"magicians", fortune tellers, spiritualists, anthroposophists, astrologers and self-proclaimed seers, theosophists, "healers," promoters of Americanised yoga, etc. proclaim the new anti-materialist gospel, accompanied by a few exalted mystics and visionaries and a few improvised prophets. Mystification and superstition are almost always mixed into neo-spiritualism, a significant feature of which – especially in Anglo-Saxon countries – is the high proportion of women (failed, errant and useless women). In fact, it is a "female" spirituality that we can rightly speak of here as a general orientation."<sup>26</sup>

The benefit of these symptoms for the "differentiated human type" is the appearance of a mirror. A mirror that reflects escape and a lack of courage. The moment when familiarising ourselves with traditional doctrines or other philosophies becomes an excuse for our individual weaknesses, without any motivation to change, we are clearly on the wrong path. We must not explain away our individual failures, but recognise their roots and overcome our weaknesses, even if it means confronting our own personalities. A doctrine of reincarnation can never explain all the problems of a given life. If we try to do so, we fall into the serious mistake of self-deception, which is even more dangerous than in everyday civilian life, where, although we cannot solve our problems, at least we do not try to explain them with mystical things and lie to ourselves about our problems. This is a matter of crossing a line, a *dangerous breach of the*

*dangerous breach of the line of defence that protects every normal and clear-minded individual in everyday life from the action of the real dark forces lurking behind the colourful world of the senses and beneath the threshold of formed and conscious human thoughts. From this point of view, neo-spiritualism therefore seems more dangerous than materialism and positivism themselves, which, if nothing else, reinforced this restrictive but protective boundary with their primitiveness and intellectual short-sightedness."*<sup>27</sup>

"Tiger riding" is the art of real action, not of explanation. We must not hide behind books and ideas from the real battles of life. Books can only be tools for learning from the intellectual giants of previous eras, not walls that protect us from the battles we must fight ourselves. Nor can ideas become empty, grandiose slogans that serve to flaunt our own wisdom. These ideas must be realised without being voiced, and it is even desirable to shed the role of *the profound* and *the wise*, for these roles are worthless; they can only be useful to us as internal ammunition.

### EMANCIPATION, PROGRESSIVE ideas

It is worth mentioning the so-called *progressive* ideas that have appeared in the worldview and social sphere, as well as the complete lack of self-criticism. The inner essence of these has already been explained by many in many places, so we will only examine the spiritual attitudes behind them.

Since these ideas are generally accepted, their followers, without any ideas of their own or inner spiritual insight, have a fundamental situational advantage in any situation in profane, everyday life. Since they provide a sufficiently strong protective shield, they are exempt from any intellectual debate.



. It is important to point out that it is precisely those who profess these "progressive" ideas who embody almost all of the personality traits of the "Hollywood Nazis" they so despise

"Hollywood Nazis" they so detest: a ready-made worldview, a complete inability to revise their own opinions (many are still capable of vehemently defending what they consider to be noble causes even decades later), a rigid personality, a false sense of superiority, and contempt for opposing viewpoints. The main cause of the problem is precisely dogmatic adherence to norms, and the insufficient conditions for developing an independent worldview due to a lack of self-questioning, which leads to such a person carrying the same burden throughout their life, namely their own personality, which is largely a reflection of the world's expectations, even if they imagine it to be completely autonomous and original.

Since today's world regularly rewards the proponents of progressive ideas with collective acclaim, mutual reinforcement means that the heroes of our age do not entertain even the slightest doubts about their own worldview. From this perspective, the content and form of these views are completely irrelevant, as in many cases they are merely sentimental responses to overdramatised pseudo-problems created by opinion-forming channels, mostly lacking any real-life experience.

After all, let's face it, they are fighting for certain rights in a world where those rights have more or less already been realised. No one wants to forcefully interfere in the private sphere of a homosexual couple (in fact, no one wants to know about it at any level; the main cause of the homosexual problem is precisely the violent escape of the private sphere onto the streets), and no one considers any kind of violence or "oppression" against women to be an example to follow.<sup>28</sup>

But the romantic illusion of heroic verbal battles fought for noble causes softens even the hearts of modern men who consider themselves tough. One week it's loudmouthed arguments about who's the boss in the house and who wears the trousers, the next week it's supposedly intellectual philosophising about women's rights and fake orgasms. And every macho man becomes a beer-smelling, moustachioed henpecked husband, whose emancipated, almost feminist wife can proudly boast about how devoted her obedient pet is, and where the world would be without women's intellectual achievements. We all know this type of woman. She is the one who feels an almost constant compulsion to speak out and seizes every opportunity to express her opinion about the superiority of women over men. "(...) the 'demands' of modern women – in addition to their minority complex – stem from misguided ambitions: from the misconception that women as such – as "only a woman" – inferior to a man."<sup>29</sup> Once again, we do not wish to focus on the content, but rather on the underlying psychological attitude, in relation to which – albeit with certain reservations – we can quote Weininger's words: "As far as emancipated women are concerned, it is only the man within them who wants to be emancipated. (...) these women feel like men."<sup>30</sup>

"(...) the women's movement that existed during the Renaissance, which disappeared without a trace, can serve as a lesson to the defenders of the women's movement. The true liberation of the spirit cannot be achieved even with such a large and militant army: it is the individual herself who must fight for it. Against whom? Against what resists them in their own soul. The greatest and only enemy of women's emancipation is women themselves."<sup>31</sup> And here, by emancipation, Weininger does not mean women's aspirations for a life worthy of human beings, but rather the popular idea that women are superior to men in all areas of intellectual achievement, not only equal, but completely identical, and even slightly...



and without them, the course of history would not progress. However, unlike Weininger, we must point out that the development of the modern world has been driven by the very forces that are now being called upon to destroy it.

However, unlike Weininger, we must that progress in this direction is not solely attributable to women who desire to become more masculine, but also to men who are losing their masculinity and becoming more feminine, who, not understanding their true role, actually contribute – not only in words – to the gradual blurring of the boundaries between the sexes. It must be emphasised that this is not at all a question of rights, but of orientations that, in the best case, would clearly define whether a person is male or female. In the case of a relationship between a courageous, almost manly woman and a soft man who is unable to provide security for a woman and make her feel like a woman, the relationship is in fact formed by a complete man and a complete woman. It is "only" that the masculine part is found more in the woman and the feminine part more in the man, and thus they complement each other. In this elfa-jult state, both realise the opposite of what their true nature would be: *"the only criterion of quality is the more or less perfect realisation of one's own nature. There is no doubt that a woman who is a perfect woman is superior to a man who is an imperfect man."*<sup>52</sup>

At the level of everyday conversation and "philosophising" on the above topics, one can observe not only the compulsion to wink at one's peers, but also the attempt of the average person to break into the realm of the spirit, a realm where they actually have no business being, where their every step, statement and thought is merely an usurpation of something that can never be theirs.

For the "differentiated person," accepting such people requires not only patience and a fresh inner

great opportunity to practise smiling, if an important sign of what she can become

Wolfram

### *On Virgins and Demons*

A characteristic symptom of the disease of our age is the general crisis in the relationship between men and women. A perspective that looks down from above, perhaps somewhat, but it sees the root of the problem in the fact that the girls of our age lose their virginity at a very tender age. Here, of course, we are referring to spiritual, or so-called magical, virginity. The girls of our age lose their spiritual-magical virginity at a very tender age and never regain it. Let us shed some light on this.

The two archetypes of woman, the lover and the mother, Venus Victrix and Venus Genetrix, correspond to two qualities, one primordial and one more descended: the ability to receive and retain spiritual forms. Women who have developed the first quality are good lovers: they are able to give themselves to the man who instils his spiritual flame and ideas into them. They rise together and may eventually become completely one in the Androgyne. The symbol of all this is the sexual act, the temporary elimination of duality. Venus Victrix does not





means that she alone would be the victor, but that by relying on her and working with her, victory can be achieved.

A largely independent process is when a woman conceives, gives birth and raises a child. All this is a symbol of the second quality, the ability to retain forms. Women who have developed this quality, if they conceive from the spirit and seed of a suitable man, will become good mothers, the guardians of the family, the central figures of the household and the people. In a spiritual-magical sense, a woman can be considered a virgin as long as she can maintain her ability to assimilate spiritual forms, and this ends when she becomes a mother in a spiritual sense, symbolised by her giving birth to a child in the earthly human world. Therefore, trends that regarded virgins as the basis of magical operations did not define the loss of a woman's virginity by her first sexual act, but by her becoming a mother in the earthly-human sense. Exceptions to this rule are attested to by certain mythological motifs, such as certain Christian references to the Virgin Mary, who, of course, did not take on an ordinary form, but that of Christ, and later became the Queen of Heaven, that is, the wife and lover of Christ the King. It may also happen that the form taken is so powerful that the woman loses her virginity for a time, but later

she herself, if she does not occasionally destroy herself, gets stuck in her own ideas and drags her boat with her even on the shore. In this case, it is also worth bringing up the mirror analogy. In this mirror, we can see what we can become if we carry our views with us throughout our lives simply because we expressed them a long time ago, and these statements served as the basis for the creation of our later selves, but in our current situation they no longer take us forward. From this perspective, the current political landscape (and not necessarily the politicians themselves) is a very interesting field, where those who once proclaimed enthusiastic ideas can become caricatures of themselves and discredited clowns over the years. It is also worth paying attention to the extent to which our views are merely a test of the "approval" of a given milieu, to what extent they are driven by a desire for comfort and the alluring feeling of belonging somewhere, among someone, and to what extent they are a test of our own practical lives, even if they are contrary to the views of others.

### **Kali's ILLUSION, THE PROMISE of PETTY BOURGEOIS happiness**

Another sign of the coming of the Dark Age is that natural sexual polarisation has been infected and distorted to the extreme by the romantic idea that has replaced the decisive, mentally and morally strong man, turning him into the woman's admirer and servant. Men have become grovellers who find pleasure in wallowing in the dust and mud at women's feet. As the *Mahāparinirvāṇa Tantra* puts it, the sign of the Kali Yuga is when "men become the subjects of women and slaves to pleasure, becoming the oppressors of their friends, masters, and those who deserve respect."<sup>33</sup> For men, this *eros* is nothing more than simple misery.

*"This is precisely because desire, when – as is the case with most people – it depends on 'the other'*



extroverted longing, it includes deprivation : the elemental deprivation we are born with, and just when it thinks it has been satisfied, it reinforces this, consolidating the law of dependence, inadequacy and powerlessness in the absolute sense of "existence" in the absolute sense. Man renounces absolute life when he turns to woman and, lost in her, seeks it outside himself. (...) This is the eternal deprivation of Eros, whose possession always slips through his fingers; that Eros who, even if he is eternally reborn, is reborn with the same deprivation, the same longing."<sup>4</sup>

One of the main issues of gender relations in our modern age is related to this: why does the woman, deceived by romantic novels, always long for a servant, a "knight", a "true gentleman" who watches over and fulfils her every desire, and then why does the same woman reject him at the first opportunity when she can adorn herself at the side of a real "bad boy"? (Then this misled man experiences such an existential fall that it is a wonder he survives with his sanity intact.) The thing does not work for the reason that the eloquent

"gentleman" is usually driven by a powerful longing. *"If we lack something, if we suffer from a deficiency, longing, passion or desire drives us towards it: towards something that makes us dependent in this way (...). If we 'renounce', that is, if we do not yearn or desire, the relationship is reversed, because then we achieve a state of contentment with ourselves, intimacy and independence. Then, as they say, instead of the 'I' going towards the object, the object goes towards the 'I' – as its 'male counterpart' (...). Thus, all 'renunciation' – understood as an obviously inner state – gives us power. This occult power is called ojas (...). Some texts refer to this in connection with the female deities (Yogini or Dakini) depicted in the form of Saktis*

*. They are irresistibly attracted to the "resignation", and they unite*



is restored. We see this in certain chivalric legends, where the knight seeks the favours of an almost unattainable widow, whom he can only win over through trials of his high rank , at which point the widow becomes a virgin lover once again.

We have said that the girls of our age lose their spiritual-magical virginity at a very tender age and never regain it.

There are pure, high-ranking women who are always beautiful, and they alone are beautiful, and in a sense they are Beauty itself; and there are animalistic, earthy, dark, stupid women who are not beautiful because they cannot be beautiful, and if they appear beautiful from ten steps away, then from two steps away it is already apparent that they are not, and if they appear beautiful from two steps away, then when one leans in close, one shudders... There are also satanic women who, in a certain sense, can be beautiful again. We will return to this apparent contradiction.

Can all this be interpreted in terms of the primordial quality of women, their self-sacrifice for the sake of form? Here we encounter paradoxes, since this quality means that women are capable of submitting to men, which we may tend to interpret as a kind of passivity. However, even animalistic or dark women can be very passive; they too may be inclined and capable of "submitting" to men, yet they may not be good lovers, and it is not possible to rely on them or talk to them






---

*Virgins and demons*

together, they rise, or rather, on the contrary, they sink.

Beautiful and high-ranking women, on the other hand, are in many ways active, inspiring and intelligent – not necessarily in the modern rational sense of intelligence – so it seems that this is closer to the mental projection of the female archetype. However, satanic women are also like this in terms of their mental structure: this is the second paradox.

The solution lies in the fact that dark and stupid women are dark and stupid because they are not virgins in a spiritual-magical sense. lost her primordial feminine qualities, her ability to absorb spiritual forms. She lost them by "entering into a covenant" with a chthonic, "underground" entity, that is, by surrendering herself and taking on its form. She committed incest with it. Perhaps even before she was born. Or perhaps during her childhood. Through inner experiences, by experiencing the world in a certain way. Perhaps through her environment or through the mediation of a specific person. And since, as the historical cycle progresses, the second, more subjugated feminine quality comes to the fore, it becomes increasingly difficult to regain spiritual-magical virginity after such a "covenant", especially if the woman in question never comes into contact with a man who is capable of displaying a quality higher than the chthonic. This woman's self-surrender may only be apparent and limited to the physical or, at most, the spiritual realm.



with the one who practised it. Generally, the principle is that a Sakti does not give herself to the one who desires her, but goes of her own accord and offers herself to the one who embodies the calm and "flx" nature of her husband, Shiva.<sup>35</sup> Today, the man who is extremely in love is in fact already dead as a man; his personality and emotions no longer have anything to do with the masculinity that could make him attractive to women. "These cases of great passion arise from inversion: the symbol is identified with the person, and we love the person in and of themselves – almost 'as a god instead of God'. The full intensity of such an impulse – which in these cases wants the absolute – is focused on the humanity of a given being; thus, for the lover, this being ceases to be a means and becomes the object of idolatry – or rather, fetishism. (...) In romantic relationships, we often encounter vampirism exercised by one person over the other, even if unintentionally (...), but in reality, such situations can end in crisis and collapse. This occurs mainly in parallel with the process of idealising women, projecting moral values onto them that are in fact minimal or completely absent. At this point, since it presents the deceptive reality naked, any traumatic moment can bring the whole edifice crashing down: it can destroy the entire Stendhalian "crystallisation".<sup>36</sup>

This is also the root of the main error of modern psychology: it confuses the carrier with the carried, the contingent being with the masculine or feminine principle manifested in it. Self-proclaimed philosophers and virtuosos of clichés, exalted by the plebs, spew false advice day after day to the contingent being on how to superficially play out the masculine principle, while in reality the principle is being completely dismantled. The modern personality, which flows from the tap and surrounds the being in an almost communist way, adjusting its behaviour patterns to utopian ideals...





and cool-headed wisdom fail to grasp the essence and are unable to lead us closer to the principles through intuition and inner experiences. The violent external distortion of behaviour is at most

can only lead to trauma if the whole process is not in harmony with the inner nature.

The scenario of modern relationships is always the same: a couple who once expressed elemental passion for each other slowly degrades the magnetism that underpins the whole into "friendship" and "family" and neatly dismantles the principles expressed in it. The woman loses everything that makes her a real Woman – her seductiveness, beauty and charm – and becomes a housewife who does not live her femininity at all, while the man gives up the uncontrollability, passion, autonomy and unbreakability that define a real Man for the vegetative role of a henpecked husband. The situation is so blasphemous that it is hardly surprising that, after decades of mediocre, petty-bourgeois family peace, the male and female principles are bursting back to the surface with elemental force, reclaiming everything that has been denied them over the years.

Even the expression that the woman is the "mistress of the house" or "goddess" would not be a problem, since a man's home can never be confined to four walls; a man's home is distance, space, infinity; he feels at home in the mountains and wilderness, straining against the forces of nature and defying them. He is nowhere at home, yet he is at home everywhere. In this situation, it would even be desirable for the woman to keep the house in order and wait for the man, who only comes home to rest within four walls. The problem begins when today's man, ruling over the remote control at home, waits for his wife to return, smelling of beer, while watching singles stories in the cinema with his friends, a

He turned his wife into a minor harpy, only to then to dwell on completely undeserved and unnecessary things



However, such a spiritual-magical union can occur in some form superhuman entity. We see this in the Virgin Mary, in certain female saints, and it is also the original idea of female monasticism. They are the princesses locked away in golden castles in fairy tales, whom the pilgrim can only win if he can demonstrate even higher qualities, that is, if he himself effectively becomes superhuman. If we consider that the Blessed Virgin was conceived by the Holy Spirit, we understand that only Christ can win her after that.

The satanic woman can resemble even the highest order to the point of deception because the form she has taken is that of a very high-ranking entity: let us not forget that Satan is also an angel. The difference between the foolish woman and the satanic woman is that the former has taken on a form that is already disintegrating and heading towards destruction, while Satan himself is not nothing at all, he is very powerful and seeks to destroy others. The satanic woman conveys this desire. Therefore, her first step is to subjugate . Ultimately, she wants to bring him to ruin. And while the animalistic, stupid woman can only attract the lowest-ranking men, the satanic woman can attract even the highest-ranking ones: and if the man, no matter how qualified, is unable to break the spell, he too will inevitably fall.






---



---

*Virgins and demons*

The situation is particularly difficult in our time because those women who, in this spiritual-magical sense, do not enter into a union with demonic, animal, plant, or "underground" entities, that is, they are neither

animalistic nor stupid, enter into a union with the Spirit of Modernity, which is a direct descendant of Satan.

This gives rise to the desire of modern women to subjugate men, since everything modern is based on the most degraded female values. Whereas originally the spiritual hero, and later the animalistic male, was the ideal, today the feminine, domesticated man is the ideal. Modern families are matriarchal, with the role of the man focused on maintaining the external aspects of a life based entirely on feminine values. He has no spiritual authority whatsoever, and in a spiritual in a modern sense.



The modern woman is therefore not a woman, because she has completely lost her primordial feminine qualities. However, not all women living today are modern. Just as we knights still exist, so too can there still be true Virgins and princesses locked away in golden castles who are able to provide us with further inspiration – to transcend being mere human beings.

At home, the ball is in full swing, as a result of which the poison of antipathy gives birth to bitter housewives who laugh at feminist jokes but wait for the Prince Charming until the end of their lives (only to be seduced by him in the same way), and beer-drinking men with moustaches who laugh at male chauvinist jokes and boastfully wait for the next "big-breasted woman" (who would be destined for exactly the same fate).

It is indeed difficult to achieve a state where a man does not crave comfortable security, peaceful everyday life, the warmth of home and hope for a secure future. (Especially since the spirit of the age instils this in male beings from childhood.) Yet in reality, there is no need to abandon anything, no need to flee from anything. The goal is to eliminate the inner constraints that are linked to uncertain foundations. If the Self has been able to break free from its everyday character, if home is infinite, then there is nowhere to flee from and nowhere to flee to, because we have already arrived without ever having left. Even temporary experiences can begin to nurture the inner seed that can become the basis for experiencing the true masculine principle. However, it is a fact that the mediocre role of men in the modern age, driven by the constant pressure to conform to women, is not even remotely related to these things. The emptiness behind the idealised outer mask cannot sustain any magnetic attraction, so it is no wonder that after the fading of passionate memories, this being remains alone, as he no longer functions as a man (of course, it should be mentioned that the other side of the coin – the macho man dependent on sexuality – is also worthless in terms of fulfilment as a man). The special situation is that it is precisely the concessions made to modern expectations that cause spectacular failures, after which many people easily fall off the horse.



. Yet somewhere between the two lies the golden mean, for a real man can never become so embittered that he turns into a loud-mouthed male chauvinist and forgets to fulfil his comradesly obligations towards the female sex. In Márai's words: *"Never see the battle between women and men as anything other than a hopeless struggle fuelled by the most cruel selfishness and unbridled vanity. The moments of seduction, the gentler situations in life, the occasional softening of the heart should never make you forget that when you are face to face with a woman, you are a warrior whose skin and life are sought by your opponent. Fight chivalrously, but fight. If you encounter generosity, respond with generosity; if you receive tenderness, return it without sentimentality, with the tenderness you received; if you encounter passion, respond with unconditional passion. But never, not for a single moment, forget that beneath every emotional encounter smoulders naked selfishness and vanity. He who lies in a woman's bed lies on embers. He may burn his skin, but he must save his human dignity and honour. Be alert and fight. Opponents surround you, feathers in their hair, paint on their faces, like wild warriors."*

### Retreat TO SASKESELYŰ PEAK

It should be noted that the expression "tiger riding" should not be used to legitimise aimless hedonism. The goal is not to chase away the dark forces of the present age, but to understand and transform them. These are forces that violently sweep ordinary people off their feet and then sweep them along towards traumatising or desperate hedonism. This raises the question of whether one should deliberately seek out the tiger, or rather not seek it out, or perhaps try to avoid it.<sup>38</sup> The fact is that those who set out in search of the tiger easily become dependent on it, so to speak, the great

part does exactly that. In contrast, not searching for the tiger also carries real dangers, because in this case the tiger finds the creature in a state of complete passivity, unprepared to confront the tiger. The "differentiated human being" also made a serious decision when he chose to remain in the world instead of completely severing his worldly ties. In doing so, he accepted that he would expose himself to tragic, sometimes unjust situations. This, in turn, makes it necessary to understand the dark forces at work. Furthermore, the dangers of modern forces must not only be judged from the perspective of hypocritical moralising, but it must also be recognised that these activities can awaken such strong desires and sweeping forces that they make any higher degree of realisation almost impossible without the practice of detachment. Thus, from this point of view, it is not only a lifestyle filled with women, drugs and alcohol that harbours dangers, but also a respectable lifestyle, such as building a successful career. While in the latter case, the person's conscience is completely fine from a moral point of view, they still do not move forward, as they do not perceive their current situation as unpleasant, but rather as an attractive and harmonious life situation.

In his doctrine of *awakening*, Evola mentions two possibilities, which are seemingly separated by a sharp dividing line. One is complete separation, while the other is action, the art of doing. Apart from certain special cases, nowadays it is difficult to practise one without the other. It is conceivable that there are special individuals who are able to decide on complete separation, but this is mostly problematic and difficult, so the second possibility remains. However, action in the realm of deeds constantly lures man towards worldliness and lostness in the world, while



eventually realise that they have become completely part of the world, with all its problems, traumas and trials. Parallel to this, the structure of the being also begins to retreat from boundlessness towards narrowness, towards the closed, worn-out life of a miserable human being.

Therefore, certain ascetic foundations are necessary in order to achieve freedom. And here comes the important point that only from a distance, in isolation, can we sense the possibility of "becoming ourselves" and recognise what the outer layer of our being is, what those secondary impulses are, which are mostly by-products of the world. For the "differentiated person", "(...) when looking inward, finds not unstable and fragmented material, but a fundamental 'dominant' direction, albeit one that is obscured or limited by secondary impulses. But that is not all: what is essential is that this person is characterised by an existential dimension that is not present in the human type of recent times: that is, the dimension of transcendence."<sup>39</sup> The impulses mentioned above do help us to adapt to the world, but due to the nature of the world, they are in fact forces that pull us downwards, which, without the recognition of the central tendency, mean an almost direct path to hell (even if hell is not recognised for what it really is).

As Evola writes: "Incidentally, the specific solution to the problem of 'becoming oneself' is unification; once we have experimentally recognised which of our manifold tendencies is the central one, then it is a matter of identifying it.

*Let us stabilise it with our own will, while organising all secondary or divergent tendencies around it. This means that we give ourselves a law, our own law. As we have already seen, the inability to do this, "the many quarrelling souls locked within our own hearts", the situation of those who refuse to obey before they are able to command themselves – this is the reason for the collapse that can end the journey of beings drifting towards the borderline of a world without God."<sup>40</sup> We must therefore retreat from time to time to our own Saksesyū peak, where the individual does not identify with the mask thrown into the world, where there are no ties, where the tiger is weak. There, where the turmoil caused by secondary tendencies ceases to function, their meaningless and unpleasant side is revealed to the outside observer. There, the sense of identity with the personality dissolves, and the mask appears as a tool. And this is where we must draw strength to fight the tiger in a world where our principles are unattainable, our goals unreachable, and we no longer have the weapons to defeat the tiger face to face.<sup>41</sup> Only from the top can one jump onto the tiger's back*

*"(...) the path of our life's events, however wide and passable it may be, leads to a dead end. Narrow, hidden paths lead to the lost home. These hold the solution to the ultimate secrets, which are engraved in our bodies in barely visible writing, and not the terrible wound that external life leaves on us."<sup>42</sup>*

## Notes

- 1 Gustav Meyrink: *The Golem*. Budapest, 1989, Göncöl Publishing House, chapter entitled Ébren (Awake), p. 75.
- 2 Julius Evola: *Riding the Tiger. Existential Orientation in an Age of Disintegration*. Budapest, 2009, Persica Publishing House, Chapter 1: The Modern World and the Men of Tradition, p. 26.
- 3 *Ibid.* p. 24.

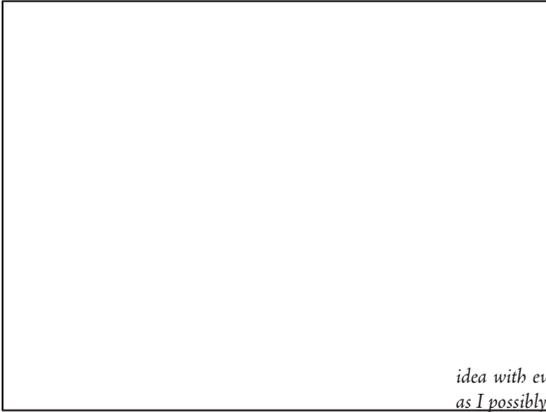


- 4 Julius Evola: *The Yoga of Power. A Study of the Tantras*. Budapest, 2007, Persica Publishing, Chapter 1: The Significance and Origin of the Tantras, pp. 27–28.
- 5 Tamás Molnár: Modernity. *Magyar Fórum*, January 2002.
- 6 Ibid.
- 7 Julius Evola: *Riding the Tiger*. Chapter 16: The Dual Aspect of Anonymity, p. 131.
- 8 Ibid. Chapter 5: The Veils of European Nihilism, p. 51.
- 9 Ibid. Chapter 15: Heidegger: Flight Forward, p. 127.
- 10 Ibid. Chapter 4: From the Forerunners to the “Burnt Youth” and “Contestation,” p. 42.
- 11 Ibid. Chapter 16: The Dual Aspect of Anonymity, p. 131.
- 12 Ibid. p. 132.
- 13 Tamás Molnár: *Authority and Its Enemies*. H. n., 2002, Kairosz Publishing House, Chapter 3: Authority in Literature and Art, p. 102.
- 14 Ibid. p. 105.
- 15 Ibid. p. 106.
- 16 Tamás Molnár: *Liberal Hegemony*. H. n., 2001, Kairosz Publishing House, Chapter 1: The Hegemony of Civil Society, p. 40.
- 17 Gustav Meyrink: *The Golem*. Chapter entitled Prague, p. 27.
- 18 Ibid. p. 26.
- 19 The five poisons according to one classification in Buddhism: anger, attachment, ignorance, pride and jealousy.
- 20 Ea: On the Magical View of Life. In Ur-group: *Introduction to Magic*. Vol. I. Budapest, 2007, Persica Publishing House, p. 173.
- 21 Julius Evola: *Riding the Tiger*. Chapter 11: Acting Without Desire. The Law of Causality, p. 92.
- 22 Ibid. Chapter 10: Beyond Theism and Atheism, p. 81.
- 23 Ibid. p. 82.
- 24 Friedrich Nietzsche: *Untimely Meditations*. Budapest, 2004, Atlantisz Könyvkiadó, On the Use and Abuse of History, p. 110.
- 25 Julius Evola: *Riding the Tiger*. Chapter 29: The “Second Religiosity,” p. 237.
- 26 Ibid. pp. 238–239.
- 27 Ibid. p. 238.
- 28 Except for certain South African countries, where every third man has raped a woman. Source: <http://velvet.hu/blogok/randi/2010/11/30> (last accessed: 26 April 2013).
- 29 Julius Evola: *The Metaphysics of Sex*. Budapest, 2000, UR Publishing House, Chapter 11: Physical Sex and Inner Sex, p. 54.
- 30 Otto Weininger: *Sex and Character. A Theoretical Study*. Debrecen, 2010, Kvintesszencia Publishing House, Chapter 6: Emancipated Women, p. 60.
- 31 Ibid. p. 64.
- 32 Julius Evola: *The Metaphysics of Sex*. Chapter 11: Physical Sex and Inner Sex, p. 54.
- 33 *Mahānirvāṇa Tantra* IV. 52.
- 34 Julius Evola: *The Metaphysics of Sex*. Chapter 17: Longing, Poros and Penia mythosa, p. 89.
- 35 Julius Evola: *The Yoga of Power*. Chapter 6: Prerequisites and Tools for Practice, pp. 106–107.
- 36 Julius Evola: *The Metaphysics of Sex*. Chapter 23: The Love–Pain–Death Complex, p. 120.
- 37 Sándor Márai: *The Grass Book. Healing Thoughts*. Budapest, 2010, Helikon, Chapter 60: On Love, p. 47.
- 38 Róbert Horváth: The Symbol of Tiger Riding. Source: <http://heliopolisz.blogspot.com/2009/12/tigrislovaglas-szimboluma.html> (last accessed: 26 April 2013).
- 39 Julius Evola: *Riding the Tiger*. Chapter 8: The Dimension of Transcendence. “Life” and “More Than Life,” p. 69.
- 40 Ibid. Chapter 10: Invulnerability. Apollo and Dionysus, p. 84.
- 41 Róbert Horváth: op. cit.
- 42 Gustav Meyrink: *The Golem*. Chapter entitled Awake, p. 80.



**Troy Duffy**  
**BROTHERHOOD**

Action comedy, 106 minutes (Independent, 1999)



*"Right then and there, I decided – purely out of desperation and because I couldn't afford a psychologist – that I would write about it, that I would think about it. The news...*

*When people see certain things, they sometimes recoil from what they see. Susan Smith strangles her children... Kids go into McDonald's and set the whole place on fire... You hear things that are so outrageous that even if you were Mother Teresa, you would eventually reach a breaking point. One day you watch the news and say, "Whoever committed this vile act should pay with their life." You think – maybe just for a moment – that whoever did it should be destroyed, without any fucking jury verdict. I wanted to share this angry*

*idea with everyone. And, of course, to express it as well as I possibly could."*

Unfortunately – probably for lack of a better title – *The Boondock Saints*, a 1999 American-Canadian film described as a crime drama, thriller or action comedy, and although humour is indeed an important component, it can only be considered a comedy in the Dantean sense (and certainly not a thriller). From a certain point of view, we can say that it far exceeds these stereotypical categories and the works usually associated with them. The director is Troy Duffy, born in 1971, of Irish descent, who moved to Los Angeles in his twenties with hopes of a career in music, and while working in a bar between gigs, wrote the screenplay for the film on a borrowed typewriter. The basic idea, inspired by personal experience, came to him one day on his way to work when he saw a dead woman being wheeled out of a *drug dealer's* apartment. He remembers that day as follows:

The main plot line is strikingly simple: after a bar fight, a pair of Catholic Irish brothers kill two enraged members of the Russian mafia in self-defence, then, after a night-time vision in a prison cell, a "divine message", they embark on a crusade in the Boston underworld, cleansing the city of all sin and evil. Reading the director's words above, any person of pure heart who clearly sees the depravity of the modern world and the absurdities and ineffectiveness of the justice system will surely agree, and in their hearts demand this kind of direct, uncompromising and combative action against the all-pervasive Satanism.

Duffy first took the finished script to Miramax film studio, where Harvey Weinstein "film mogul" bought it from him for \$300,000 with the promise of a \$15 million budget.



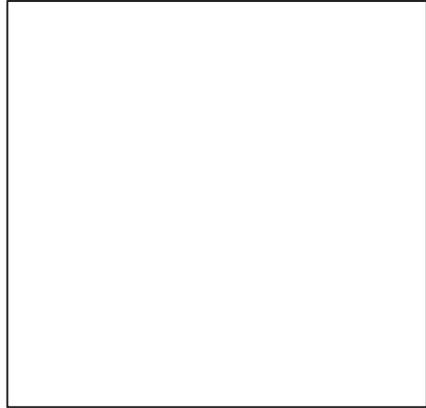
They are making a film out of it. However, the book was rejected, and Duffy was left high and dry. He persevered until Franchise Pictures LLC agreed to make the film for barely half of Miramax's original budget. Hoping for success, Duffy agreed to the deal, and filming was completed in a few weeks. They tried to find a distributor for the film at the Cannes Film Festival. It gathered dust on the shelf for months until a small company managed to screen it in five (5!) cinemas for seven (7!) days. It was eventually released on DVD and was surprisingly well received in certain circles as a so-called cult film, but due to the cleverly worded contract, the director did not receive a penny of the \$6 million in revenue from disc sales. As a point of interest, it is worth noting that the absurdity of the story briefly outlined here earned it an episode in the American documentary series *Boulevard of Broken Dreams*.

Ten years have passed since then, and the second part of the widely acclaimed story will be released overseas at the end of October 2009, under the title *All Saints Day*. Hopefully, it will manage to retain all the positive aspects of the first part, avoiding the pitfalls that so often trip up sequels, and – albeit only on the silver screen, but in spirit once again in tune with the brothers – we will once again hear the prayer passed down through generations of the MacManus family: "*We are shepherds of shepherds, / the scourge of God Almighty. / All our power comes from Him, / and now we hasten to bring you His message: / We have come to spill evil blood, / so that we may unite with pure souls. / In the name of the Father, the Son and the Holy Spirit. Amen.*"

U. I.

**Troy Duffy**  
**BROTHERHOOD 2.**  
*All Saints*

Action film, 118 minutes (Sony Pictures, 2009)



The audience had to wait ten years for the sequel to the 1999 film, which was shot on a shoestring budget, was highly imaginative, and appealed to people's often unspoken but heartfelt sense of justice. In keeping with the subtitle, the premiere was timed for All Saints' Day in October 2009. The first part set the bar relatively high, blending humour, action and drama in just the right proportions with a plot that was not overly complicated but perhaps all the more convincing for its simplicity and sincerity. In ten years, it would have been possible to put together an even more powerful and ambitious sequel, but unfortunately Troy Duffy did not manage to do so. The main characters have changed almost nothing in the eight years between the two parts, maturing in character, and in fact sometimes showing signs of infantilisation. With the exception of a few well-crafted scenes, the dialogue is mostly filled with unnecessary banter and profanity for its own sake.



which greatly detracts from the overall impression. The siblings' coolness, in the positive sense of the word, should not have been emphasised in this way, as there is such a thing as intelligent humour (in fact, strictly speaking, that is the only kind there is). The memorable and enigmatic father figure from the first part, the

This time, "*Duce*" has been "de-mystified": in shallow, psychological flashback episodes, the traumas of his youth are revealed, which turn him into a deadly weapon, an unstoppable killing machine in the hands of his former companion who has turned to crime – he fights the "good fight", but is still misled. It is a pity that the positives of the first part were not followed up with further virtues, as if the scriptwriters had run out of creativity and thus limited themselves to a somewhat formulaic repetition of the previous film. Despite all its flaws and shortcomings, it is still a film that can be appreciated among other works in the same category. It is worth watching the two films one after the other, as this makes everything clear. There is also talk of a sequel, perhaps in the form of a series, which is another bad idea: here, it is likely that commercial considerations and even darker motives are at play.

Digressing slightly from our specific topic, it may be useful to make a few more general comments about the most popular form of postmodern "art", the moving image, and the film industry. Readers of this magazine and these pages are probably well aware of the extent to which the *mass media*, particularly cinema and television, are responsible for spreading the waste products of our consciousness. We are talking about the tendency of forces that generate darkness to push us towards complete entertainment and the extinction of consciousness, a tendency that manifests itself in almost every area, "*which either directly or indirectly seeks to undermine all idealism, to ridicule all principles, to attack institutions...*

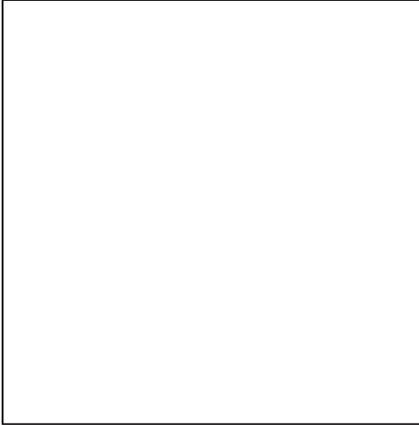
*moral values; it wants to reduce truth, nobility and dignity to mere words,*" as Julius Evola writes about modern art. However, we can be conscious "consumers", riders of the tiger in this field too: we can reject what is harmful and use what is beneficial to us. Evola continues: "*There are values that, for a certain type of person, are not reduced to fantasies and illusions, but are realities, absolute realities. These include spiritual courage, honour, lack of deceit, truth and loyalty. It is not at all 'realistic', but rather an existence beneath reality that denies all of this.*" Sometimes, independent filmmakers, contemporary knights errant like Duffy, are still capable, albeit rarely, of presenting values and exposing the absurdities of our world with the help of irony and satire, and despite all their clumsiness, we must be able to see the idealism in these attempts.

Of course, caution is essential, and we should not read too much into anything: we should not think that those who make such films, or play heroes in them, actually live and understand what they ideally represent. An example of this is Norman Reedus, who plays one of the brothers (Murphy MacManus) and *who*, in a new, seemingly particularly ominous video clip by Lady Gaga, slips into the role of Judas with just as much enthusiasm as he did recently in "Boston Saint". In an interview, he states that Lady Gaga is a very religious woman who prays a lot and is great to work with. He got involved in the shoot "just by chance"; he happened to be available when they called him, and he was happy to jump in. It may seem excessive to look for some kind of intentionality and signs of the times in these oddities, but I wholeheartedly recommend Béla Hamvas's admonition to the MacManus brothers and, of course, especially to our readers: "*There is no greater danger than to accept decay and be content with corrupt circumstances, except perhaps to be content with contentment itself.*"

U. I.



*Primordial*  
**THE GATHERING WILDERNESS**  
Audio CD, 59 minutes (Metal Blade, 2005)



In a certain sense, *heavy metal*, one of the defining musical genres of the second half of the 20th century, can be interpreted as an adaptation of the fighting spirit of the present age, which men of earlier times were able to experience in more adequate forms. However, since democracy has banished almost everything that is natural, normal and traditional from the human world, the *ksatriya* quality has necessarily had to manifest itself in roundabout ways, given that men with warrior qualities and inner qualities were/are still being born after 1945. Obviously, all this must be understood well and approached with the appropriate interpretations and explanations. The nature of the genre itself would require a longer analysis, as it is a complex phenomenon, but it is worth pointing out some of its characteristic features through a specific publication.

In the world of *metal*, even if not exclusively, there are clear dividing lines along which the worldviews and political affiliations of the various subgenres and their fans can be separated from one another. Accordingly, there are styles in which left-wing individuals are predominantly found, while in others, right-wing sympathisers are represented in significantly higher proportions. Of course, in the vast majority of cases, this

"right-wingness" is blurred, undefined, undeveloped and unorganised. In many cases, it could be described as a gut feeling, a spontaneous right-wing interest, which in most cases is very far from a coherent orientation in its details, but in a certain sense, the appearance of this attitude, which comes from within and is not necessarily suggested from outside, can also be considered positive.

If we specify the genres in which a tendency that can be described as at least partially right-wing appears, we can see that it is in those metal styles that often incorporate folk elements into their music and turn to the past, the traditions of their homeland and history for inspiration in their lyrics. The degree of refinement and quality with which these two very different musical worlds are blended varies greatly from band to band, and as a result, the quality of the subject matter discussed varies enormously.

A significant portion of so-called "*folk*" or "*pagan*" *metal* bands use various acoustic folk instruments to bring their message closer to the themes presented in their lyrics. Others, most of whom present significantly more serious and musically mature productions, weave melodies intended to create a "folk" and appropriate atmosphere into the themes of the most important instrument in metal, the guitar.

melodies that create a "folk" and appropriate atmosphere. *Primordial*, an Irish band that has been around since 1987, belongs to the latter group.



From the outset, the band's motto has been "tragedy and strength", and it embodies this duality as much as possible. Apart from old Celtic folk songs, there was probably no other musical expression in that harsh but beautiful country that could more clearly express the innermost core of the Irish national spirit, its suffering and trials. The five-member band Primordial interprets the blood-stained history of the Irish people to the listener with extraordinary artistic expressiveness. After their early years of learning, their first album (*Imrama*), released in 1995, and the releases that followed every few years showed unbroken development. The first peak came in February 2005 with *Pe Gathering Wilderness*, the fifth in the series of full-length albums.

On this album, the dual characteristics mentioned above are even more pronounced than before, with greater emphasis placed on the "tragedy" aspect. This is the band's darkest, most introverted work, which is striking even in light of their previous albums, which showed no trace of cheerfulness. The hour-long album is massive in every element, and this massiveness characterises it from the first note to the last. Nevertheless, it cannot be called one-dimensional, only that every composition is subordinated to a serious message.

The album title, 'Növekvő vadon' (Growing Wilderness), and the highly expressive grey cover with black birds, which parallels it, are a perfect analogy for the general crisis of values and spiritual erosion of the age, but the image is completed by the music and lyrics. After listening to many albums, it is almost certain that there is perhaps no other release in the *metal* genre that comes closer to what we call traditional spirituality. And not only because of the otherwise very good lyrics, but also because of the overall atmosphere of the music.

Of course, the appearance of fragments of traditional spirituality must also be treated with the above restrictions and appropriate interpretation, as is necessary with all relevant contemporary works of art. At the same time, it should be noted that even with the tools of the modern age, a creator/musician in whom something archaic has been revived and who possesses the qualities necessary to bring these values to the surface and interpret them can still present timeless values. It is important to note that the creation of a higher, even spiritually valuable piece of music does not necessarily require the use of thousand-year-old instruments.

The *Gathering Wilderness* is like a storm or hurricane that never stops, where you don't know if you'll make it out alive, but you feel that something extraordinary is happening to you. They also feel that this storm is beautiful even in the midst of destruction, and that it is glorious to pass away in this way, because what the storm destroys is not worth saving anyway. The fury of the elements is achieved through the beautiful and energetic interplay of the guitars, which form a thick wall of sound with maximum utilisation, as well as the simple, uncomplicated rhythms of the drums and bass. When Alan Nemetheanga, Primordial's singer and one of the best frontmen in the entire metal genre, sings "I called the gods, where are you?" in the song "The Golden Spiral"; and in "The Song of the Tomb": "This is the twilight of the ages, and man will not stop"; and in the first verse of

in the first verse of "End of All Times. Martyrs Fire", he sings:  
"Is this all that remains? Broken vows, betrayals / the empty words and dead rhetoric of my sold and broken culture"; and, as if to cap it all, in the epic "Tragedy's Birth", which is the musical catharsis of the album



: "When the gods were flat and the burden was lighter / there was no sorrow and no fear / who cast a shadow over our age? / who paralysed youth and blinded their eyes?" – we witness the establishment of a crisis situation, which any being that can be considered human to some extent must be capable of. The band or the singer, whose voice is filled with a mixture of pain and anger as he sings these serious lines, does not offer a "solution", but this is not really the role of art, especially not modern art.

One of the most remarkable compositions on the album is "The Coffin Ships", which is nothing less than a funeral song performed with metal instruments. The band managed to convey such pain that perhaps no more fitting memorial has ever been created for the millions of Irish who left their homeland in fragile boats to escape famine, only to perish in various ways in the unknown America, in search of a (supposedly) better world.

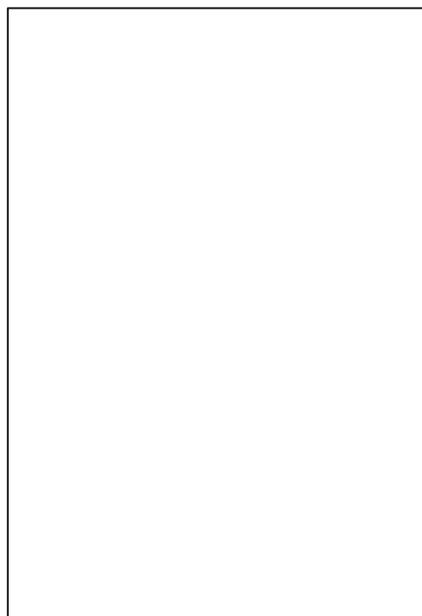
It is obvious that such a record cannot provide a way out on its own; everyone must find that for themselves. However, it can serve as a kind of wake-up call. This requires suitable subjects who can be awakened, who have at least a glimmer of a spark that can be ignited into a blaze, which this powerful piece of music depicts so vividly. The awakening function also means that this flame must not be extinguished, even when the volume subsides, when silence falls after the thunderous, epic lines coming from the human throat. Rather, this alarm must be able to become permanent and, on this basis, the substance of action.

M. P.

## ARS NATURÆ

*Ecological, social and cultural journal*

Volume II, Issues 3–4 (Életharmonia Alapítvány, 2011)



In my article entitled "New ecological journal: Ars Naturæ", I ranked issues 1–2 of this publication, or more precisely its volume, among the best Hungarian-language books on eco-philosophy to date, alongside *Természet és szabadság* (Osiris, 2000) and *Környezet és etika* (L'Harmattan, 2005), and wrote that I was eagerly awaiting the continuation: would it succeed in maintaining the standard and supplementing what had already been said?

Well, issues 3–4, the second volume, are here, thicker than the first (457 pages), of the same high standard and containing numerous new approaches. The devastating impact of modern science



begins with criticism, nine studies critique individual scientific disciplines and "scientism" as a whole, revealing some crucial points with which modern sciences greatly contribute to the increasingly noticeable deterioration of the natural and social environment. It is not just that many scientific experiments pollute nature and humanity, or that the sciences have become servants of often destructive modern technology and politics, but that through their approach, they contribute to the destruction of humans and the environment, as well as to the deterioration of humans' normal relationship with the environment. The articles on this topic have been arranged in such a way that they delve deeper and deeper into the subject. According to András Vukics' study, the crux of the problem is that

The assumption of "the material" is also debatable, not to mention its elevation to the ultimate point of reference, the repercussions of which reverberate in almost every area of life today.

The second thematic block deals with economics, with six studies and a collection of quotations. There is no need to particularly prove the existence of the ecological effects of the economy, but here, after a radical rejection of its value above all else, we can also read about its meaning, its unique beauty, and its original purposes.

This is followed by eight articles examining the role of psychology in the modern world from different perspectives. All agree that psychology is a substitute for the spirit: instead of the soul, man should explore and keep in mind his spirit. What this thematic block offers as a solution is essentially the alternative and primacy of pneumatology over psychology.

The five articles in the last section, as well as a collection of quotations, consider a philosophical, profound understanding of the environment

This is the most constructive, arguably the most practical, and at the same time the most beautiful part of this publication, including the new perspective of consciousness ecology. The last section of the thematic block is a collection of essays on the relationship between the environment and the human soul.

While the first volume received considerable attention and recognition, and appears to be sold out ([www.arsnaturae.hu](http://www.arsnaturae.hu)), Hungarian green circles, authors, and those interested in ecology in the broad sense remain silent about the second volume. This is tragic, in a sense, as the depth of *Ars Naturæ* exceeds their intellectual horizons, receptivity and capacity. However, in addition to continuing to publish writings on ecology from the Austrian-German universalist and Anglo-American perennialist schools, this combined issue also contains works by several other Italian and Hungarian authors. However, all this seems to be in vain. *Ars Naturæ* is deeper than deep ecology, and once again it is evident that there is little demand for quality and depth in Hungary today. Those involved in environmental protection are unable to see how science criticism, economics, psychology and philosophy are connected to non-natural science ecology.

*"The social' self is sufficiently developed early in our lives that we do not happily eat a large cake alone, but rather share it with our friends and those closest to us. We identify with these people enough that their joy is our joy, and their disappointment is our disappointment. The time has come to share all forms of life and larger unities: ecosystems, Gaia, our fabulous old planet.*

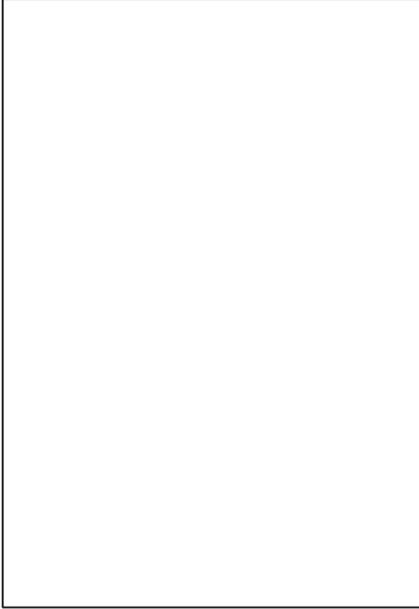
(Arne Næss)

A. Z.



## STUDIES ON TRADITIONAL ARCHERY

(Debrecen, 2009, Kvintesszencia Publishing House)



## "ONE SHOT – ONE LIFE"

*"Confucius practised the Way of the Bow to illustrate how a person who works on themselves acts. Confucius did not care whether he hit the target a hundred times out of a hundred shots. He showed how you can perfect your being a hundred times out of a hundred shots."*

(AwaKenzo)

The volume *Studies in Traditional Archery* is ostensibly only for those interested in archery...

It may be of interest to readers. However, this is only superficial, as its perspectives are much more universal than that, and we cannot simply ignore it as non-practising archers. This book introduces its readers to perspectives, principles and goals that can be put into practice in many other areas of life, and indeed should be put into practice in the lives of those who consider values and virtues leading to the source of life to be of primary importance in their endeavours. By reading it, we can gain insight into a world imbued with spirit in every moment, where spirituality – perhaps interestingly for many – is not tied to books, universities, cultural programmes, or the forms in which it is commonly manifested today. On the contrary, its manifestation requires self-discipline, concentration and focus, inner strength derived from unwavering calm and balance, precision, patience and rhythm, as well as a combination of genuine seriousness and playful lightness. It is based on activities in which *"we must accomplish something within ourselves, inwardly"* (Herrigel, p. 82), and these activities and the tools associated with them *"serve as a kind of pretext for something that could be achieved without them; they merely show the way to a goal, not the goal itself; they only provide assistance for the final decisive leap"* (Herrigel, p. 82).

The volume contains four works: Ananda K. Coomaraswamy's comparative study on the symbolism of archery; William R. B. Acker's book *Kyudo: The Japanese Art of Archery*, which discusses the practical aspects of *kyudo*; Eugen Herrigel's book *Zen in the Art of Archery*, which discusses the Zen spirit that permeates Japanese arts; and John Stevens' work on the life and teachings of Awa Kenzo (*Zen Bow, Zen Arrow*). Through these writings, I



beyond theoretical and practical considerations, we can gain insight into the atmosphere and inner spiritual milieu of ritual action in relation to archery. This is an activity that presupposes a spiritual attitude, as Eugen Herrigel writes, "which in its highest form (...) characterises the essence of the priestly man" (p. 81). Today's Westerners associate the ritualistic perspective primarily with religious rites and, less frequently, with art and the creative process. In contrast, in traditional cultures, ritual permeates every aspect of life. Everything that is done in accordance with the divine cosmic order, based on true knowledge, can be called a ritual act, and this can be extended to any human action, provided that we know the correspondences between the cosmic and human orders. It is the lack of this knowledge that makes true spirituality increasingly limited and difficult to recognise for people today. People living in the "illusion of everyday life" can only conceive of sacred manifestations surrounded by the presence of holiness – which are life-giving spiritual nourishment for humans – at the level of religious rituals at most. At the same time, those trapped in this illusion yearn for the spiritual experiences that they often encounter not in connection with a religious act, but in connection with other fateful events, or perhaps when encountering a work of art.

This book is also significant because it draws our attention to our shortcomings in this regard with the help of a concrete example, namely traditional archery, primarily in its Far Eastern form. However, it also indicates that traditional cultures can be recognised in part by the fact that they create opportunities to experience the spiritual foundation in question in as many areas of life as possible. All this is based on the wisdom teaching

which Julius Evola conceptualised as follows:

*"There is only one reality, which has different dimensions, and there is a hierarchy of possible forms of human (and superhuman) experience, in relation to which these different dimensions gradually open up until the direct perception of essential reality becomes accessible. (...) From this point of view, there is no relative reality and, beyond it, an unattainable absolute reality, but rather relative, conditional and absolute ways of perceiving the one reality. (...) In this way, the path to all higher knowledge is conditioned by our own transformation, an existential and ontological breakthrough"* (Julius Evola: *The Yoga of Power*. Budapest, 2007, Persica Publishing, pp. 39–40).



Based on the interpretation of the concept of art found in the volume, let us now look at some of the principles and perspectives that, in our view, are not only relevant to archery.

In Japan, followers of the fine arts and martial arts "claim that their practices are based on seishin sanren, spiritual practice, or more literally, spiritual forging. These arts are recognised as *dō*, or the way, which is equivalent to the Chinese concept of *tao*. (...) Thus, there is the way of the bamboo flute, body painting, calligraphy, the tea ceremony, flower arranging, and, among the martial arts, the way of the sword, the way of "softness" or "flexibility" (judo), and the way of the bow. The first thing that is said to Westerners who are interested in the arts mentioned above and are shocked by them is precisely that they should not

*learning how to play the flute, arrange flowers, write Chinese characters, defeat our opponents, or perhaps split their heads open or shoot them with arrows. Not at all. They continue to claim that the purpose of these arts is to develop character, achieve calm and balance, control the mind, and engage in spiritual practice"* (p. 54). William Acker thus referred to the transcendent function of art, which today is primarily associated with Eastern cultures, even though it was known and practised in the West until the end of the Middle Ages.

The essence of these arts is related to self-transformation. They are not characterised by individualistic self-expression, but rather by finding oneself beyond one's individuality. The individual is essentially a tool here, and when we talk about creation, artistic performance or, for example, the correct execution of an arrow shot in archery in the traditional sense, we must talk about the elimination of individuality: as if it had never existed, it gives way to something much more real. It gives way to something that is typical of personal expression in a personal sense, which is at once a creative idea and function, and an opportunity to experience the immanent Spirit. In fact, the artist recognises himself much more in this; and the "greater" the artist, the more his own true nature, open to pure being, is expressed in his activity.

*"Seek your true nature with every shot: the Great Way of Peace. That is all you need"* (p. 162). *"The foundation of our Great Way is our own nature. We often hear people talk about being at one with their own nature. All religions teach this. If you truly understand your own nature, the bow will be easy to master"* (p. 165), teaches Awa Kenzo.

Just as a craftsman or artist first prepares himself in a contemplative act during the creative process and familiarises himself with the idea of the work to be created

– which he then strives to reproduce as accurately as possible – so too in traditional performing arts and martial arts, the contemplative phase is of crucial importance, as it prepares and lays the foundation for the actual action. For the artist, *"the preparations for the work are also important in that they prepare him spiritually for the artistic creation. It is thanks to the deep calm with which they carry out these preparations that they achieve the crucial state of relaxation and balance of all their energies, the composure and mental presence without which true creation cannot succeed. Without intention, he immerses himself in his activity, waiting for the moment when the work that floats before his eyes as an idea comes into being as if by itself."* (Herrigel, p. 106)

In the ritual of archery, each step is crucial: preparation, posture, eyeing the target, and the shot itself.

*"When we take our place on the shooting range with a bow in our hands, we must clear our minds of all other thoughts, realising that only archery matters. Only then, with the mind focused as perfectly as possible, can we face the target, ready to shoot."* (Acker, p. 41) In addition to relaxing the muscles and breathing regularly, it is most important to increase mental alertness, realise the absence of intention and identify with the target. Persistent and precise practice of the ritual leads to a high degree of composure, which is manifested above all in the fact that at the moment of shooting, everything condenses into a space-time-less Now: the archer "steps out" of his senses, there is no outside world, the archer himself is the bow and arrow, he himself is the target, and in the moment of action, he himself is the shot. According to Kenzo's teaching:

*"The Bow becomes your true self. Knowing the Bow is knowing your true self. Knowing your true self is forgetting yourself. Forgetting yourself is realising that you are everything in the universe. You are the sky and the earth, from the beginning to the end."* (p. 162) *"You and the bow must become one; this is divine"*

act. *The unity of the tool and the self is divine. There is no bow, no arrow, no you; yes and no are one and the same.*" (p. 163).

The moment of the shot determines the extent to which selflessness, perfect mental presence and lack of intention have been achieved during preparation, and whether, as a result, the perfect shot is magically created. *"The shot bears witness to how much you trust in the Way."* (Kenzo, p. 175) During the ritual, it becomes clear that the archer is actually facing himself, because in order for the shot to be perfect – for the arrow to fly and the archer to achieve his goal in a spiritual sense—the particular self must become nothing. *"It is in the archer's struggle with himself that the secret inner essence of the art is truly revealed"* (Herrigel, p. 80), which, depending on the extent of the struggle with oneself, is *"a matter of life and death"*.

*"It doesn't matter what art you use, the most important thing is to determine who you really are. To move from your ego-centric self to your absolute self"* (Kenzo, p. 166). Man's self-

, in other words, the transcendence of individuality

essential elements of all true teachings. Thus, as the volume clearly shows, in traditional archery, hitting the target and the ultimate meaning of reaching the target are metaphysical and depend on reaching the ultimate Self, while missing the target means straying and getting lost (cf. Coomaraswamy, p. 14), since *"The pursuit of truth is a kind of hunt, man comes upon the trail, aims, hits the target and penetrates it"*

(Coomaraswamy, p. 26). "Finding your goal" and "Missing the target" here is primarily a symbolic expression: *"Teaching knows nothing about the target set up at a certain distance from the archer. It only knows about the target that cannot be technically aimed at, and if it names it at all, it calls it Buddha."* (Herrigel, p. 116) *"The hits on the target are only external tests and evidence of the highest degree of unintentionality, selflessness, and mindfulness"* (Herrigel, p. 117).

It is clear that the symbolic approach to things is closely related to the proper experience of cultic actions.

. It can also provide significant insights for Hungarian studies if we learn about the many different forms that the symbolism of the bow and arrow takes in various traditions. Thus, for example, in Buddhism, they are *"used to shoot down demons and negative energies, to keep danger and temptations at bay, to pierce false views, and to shoot wisdom and energy into the very heart of evildoers"* (Stevens, p. 156). Studying this volume is important from this perspective as well, since the struggle with symbols

The presence or absence of an understanding perspective is one of the most crucial elements of any true teaching.

is one of the factors through which we can see the spiritual perspectives of our lives. This is where the dividing line between modern pseudo-culture and traditional cultures lies: the former is anti-spiritual even in university lecture halls, while the latter is elevated and spiritual even in the smallest moments of life.

As a result, this book powerfully demonstrates that any human activity





In this way, it can set itself – and above all for itself – goals that are more noble than the pathological horizontal expansion of its physical being. He demonstrates that we still have the opportunity to create a world structure that the Hungarian people have known and maintained for many centuries, in which the use of tools is based on control over our physical being, so that we can bring our spiritual being into the world in the sense of a vertical shift. According to the revelations, those who choose a way of life in line with horizontal expansion choose death, while those who choose the vertical path leading to God, that is, the "path of liberation from ourselves", can "find themselves" and gain "new life". Considering this, it becomes understandable how, with the appropriate solemnity and attitude, an activity such as archery can become a ritual act. Furthermore, it becomes clear what it is that death has no power over in a true civilisation. As A. K. Coomaraswamy put it:

*"In such a society, there is nothing profane; the opposite is true in secularised societies, where there is nothing sacred. It can be seen that even what appears to be 'sport' can be yoga, and the active and contemplative way of life, the outer and inner man can be united in a single act in which both 'selves' cooperate" (p. 33).*

*"Our Path is ultimately a solitary endeavour. It is based on the realisation of your true self, and only you can accomplish this. You must break out of your shell-like cocoon yourself.*

*Strive*

*to shoot straight and cleanly, without deviation."*

*(Awa Kenzo)*

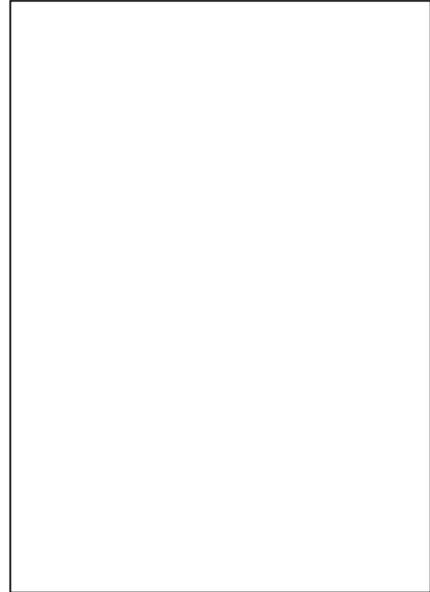
K. Zs.

**Tenzin Wangyal**

### **AWAKENING THE SACRED BODY**

*Tibetan yoga of breathing and movement*

(Bioenergetic, 2011)



It is very rare to find a book in the bookstore, which for the sake of simplicity we will now call "esoteric rubbish" for simplicity's sake, one comes across a publication that stands out. One that, in essence, does not belong there. One of the reasons for this is that the supply – in terms of both the quantity and thematic diversity of such books – is so large that, based on the law of large numbers alone, many other things can be included. However, it is more important to point out that "the spirit blows where it wills" and is not bound by categorical and stylistic laws (not even those that

otherwise created for the world), so it can actually appear anywhere and take on any form. This includes those that appeal to those interested in pulp fiction, so they are published, but according to their own innermost intentions, they are not at all what they are read for. We do not wish to encourage anyone to buy and review such publications, but we would like to point out the existence of this exceptional phenomenon and ask the most important question in this regard: are we aware of the possibility of such manifestations and gifts, do we notice them and do we make them our own?

At first glance, Tendzin Wangyal's book seems to be a typical work of *New Age* and pseudo-esotericism. In its opening pages, we read phrases such as deepening loving relationships, increasing creativity, and moving forward in life. Later on, we find similar themes: relationships fraught with difficulties, freeing ourselves from the shackles of problems, and so on. The whole thing seems psychological, and it even includes depressing examples from modern life, as if we were watching an American film: a married couple or friends arguing, which they try to resolve over a pleasant dinner (unsuccessfully, by the way), or – later – mental exercises performed while standing in line at the post office. Yes, after a few dozen pages, we find specific exercises, first described in detail, then summarised in short points and illustrated with pictures (not to mention the DVD supplement read in Hungarian and sold with the "voice of Béla Balogh"), and later summarised again. There is also mention of cleansing "breathing exercises", meditation and "yoga" are also discussed.

As we progress through the book, however, it becomes increasingly clear that the usual twists and turns are deeply felt by this author, so that love, human relationships, creativity and spiritual progress are also truly

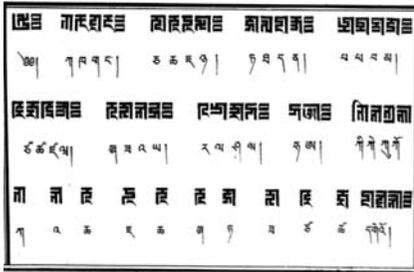
serious. There is something behind the otherwise clichéd elements that, despite being difficult to grasp, is immeasurably serious. One might even think that there would be nothing wrong with the clichés if they were backed by not only good intentions but also deep experience.

At first, we might suspect that the author wants to please the modern Western reader too much, almost catering to them, appealing to their vocabulary and – incidentally – their pitiful life situations. Yet, we increasingly feel, and in time we know, that the *Rinpoche* understood love, relationships, life, breathing and movement, and even practice and yoga, differently than people do today. And *lung*, taking into account contemporary language usage, really does mean breathing, wind and movement (although mainly *conscious* movement and breathing), while *cá* really does mean an occult channel, a simultaneously cosmic and physical stream, a conduit. Similarly, the seemingly simple "cleansing breaths" essentially belong to the realm of meditation and yoga, and can be practised, as we must practise our most serious exercises – however bad it may sound – in all situations in life, even while standing in a queue at the post office. The truth of these things is therefore indisputable, even if some of the wording does not resonate with us, and even if we do not like the terminology and examples used. Wisdom often reveals itself at the moment when we are able to transcend style, when we rise above the contingencies and time-bound nature of explanations, when we transcend forms.

The seriousness of this book, beyond the ambiguities arising from its wording, becomes truly apparent after the presentation of the two sets of exercises (the nine cleansing breaths and the five *ca lung* exercises) in the third and final major chapter, entitled "Ki-lenc *lung* – the map of transformation". Here, breathing, movement or the breath of life (Sanskrit:

prana), previous considerations regarding practice, meditation, and yoga become clear and complete. For example, the author introduces the idea of joining the "Club of the Truth of Abolition". Again, it seems like a frivolous idea, joining an actual club, but in fact it is about connecting to the highest levels of the nine movements of consciousness (*lung*). And, politically speaking, one of the biggest problems with the entire conservative side is that it is not connected to *the truth of abolition*, but only to preservation.

The practices presented and passed on are very simple, yet extremely important, and we can say that they are almost harmless. They originate from the mythical and difficult-to-locate Kingdom of Zhangzhung, and have been preserved in Tibet in the form of oral transmission (*nyen gyü*) by the shamanistic Bon or Bön tradition. Their current form became possible after the representatives of bon established closer ties with Buddhism.



Similar practices and traditions of the pre-Christian Magyars, if they existed at all, have been lost, as they were not preserved by any continuous or quasi-continuous oral tradition. Nevertheless, there is no reason to claim that the

nomadic and occasionally settled Hungarians did not have such fundamentally important breathing exercises or a sacred conception of the body. And we cannot claim in any way that the ancient Hungarians did not have an esoteric tradition under normal circumstances, even if we know nothing about it. The Greek-Latin term *esoteria* means nothing more than 'inner', 'innermost', 'related to inner reality' – regardless of any cosmological, occult and obscure meanings that have been attached to the word esotericism over time. Now, without this *inner* aspect, no exoteric, i.e. outer spiritual, religious or ritual tradition is conceivable – it simply could not have come into being and taken root. Thus, in its original meaning, the study of esotericism is secondary, not really intrinsic, but very important from a historical point of view.

Part of today's Hungarian national scene (and it is truly terrible that we have to talk about "scenes") is addicted to modern pseudo-esotericism infected with occultism and *New Age*, while another part completely rejects it (on chauvinistic or Christian grounds). It follows from the content of the previous paragraph that both attitudes are seriously flawed.

Dealing with esotericism in its adequate, traditional forms, even if they are rare, could free us from vulgar and pseudo-esotericism, from the cosmicism, occultism and *New Age* that have accumulated around esotericism, and lead us to our own national and deeper roots. The latter, however, would require us to stop labelling everything that is not directly related to Hungarian culture, such as interest in Tibet, as "spiritual internationalism", unpatriotic or stateless.

H. R.

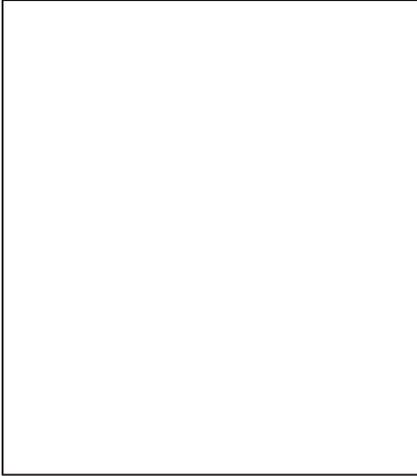


*Tamás Cseh*

**THE COYOTE DANCING WITH THE STARS**

*North American Plains Indian Tales*

Audio CD, 112 minutes (Hungaroton, 2007)



The CD, or audiobook to use a somewhat euphemistic term, contains three stories, or as we used to say in our childhood, "csejen", about two crows and one each of a Pauni, Lakota and Asinbojn. It is less than a third of the printed version of the same title published by Méry Ratio in Somorja in 2006. To our knowledge, the tales are in verse form in their original languages and are much longer. Andor Doszpoly translated them into Hungarian, presumably from English. The published versions in both cases are the work of the local performer, Tamás Cseh.

One might ask why we are not writing about the book, which is much more traditional than a record. However, this would be a typically formalist and hypocritically conservative question, considering that until the eighth century, people only

read aloud. It was only from the twelfth century onwards that silent reading became common and then characteristic, and it was only in the seventeenth and eighteenth centuries that it became exclusive.

We still enjoy reading aloud today, and we like to listen to each other. Of course, this is not because we agree with the crude interpretation that reading aloud was popular in the past because of the small number of people who could read. Telling stories is one of the best things in the world. Although events are part of the whirlwind of life, telling stories is different: to a certain extent, it means standing above events. It means being outside the whirlwind, but at the same time inside it; experiencing *and* observing. Then things don't just happen to us, as they usually do, but we ourselves make them happen; we are not completely subject to events, but we almost create them – and not just any events. Let's say quickly that real myths, narratives and tales are not less, but more than so-called reality.

Some people believe that Native Americans are primitive tribes. They are backward and primitive. In reality, however, they are close to their origins. Their antiquity means this or that. A closeness to the beginning and origin that touches on transcendence. Their apparent simplicity and underdevelopment are a sign of their fidelity to this norm. At the same time, they are very cultured, just not in the sense of civilised culture. At most, they are ignorant of bourgeois culture, but they are not without culture, which is the original meaning of the word.

Some believe that Native Americans are "titanic" peoples. This may be more or less true in the case of the Indians of Central and South America, but according to the evidence of the tales in question, it is very little true in the case of the Plains Indians. In fact, we must be careful with generalisations about Central and South Americans, as Saxton T. Pope's *Jana Indian*,



Ishi – who was the last living representative of a northern type of Central American tribes – can hardly be considered a "titan" either.

The most common character in these stories is Coyote, who is sometimes an old man, sometimes a coyote (as his name suggests). At the same time, we would not be saying anything about the relationship of the Plains Indians to animals if we simply talked about their love of animals. Coyote is sometimes an animal, sometimes a human, because the Indians were able to identify with animals to such an extent that they saw their own human traits in them. For example, the concept of Spider-Man, which differs considerably from the figure known today, originates from them. Coyote is a kind of Promethean creature who steals fire with the help of animals. He is a somewhat pompous demiurge, a lazy creator of the world, or a reckless young warrior. In the stories of the Sayan and the Lakota, unlike in the tales of the crow, he is rather a negative character. However, it would be very difficult to understand why there were myths that *criticised* a titanic hero in the stories of peoples who were considered titanic. The situation is similar with regard to the bear, the well-known animal symbol of wild warriors, which plays an even more uniformly negative role on the plate. Of course, one could respond to all this by saying that the Indian sages, to whom the origins of the mythical stories can be traced, knew the bad qualities of the tribes, unlike the majority, and created these subtle value judgements to keep them in check. In any case, *the spread of negative bear tales is strange even at this point.*

We would gladly linger longer in the kind and wise, relaxed and noble world of the Plains Indians, but we cannot stretch the boundaries here any further. Suffice it to say that it would obviously have been possible to find a more talented performer and actor than singer-songwriter Tamás Cseh to read the tales. There is indeed a better recording in this respect: *The Wise Hiawatha. Native American Folk Tales* (Galeon–Photogram, 2006). At times he misplaces the emphasis and reads in a sing-song voice, but this CD and book were close to his *heart* – indeed, they might never have come into being without him. It can be considered completely authentic in terms of its knowledgeable and heartfelt reading. As he himself said before his death in 2009: *I was a singer for forty years, but I was an Indian for fifty.*

Apart from the influence of certain cultural trends (certain musical styles he employed, realism, Lu-kács, or even popular nationalism), Tamás Cseh was one of the purest personalities in Hungarian public life over the past five decades. Upon his death, unusually, almost the entire country commemorated him. We do not believe that this was due to his "suspicious connections", nor do we believe that he was completely understood in this world. Rather, the aforementioned cultural trends may have been the reasons for the commemoration, and perhaps also the fact that many people at least sensed his human purity.

Vákántánka watches over him, the Lakota Sioux chief from Bakonybél, whose name was Smoke in the Eye.

H. R.

**BERSERKER**

---

**BOOKS**

