

GUIDO DE GIORGIO

THE ROMAN TRADITION



The Establishment of a Traditional Society

Priests

The general lines that are given here about a society established along the norms of a tradition truly such, can serve as the model and example for leading the current West to a normality that it has lacked for quite some time, which could, however, be gradually and prudently restored without great difficulties by the return to those principles and to that spirituality of thought and life that are indispensable to the very existence of men. Therefore it is a question of a general type according to which Europe could be oriented and hence the world with the necessary adaptations to change conditions of life while avoiding a violent and radical dissolution that would jeopardize, through its rapidity, the reintegration of a normal state.

If a return is possible, if a rectification is still possible to save the world from spiritual and material ruin, it entails a change of direction that must absolutely proceed from the inner to the outer and not otherwise. First of all, spiritual conviction of a similar change is necessary, and this conviction must be founded on a *purely intellectual realization*, i.e., without any sentimental infiltration whatsoever, of principles that rule a traditional society, and, since it would be useless and childishly utopian to believe that the entire people and the masses can achieve it through an instant process, it would be sufficient that a few at the beginning would constitute a formative nucleus with an increasingly more efficient operative irradiation leading up to the reintegration of a nearly perfect form. These few would be animated by a single force, that of truth, and guided by a single goal, that of making it triumph, and not to give in to any concession toward oneself or others, but to become true and proper centers of salvation for men misled and corrupted by centuries-old errors. If such men do exist, the return to normality would again be possible and the truth could still triumph over ignorance.

A change of this type entails the pure and simple rejection of all the prejudices that have debased Europe for centuries, of all the errors that the Anti-tradition has been amassing for hundreds of years to corrupt

thought and life, impoverishing the mind and paralyzing those spiritual forces promoting the true and only good, the fruition of the Truth in a superhuman order where it alone resides and where it is necessary to have the courage and the strength to maintain it. These men could save Europe and the world, leading the people back into the great traditional channel, toward the light of those principles that are the very basis of existence. But a great energy is necessary to conquer pessimism and skepticism which are opposed to any reestablishment on the one hand, and superficial optimism, on the other, that considers apically reached that which is a simple degree of transition. Above all, great detachment is necessary, strict intellectuality, the absolute absence of that pseudo-mysticism so much in style at the present time where spirituality and sentimentality are equivalent, where enthusiasm and faith are placed on the same level, where the darkest and murkiest impulsiveness is believed to be an expression of strength, where the external is not only excessive, but tends to destroy the internal, where agenda kills true development, where finally all that is inferior and illegitimate is affirmed with an immodesty which the world has never known before now even in the most acute periods of decadence.

But above all, great courage would be necessary in these men and a great faith to conquer so much darkness of ignorance, to break up so many false bridges, to facilitate the return to the comprehension of the truth, to give back to thought its dignity and to life, its justification. Many currently in Europe are aware of the mud the world gets mired in every day, but their conviction is half-hearted and imperfect: it is more about a pessimistic and skeptical attitude than a true and proper conviction. None of those would be able to indicate the remedy or to show the way to return to true life, which, before all else, reconfirms the values of the spirit that are divine, but do not neglect the necessities of existence, orienting them along the purely traditional axis.

Every traditional society entails the organic allocation of labor and the assignment of tasks to various categories of men adapted to their nature and their possibilities. Even currently, in the agonal state of Europe and the world, this allocation exists, but it is false, arbitrary, unnatural, temporary, not founded on traditional norms, i.e., according to a strictly and purely hierarchical order that derives from the very meaning of the

term [*hierarkhia*=high priest in Greek], whose sacred character should not elude anyone. Since every tradition is sacred, the allocation of labor must be imposed only from deference to the truth that is the divine order; therefore, the priests would stand at the apex of a traditional society, who are the bearers of the divine order, the divine knowledge. We could say Ascetics, but we prefer to preceding term because it better highlights the precise character of the nature and the office assigned to the bearers of supernatural truth. This caste includes those who do not participate in active life, who lack every responsibility of the profane, temporal order and are the leaders of traditional society, but in reality, through the very character of their mission, occupy a marginal place in respect to the practical act of existences, but one that is central, determinative and indicative for the maintenance and the development of traditional society. They are the poor of God, the voluntary renouncers of the world, the truth givers, the Spirit lovers, the last because the first, whose life is devoted to the realization of the great divine norms that constitute the traditional body. No confusion is possible regarding their nature and their missions which are of a purely spiritual order, without any worldliness, extending into the pure regions of the Spirit of God who governs the world invisibly.

Therefore, they constitute the caste of the invisible ones because their continuous, untiring, hidden action is of the sacred spiritual order and is spontaneously fulfilled through the very force of the soul, the purity of their life that must be a rite, an offering, a sacrifice. We insist particularly on the character of the priestly caste to determine the modality of the hierarchic power and the efficacy of the revelatory mission entrusted to them. They are the leaders of traditional society, but invisible leaders because the sacred knowledge of which they are the depositaries is not a purely dogmatic system nor a dead body, but a living, perennial fire that they must nourish, living continuously in communion with the spirit of God, acting so that His truth is towering at its peak, in isolation from His profound virtue, in the active and effective development that only the contemplative life allows to be

realized.

They are the great hermits and they descend among men, the bearers of the graces of the truth, but, even if living in the world, they are really on the outside and dominate while not dominating, act while not acting, illuminating with their light, they save with their presence, strengthen with their example. Their hierarchy and their organization, the traditional type to which they are tied, the value of the character of their mission are absolutely determined by their having freely and consciously chosen not a career, not a profession, not a job, but the way of God, that by leaving from God leads back to God, and of having chosen it not only for itself, but rather with the precise task of showing it to all. They sacrifice themselves and they sacrifice: it is reflected carefully in the value and in the immense importance of these two expressions when led back to the precision of their etymological meaning [sacrifice=make sacred]. The Priests cannot not be sacred themselves, they cannot not make sacred everything that they touch and go near because they were born for that, they were destined to that and their choice, in embracing the holy ministry, is an absolute match with the inherent possibilities of their nature.

They cannot deviate if they are truly priests, they cannot, if they deviate, not fall into the lowest abjection because they have betrayed God, they failed in their vows, and by abjuring, they contaminated themselves and men. If the value and the height of the task entrusted to the Priests is fixed and well understood, one will reach some conclusions to which the modern world, having become anti-traditional, is no longer capable of elevating itself. Let us outline one of them.

Since the Priests are the holders of sacred knowledge and constitute the insuppressible base of a truly traditional foundation, they are to secure its normality, they are to maintain the unity with their invisible spiritual hidden work and therefore are responsible for the general defection of the traditional spirit, because no one can fall if the priests themselves do not fall, no one can fail if the priests themselves do not fail, no one can be banned against the truth of God if the priests do not betray it first, no one can corrupt the world if they do not corrupt it first, abandoning their sacred mission for the concerns of the temporal order, passing from the

contemplative life for which they are destined, to the active life that is not absolutely the place of the development of their activity, with falling short of their caste, their obligations, and especially the divine principles whose radiating virtue they must keep intact. How many are capable of understanding how *the current state of abjection is due to the defection of the priestly caste who are responsible for it* because they alone, the Priests, maintaining contact with the divine not only by means of their action over men, but above all with the constant realization and efficacy of their interior ascesis? Just as God's strength is mysterious and invisible, so is the Priest's occult and hidden: contemplating they act, fulfilled in God, they work in the world, sacrificing themselves they sacrifice, praying they save, although their mission is genuine and not the unholy profanation of God's laws.

If one can with absolute certainty impute to them the state of current Europe, whatever defection of this caste, whatever decadence of humanity is not attributable to the traditional form to which they are reconnected and of which they could be the authentic representatives. Tradition is invulnerable, inviolable, unassailable, it is God's truth and is kept intact because, even if betrayed by His ministers, He always finds those who preserve its sacred character, those who, among men not belonging to the priestly caste, become its legitimate and authorized carrier. And almost always those, priests among men, carry out their mission more dangerously than if they belonged to the officially recognized caste, because they have to fight against a profane force that tends to suppress them, that of those who have betrayed the faith, repudiated tradition, abandoning the divine for the human and the sacred for the profane: those are the false priests who are no longer such, i.e., holders of sacred knowledge. Reflect on the importance of what we say, and you will be able to understand how the solitary Ascetics, those who we will be able to call οἱ ἔξω [the outside], in all the periods of decadence of the priestly caste, have kept alive the perennial fire of tradition against the deceit, the hatred, calumny of those who failed in their mission.

The self-establishment of ascetic groups outside the priestly caste, the presence of Masters, i.e., of solitary Ascetics, in all the period of decadence is explained precisely by the abandonment of tradition by

parts of those to whom its deposit was entrusted, and the necessity—of the divine order, we insist—that others seek to keep contact between man and God, purging the sacred ways of the profane dross that the false priests amassed, i.e., the most ungodly deniers of the supernatural world. Dante *docet* ...

It is necessary, to avoid misunderstanding, to insist on the nature and character of this definition, of this contamination that takes place in the ambit of the priestly caste in the periods of decadence. The divine truths that constitute the sacred body of tradition has a purely metaphysical, or transcendent, character: they are superhuman, eternal, and to approach them, it is therefore absolutely necessary to pass beyond the human condition and bring oneself with the intellect into that sphere of pure actuality where the divine reality is developed beyond the domain of Forms and Rhythms in the silence of its ineffability. Faith prepares this transition from the human to the divine, in fact, it is its essential condition, that which cannot elude anyone through the elementary analogy with so many human and contingent situations. It is necessary to believe that one knows, because one knows only by knowing that one can one know before knowing, i.e., before having acquired the wisdom and having already completed the passage from the human to the divine in order to do so that only the divine is.

Faith in whom? In God, in the Master, so say all traditions that insist on this absolutely necessary condition for the effective realization of the divine. One believes in the truth before reaching it, i.e., before being there and being it, and the intensity of faith is in direct relation with the efficacy of the achievement.

Faith is therefore the rail, the bridge, the isthmus between the human and the divine, between what man is not and what he really is when he is no longer, when he surpassed and passed over forever the human condition. But since this is the fruit of ignorance, faith is the necessary condition for the dispersal of ignorance and the reaching of wisdom.

It annuls every human limitation in man, abolishes individuality, opens all the passages of Infinite possibility, considers the chains as untied so that they are really so, it works a type of preparatory radiation of individual faculties, because one believes in things other than oneself, in

the sacred text, in the hidden value of the rite, in the minister, in the master, in other words, in whatever passes beyond quotidian reality, the illusion of the world ordinarily experienced in the ambit of all sensible and rational limitations, it denies resolutely the tangible whole and affirms an invisible reality.

To have faith means to believe in what one does not yet know, one does not know, it is the most noble and desperate attempt to bring oneself face to face with the threshold of mystery and to affirm that beyond it there is an unspeakable reality, that which is revealed. Even for those who cannot pass over this threshold, it is enormously positive that they succeed in bringing themselves to the extreme limit connected to their strengths with an act of faith that leaps over error, the visible presence, the world and things, in one stroke, to genuflect in the face of the Invisible Presence, God and His Names still concealed precisely because they are absent, asserted, and believed and not known. Faith is therefore superior to any human knowledge whatsoever, to any conquering activity of the human alone, because it passes beyond it, considers it as ancillary, negligible, negotiable, even nothing in the face of the divine that it recognizes as the invisible venerable root through its invisibility, real through its apparent unreality, divine exactly because not human, not tangible, not discernible with the senses, and analyzable by reason, placed in a sphere of this the good ones, those who believe, will be able to enjoy, if it will be pleasing to God, only after the dissolution of the human compound, i.e., *post mortem*.

Faith works this miracle that those who cannot reach by an operational effort and aware of the threshold of the divine, attain it with the rapid and direct contact that can be fecund with greater results: compared to those who know, that are beyond the threshold, they find themselves very far, but compared to those who do not believe, to the small men of the small world, the affirmers of the minimum in the minimum and lovers of the shadows, they are in a clearly privileged position because they are distant from just as far as the spirit surpasses the flesh and intelligence surpasses imbecility.

Those who are called “geniuses” by men of today, so tied to the human to see them through the greatest irony, even the superhuman, enclosed as they are in human and terrestrial limitations, are greatly inferior to the most humble of believers because they hypertrophy a nothing, man and the world, and they make everything from this nothing, while the believers deny the nothing, man and the world, and reaffirm it only putting it back on God, i.e., in the supreme cause. Those who do not believe see the effect separated from the cause, which is absurd, while those who believe see the effect in the cause, which is conformed to truth: those who know even abolish the effect and this is the truth. Deepening this last point, one will be able to come to understand, first of all, the triple attitude of man in the face of the truth in accordance to what is subhuman, human or superhuman, and consequently the way in which the principle of causality must be considered in the transition from the profane to the sacred, from the human to the divine, according to what the schema of death, life, and liberation makes of it. This triple schema can be more crudely formulated in connection to these possibilities: *without God, with God, God.*

Faith is therefore the traditional base for excellence since it is the necessary anticipation of the means through which the path begins from the human to the divine and it resolutely builds a bridge that is fixed on the other shore without seeing it but only knowing it as revealed: tradition works this fixation in the divine that constitutes for the believers the invisible *ubi consistam* [place to stand], the fulcrum of its elevation to the threshold of mystery.

We note that God, precisely because He is believed but not known, is affirmed in His deepest reality, that of the Unmanifested Principle, and that simple faith pronounces itself more positively than what would appear to a superficial examination, since by affirming the unknowability of the destination, it admits implicitly that only a realizing knowledge can attain it with an effective becoming. This knowledge follows faith, it passes over the threshold of the divine to carry oneself into the same mystery.

It is the most interior part of the Temple where the sacrifice is performed, that altar where the Priest resides.

So if the whole temple constitutes the domain of the sacred and we have the profane only outside of it, in the temple itself among the altar and the rest, there is a clean separation, and while the altar constitutes the active realization of the divine and therefore it is the true domain of the sacred, the rest of the church is reserved to those who are present at the sacrifice, they participate in it, *but do not perform it themselves*, therefore they are always only the profane because there is a barrier between them and the divine truth. This is the relationship between faith and knowledge, between the faithful and the Priests, between those who only believe and those who know and should know, between the throng of the *called* and the rank of the *elect*, between passive love that genuflects and pulls back outside of the sacred threshold and the active love that performs the sacrifice directly with a gesture that is a benediction, a voice that is of God, an altar that is the very throne of the Eternal.

From all that it is easy to reach this conclusion that the Priests, as the bearers of sacred knowledge, must really possess it by means of a realizing knowledge in order to be able to perform on the altar the highest of the sacrifices, the divine sacrifice, through which they strengthen the faith, reconfirm it in its strength, and reach the hope that it can, by crossing the threshold, reach the sphere of *charitas*, of divine love.

If the Priests do not attain this realizing knowledge, they are not such, they cannot be the sustainers of Tradition, the princes of a traditional society, those who maintain the contact between the human and the divine in a permanent current, who secure life and the justification of life itself, placing it back in God. This is the true sin which a Priest can incur, of not having attained the realizing knowledge, of performing a rite with knowing its value, efficacy, and meaning, of not knowing, in other words, the sacred knowledge and of reducing it to a simple babbling of the lips or to an idle formulation that, in the scope of realizing knowledge which should be that of the Priest, is an absurdity because the one falling short puts himself beneath the believers, the profane among the profane and the profaner among the profaners.

Tradition remains untouched however, even in such a case, the

intangible rite does not diminish the efficacy that it had on believers, on the faithful, some of whom can even substitute, if not in fact, in a reality that even leaps over the fact, the Priest, performing for them the rite and becoming for them the transient or permanent deposits of God's truth. If this defection does not harm Tradition in itself, it harms enormously the basis of a traditional society, it invalidates the principle of authority that is absolutely necessary to the maintenance of the two orders, the human and the divine, the profane and the sacred, that of faith and of knowledge, of those who believe and those who know, but what is more serious, it gives rise to the *priesthood of solitary Ascetics* who, by God's will, maintain the traditional secret with their work reserved to a minority, they safeguard it, they protect it against profanations, and they end up being opposed by the priestly class that fears in then its same knowledge, that which they themselves abandoned and betrayed. These deplorable clashes always occurred at the expense of sacred knowledge, giving rise to upheavals and conflicts of every type contrary to the maintenance of traditional order.

In making the Priests the depositaries of sacred science in in considering so these various questions, we thinking of a traditional form that more is adapted to nature and the spirit of the West where the sole ascetics should be the Priests, where they along should truly safeguard the traditional body realizing effectively in itself the doctrine with the deep knowledge of everything that constitutes the divine truth.

The Priests besides being deprived of real knowledge of sacred things can also come up short of the decorum that is imposed on their caste. The accusation of immorality is too noted and too usual because one has to insist there, instead of this were derived incomprehensible devaluations of tradition itself, which is truly absurd, giving rise to the sect, schism, heterodoxy. We will immediately and clearly say that the morality is for knowledge and not the inverse and the purely moral side of a question of any fact is the least act for make it comprehend and valued its meaning. The first and only sin is ignorance and one is responsible more for not knowing or poorly knowing than to act evil. As to judge conscience, we do not believe that his is not only a very arduous and insolvable task, but directly a sacrilege, because from God alone and in the name of God consciences are judged and where it never

than the so called more judgments are given in God and in the name of God? One reflects attentively that and one will see that only the facts can be judged in the customary place as the condition capable of determining others and therefore, if harmful, condemnable.

Therefore what must be judged, condemned, and punished is the deed when it is visible, it is “active”, it leads to imitation, it is the example, the seed of other deeds, it corrupts: what must be condemned is scandal in all forms, in all classes, and this is the healthy principle of a truly traditional ethic that maintains the privilege of the conscience in action as God’s privilege, and represses the infraction not because the motives are condemned, but to prevent the repetition, the example.

And since there is a vast range in the intensity of the propagation of an offense, i.e., in the immortality of a deed, a truly civil society should adopt all those natural, external, brutal, repressive measures that punish, from the death penalty up to the torture and flogging, but *they do not judge*, in beating the man, what he has that is the most external, i.e., the flesh.

A truly civil society, readopting all the old measures of physical, outward coercion, returns to the truth of the traditional river-bed, obeys scrupulously God’s truth, and at the same time enriches the number of true, real reasons for action, creating a game, an alternation, a reciprocity between the crime and the punishment, fruitful in sensations beneficial to life, fertile in expansions and the surpassing of the brutal fact. Capital punishment, the various types of torture publicly inflicted with their tragedy, are always considerably effective and instructive and they can even determine true sources of purification, positive complexes, whose importance does not elude those who are equipped with sense and truly constructive imagination and not esthetically and softly deviators. But there is another consideration of a deeper order: the crime has degrees integrally subordinated to human passionate nature, i.e. to the darkest complex that dominates ordinary men undisputedly: it is therefore necessary that hierarchically or analogously proportionate penalties correspond to these levels, penalties determinate by an impersonal justice that strikes in the flesh, abstracting from any experimental character: thus only a reward and a rectification reaching a

balance is established; this is the indicator of a true and proper traditional society.

The Priests can and must be blamed only if they fail at their task through total or partial incomprehension of traditional truths: their existence, on the purely exterior side, i.e., from the moral point of view, is reprehensible when it offers matter for scandal and then only if they submit to a tribunal that can be constituted only by men belonging to their caste. In fact from what has been said thus far, it results that real knowledge, i.e., integrative and realizing, belongs to the contemplative, and not the active life. The relationship between contemplation and action is of the greatest importance for the maintenance of the traditional idea because their imbalance constitutes a rupture, a hierarchical inversion, a veritable deviation that, prolonged for centuries, was the origin of the current abjection of the West. Contemplation stands to action in the same relationship as the divine to the human, the sacred to the profane, the eternal to the ephemeral, since their range is distinct and cleanly circumscribed by the two different types of activity. In contemplation there is an activity of a special order that is accomplished in the eternal place, beyond time and space in the sphere of transcendent truths, in an apparent retreat and in an interiorization that in reality are a veritable translation from the human to the divine and a cancellation of the human so that only the divine remains in its absolute autonomy.

In this sense, contemplation and revelation are synonyms because the divine truth can be revealed only in man becoming a temple, i.e., the refuge itself of the truth, the empty temple of humanity founded on earth and elevated to heaven in a verticality symbolically reflecting the lifting up of all being to the totalization of the higher states for their inclusive and intensive integration.

If in the Primordial Tradition the world itself was the temple, with the successive degeneration of humanity, the sacred enclosure was established to separate the sacred from the profane and maintain the distinction between the two orders in the way that the higher directs and guides the lower. The temple is the symbol and more than a symbol, it is the place of peace, of absolute interiority where, every individuality is

denied, annulled, or distanced from every human dross, the realization of the divine is accomplished, the theophanic cycle of all its effective fullness.

Whoever contemplates—and contemplation is only of the divine order, therefore it must be judged absolutely inappropriate to any order, especially to the esthetic order which is visibly inferior—not only separates himself from others, but from himself, that which is the essential, and it empties his heart making it the center of his being where the Invisible Presence is manifested in a progressive irradiation whose levels are without end and constitute the hierarchy of divine stages. This term therefore cannot be, nor must be, applied to another that is not the real, effective achievement of higher states not passively glimpsed as though from the outside, but actively realized in one's interiority of the great temple which is the purified heart, cleansed, made a receptacle of light, the holy chalice where the divine mystery is completed. Everything that is purely and clearly human—like art in the profane sense and philosophy especially in the modern meaning—is excluded from the contemplative field that is the divine and not human life, reality and not illusion, truth and not ignorance. Philosophy that is an impaired wisdom and art that is a purely exterior infatuation for their very degeneration, are excluded from contemplative life and represent an artificial interstructure that the current abjection established between contemplation and action, small spurious world where weakness and imbecility produced by the ignorance of external things is depleted.

If contemplation is therefore reserved to the Priests who are the bearers of divine wisdom, what will be the relationship between the contemplative and active life? It is identical to that which rules the divine order and the human order: the active life must be oriented in accordance with a vision that can be determined only by those who live contemplatively, In fact, if man and the world in themselves are nothing when separated from their cause and not put back in it, i.e., in God, they acquire instead quite another meaning when they are integrated in the real order because they represent the same place where one of the divine possibilities is fulfilled. Reflect attentively on this: the contemplative life is a larger circle that includes in it a smaller one, the active life, the integration of these two modes constitute the traditional unity. Affirming

the superiority of the contemplative life, we postulate the necessity of the active life provided that the latter is included in it, i.e., it remains hierarchically subordinated in order to shape it and procure for it all its operative efficacy. One, contemplation, works in the eternal, the other, action, works in the ephemeral, which is the symbol of the eternal: one, contemplation, is the domain of the sacred, the other, action, is the domain of the profane that becomes sacred only if it receives light from the former. To be more explicit: the contemplative returning to life properly called, i.e., to external existence, sees it under another aspect, different from that of the common man, therefore it is logical and natural that he seeks to consider it not as separate from the divine truth, but as effective preparation for that, the vestibule, the pre-position that rules and determines a final development realized only in the place of pure contemplation.

The harmony between contemplation and action is necessary for the complete integration of human possibilities so that man could be truly such, rich in every development, judge of his own destiny, capable of elevating himself from earth to heaven in a progressive expansion of all his faculties. But that is possible only if contemplation dominates action: in the reverse case we have the hierarchical revolution, the annulment of the traditional axis, the impoverishment of man demasculinized, made ugly, victim of all those inferior forces on which he can have the upper hand only if he is guided by the spirit of God.

It is up to the Priests, besides, to act so that the spirit of God reigns in the world and sustains the forces of man and truly dignifies him because man is everything with God, nothing without God, and his action deprived of any traditional content is a groping in the lower darkness, a wicked shadow among wicked shadows, sterile bedroom activities [*fornicatoria*] that impels him from illusion to illusion, from error to error in the great detrital riverbed, the hellish, subhuman, ghostly, and lemuric world.

But if instead the active life is regulated along the traditional axis, as a rite, then all the apparent imbalances are annulled while counterbalancing each other, all the varieties of human expression and deviations are arranged and are resolved in an integrative homogeneity.

It is necessary to insist on what men have completely forgotten in the collapse of all traditional values: the active life is so much richer the more it is subordinated to the contemplative life, because in a truly traditional society there is an amplification of human possibilities, an infinitely more fertile development of their most various activities, in the modern world, they are completely wasted. For a law of analogy that regulates the parallelism of the two orders, we will say that the more intense the contemplative life is, the richer is the active life, as much as God is exalted, so much more is man valued, and that in a truly traditional society, everything profane is something sacred *in fieri* [pending] and all aberrations are recomposed in the equilibrium between the divine and the human, love and hate, wisdom and ignorance, war and peace, virtue and vice, good and evil, in a full, integral, oceanic confluence, are harmonized, surpassed, and twinned, in the great traditional river-bed.

But because this takes place, it is necessary for the Priests to truly be the supreme club-bearers and that their life be purely contemplative, as the bearers of divine truths, the great fee men of the eternity that they keep watch on the bastions of time, intermediaries between the higher and lower waters, between the divine and the human, between the cosmic and the hyperuranium [where the Platonic ideas reside], knowers of the light that is the only light emanating from God.

Warriors

In the active life, they are the bearers of power and therefore constitute the second caste of traditional society whose duty is the maintenance of activity guided by virtue. We say power only in the arena of the active life because in the contemplative life, true power is manifested in its highest reality, from the invisible to the visible, from the divine to the human, and thus represents the supreme authority that belongs to the priestly caste. Power in the active life is realized by giving a sacred character to every manifestation; hierarchically organized, the Warriors sacrifice themselves in order to remove the purely contingent aspect

from human activity and to make it a kind of need that is accepted by consciously sacrificing themselves for the fulfillment of divine reality. They are the hosts of the earth and choose the most difficult path in it, keeping the sanctity of the intent unbroken in the pang of the most intense activity by virtue of a continual ascesis that is a purification and a preparation for glory. Since the Warriors reach glory that makes them the victors of the time in perpetuity that is immortalized for ages and their name is preserved as the constant example of sacrifice. They choose to be victims to affirm the victory of man over death even where death reigns: voluntary and active victims, arbiters of their destiny, aware of the transience of the flesh and the perpetuity of their example. As everything pivots on the contemplative life for the Priests, so for the Warriors everything is based on the active life because they constitute its summit and its law. In fact, the active cycle reflects the contemplative, and as the death of the human is the prelude necessary to the fruition of higher states, so the Warrior lives in order to die in the awareness that everything is vanity except victory over death, which is also the seal of glory.

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

No one, more than the Warrior, is averse to Silence, to the world of the Spirit, because he voluntarily chose the active life in its most violent form to set his strength against it, to defeat it with his own violence, exalting his hidden energies and carrying the Rhythms to such a high tonality that it encroaches on the Forms and bends them integrally, surpassing them. We observe that this overflowing of strength cannot be absolutely effective without a true and proper ascesis, a self-denial in every moment for self-assertion only in victories, unless this assertion has the aspect of rhetorical jubilation, but rather it is like the blossoming of now equalized warrior virtues, recognized in the flower of all the activity precisely because surpassed and triumphant. While all other

men compromise, they are the intransigents, those who make the obstacle the prize of their strength, for which the cement is the sanctification of man: they know that only death can placate them, so in confronting it, they escape it, and in escaping it, they confront it because it comes only when the peak of power is reached in the peak of abandonment.

In this sense, peace is their war and war is their peace. They are appointed by the Priests who sanction them the sacred character of their activity with the rite, which is uniquely directed to self-sacrifice as an offering of all of the active life on the threshold of contemplation, a sacrificial purge of the existence that is continued even after death, and even after death. While the contemplative death that is faced by the Priests can neither be seen nor understood by the masses of men who, as we said, believe but do not know, they do get a glimpse of, but do not understand, the degrees of integrative knowledge, while the death faced by the Warriors is visible to all; it reflects, in an active place, the former and is carried out, analogically like the former, with a sacrifice whose value for men is as much higher as it is more apparent. But while this sacrifice is fixed plastically for the masses that relive it in its most conspicuous phases, its secret rhythm and intimate character elude them. In the Warrior the active life asserts itself by exalting itself and in the fierce heroic heat, it denies itself: in fact, the force that animates the Warrior is love in its most destructive capacity and devotion in its most constructive form: love and devotion constitute the warrior cycle which is that of triumphant virility. While knowledge dominates for the Priests, for the Warriors, love dominates, because all their strength is a type of offering in a continuous dissatisfaction that is satisfied only with death. While they cannot know the divine world, they love it and tend to it, climbing over human limitations with a constant overcoming of Rhythms over Form, of the psychic over the organic that it sustains, it increases a hundredfold the resistance to the obstacle and the force that surpass it, establishing a formidable aura of secret flashes that the ancients symbolized with the real, but invisible, divine assistance of the heroes.

The Forms, in heroic action, undergo a greater or lesser inflection in accordance with the intensity of the Rhythms that make them jump, by

encroaching on them, replacing them, fringing them, so to say, with an imprecision that makes them more indefinable, while the Warrior himself is dragged, aware only of the sanctify of his sacrifice, in an always more overwhelming turmoil that is crowned, while filling up with death. But we can say here that love defeats death as glory defeats time, not in the absolute sense that is realized only through the knowledge and in the knowledge which dissolves every duality in the integral fulfillment of the divine.

It is necessary now to speak of the great and the small war to make precise the two fields of active contemplation and heroic activity.

The Great War is the development of the being in the surpassing of human conditions that are first confronted and then surpassed, destroyed, transformed, and resolved only in the divine sphere: the enemy to defeat is the man who must be struck centrally in himself: the field of action is his own heart that must be emptied of every dross: victory is that of truth over ignorance, of divine reality over cosmic and human illusion that is dispersed with the realizing knowledge just as the fog breaks up in the sun without residue, and that which disappears had never existed in reality. Victory in the Great War is Divine Solitude, the decisive summit of every ascesis where nothing remains except pure aseity and what in Him is absolute ineffability. The starting point of the Great War is the non-duality of the human and the divine: the destination is divine unity: but since what vanishes is not a reality but only ignorance, once this is dispersed, only what always was remains, that cannot be said of the transient, but only and uniquely of the eternal.

Now this victory, which is the only real and definitive victory of Life over death, which, for simplification, we say call the resolute peak, while in the reality of its development it is manifested as a difficult complexity of states, it requires such a concentrated force, a task so resolute of the whole being who must be transfigured in a succession of progressive realizations, from being able to be produced only in externally favorable conditions, not that these are the necessary principle, but practically they become so. Hence, the isolation of the Temple for the priest, of the remote place for the ascetic, the hermitage and finally an ensemble of conditions that favor and facilitate this which

is the highest and the holiest of all rites, the most heroic of all actions, and the most perfect of all tasks, the killing of man in the Law of God, the real abandonment of Rhythms and Forms dissolving in the allness of Silence. Now evidently whatever type of action is contrary to a similar achievement, and every rhythm must be recomposed, every whirlwind assuaged for the achievement of the Great Peace that is the true Victory of the Great War. The enemies to defeat in fact are so numerous, so terrifying, the dangers to avoid, the states to revive so repetitive and successive, that only the integral cessation of every activity can make victory possible. It is about surpassing the human and the cosmic in all their forms and in all their rhythms, to remake the creative process in the reverse path, to lead to where God formed man with His breath, to be able to initiate the paradisiacal cycle. This is the model barely noticed for the Great War that constitutes the traditional secret, the sacred deposit held in trust by those who know, i.e., the Priests.

One can understand from that how much this caste surpasses all the others and is not, almost the truth, a caste, but a true and proper supercaste, because of its absolute preeminence. Thus its supreme authority, its consecrating, legitimating power, the dependence of the three castes on it, the justification of their existence, because nothing that is accomplished by men has value in reality if it is not sealed by the divine spirit.

Now the Warriors themselves are consecrated by the Priests, nor can they not be, without ceasing to belong to their caste since the war that they fight must represent a reduced version of the Great War in order to be legitimate, it must lose, i.e., the external character and conquer a deep meaning that justifies its attainment. The Warriors therefore submit themselves to an inner discipline, to a true and proper ascesis that will consist in their depassionalization so that by killing, they know how to kill themselves, by defeating, to defeat one themselves self, by considering the enemies as victims, in the sacred sense, and not as flesh from the slaughterhouse, by respecting them as themselves, by passing over the carnage with the love that redeems, over the contaminations with the purity that justifies, over death, and over atrocity of death with the consciousness that nothing can die because nothing can be born, only the eternal existing in its inaccessible reality.

The Small War acquires a deep ascetic significance and imposes on the caste, only to which it is reserved, not slight surpassings that have, as we said, love and devotion for its foundation. The Warrior is guided by his love for the Divine Principle that is close to him, almost accessible and even distinct, in which he centers himself when the heroic peak happens and the confluence of Rhythms generates the supreme passion, that of dedication to God of the carnage: then a super-action of the normal human faculties operates, that adapt, raising himself in the highest development of the consuming fire and the Warrior becomes the great sacrificer, the *victimarius*, and the baptism of blood is a catharsis that renews him, freeing him with his violence from human brutality, redeeming him as in a purifying basin [Ex 30:18] that cleanses horror with piety at every death. Piety in fact pushes him to sacrifice of himself and of the enemies in each one of which he catches sight of his own effigy; in the clash of a fight, he seeks to beat back the resurgent duality, the terrible “thou”, the shadow of himself, the eye that looks askance at him, the hand and the arm that threaten him, the love in which his own love is mirrored, the “other” who blocks his vision of the Supreme Unity. He kills and gets killed in the name of God, in the name of God he defends his lord and his land since his weapons are blessed and he is invested just as his lord is, and his country is the place fixed by God for the conquest of heaven, the support, the base of his ascension, and he must defend it in order to keep God’s law in the world, as long as the enemy does not deprive him of God by snatching his land, home, temple. His caste is the guardian of sovereign power in which the virtues are combined, that when entirely followed, lead man to the Edenic fruition, restoring his eternal and original country to him, whose necessary starting point is this land. The king and the country are made sacred by the radiant vision of divine Glory since in loving it, the warrior loves God, and in protecting it, he defends God’s possession.

Note that the realization by means of warrior asceticism is always indirect, while the priestly asceticism is direct or final: the former is accomplished through the world of Rhythms, the latter in the Silence, the former remains in duality, the latter reaching unity from non-duality. This

difference is essential and eliminates whatever arbitrary reduction that would subvert the traditional order. The warrior caste obeys its own law that is justified only through a higher law which, originating in the divine, extends it. In fact, if the Primordial Tradition is taken as the starting point, the castes are reduced to just one, that of the Priests, nor is it put there for others because in this stage only the contemplative way exists which excludes any action: there is no caste in reality in the Primordial Tradition in which *human unity* is realized in its most absolute expression. The King here is the high priest and one can speak of regality only in the sense of cognitive absoluteness. But in successive traditional forms, the distribution of human possibilities is necessarily carried out, because we are already in a greater state of decadence and complexity through which life assumes a internal and external double aspect; in this stage, the priestly class assumes an absolute position that puts it back in the Primordial Tradition, that of the Warriors is internal in respect to the purely exterior Workers but, considering the whole tradition in its triple aspect of Silence, Rhythm, and Forms which correspond to the Priests, Warriors, and Workers, the second caste occupies an intermediate position of equilibrium between the two extremes and serves to maintain the traditional unity because its attribute is power.

Representing the traditional boundary circularly like a fortified city, we will say that the center, the Temple, corresponds to the priestly caste, the periphery, i.e., the ramparts, to the Warrior Caste, while the workers remain in the middle. Considering such relationship, the Warrior caste occupies the most dangerous place in the traditional defense, the one most exposed and, if one understands the value of this depiction in relation with what has been said, the Warriors are the lords of Rhythms and the art that is most appropriate to them is Magic.

Whoever is capable of reflection will understand without difficulty how, this caste living in the paroxysm of action, must necessarily be involved in the wave of hidden forces that are unleashed especially when the rhythm of the active life is intense, so that the warrior ascesis has as its principle goal the knowledge of the world of Rhythms, of the laws that govern it, and the defense from the traps of the field of shadows. That appears more clearly to those who consider with attention life and the

work of the great conquerors where one easily sees how materially infinitesimal elements have engendered inevitable imbalances. What is true for every man is doubly so for the Warriors who live intensely in order to confront the most terrible enemies, those who are invisibly close to us and of which the visible enemies represent a type of material duplicate.

Speaking of this caste we implicitly asserted the necessity of war, but not less implicitly we asserted the need that it is uniquely entrusted to the true and proper Warriors that they have the legitimate use of it. Now as one does not become a priest, so one does not become a warrior, and the contamination of castes has unfortunately produced the current degradation since, with democratic leveling, introductions of every type have taken place, distorting the traditional order and engendering the fall of a truly civil society. A return to normality worked with discernment, progression, and measure would permit the restoration of the sole and true hierarchy in the attributions of caste conformed to the nature of man, to his possibilities, and to the effective development of his more specifically productive activities.

The warrior is the ascetic of the active life and his discipline is purely interior: whoever cannot kill himself will never be able to kill or, better said, in killing he will profane life and death because his cause is not holy. Now a man kills himself by his own hand or with the sanctified arm in a way that the enemy is visible and close, otherwise a true assassination is accomplished and not an act of purification. If war, as we said, is justified only as the symbol of the Great War, it is inconceivable that the battle be not focused, faithful, open, frontal, because only by knowing oneself can one dominate himself and only in seeing his own enemy can he be surpassed without the battle and the carnage having the bestial character of the battle and anonymous, unholy, and sacrilegious carnage. If one is capable of developing all the aspects of the question when placed in its true light, one understands that war must be made by warriors and not by the entire democratically leveled people and violently carried back in great conflicts to the state of savage desperation: it follows from it that war must be normally conducted man to man and, in its most typical expression, brought back to the preliminary dispute, to the duel.

We said that the Warrior caste is founded on a dualistic base that the Latin term *duellum*, the ancient form of *bellum*, expresses with perfect obviousness: war is the expression of this fundamental duality of which love and hate—the latter reducible, if you reflect on it well, to love—represent two extremes: in the event a traditional restoration is produced, which is difficult but not impossible, and which, in every way, only modern devirilization can gravely obstruct with its two most typical expressions, pessimism and skepticism, war should be led back to its fixed normalizing function, i.e., to exist permanently for the single caste of the Warriors. The duel that so called civil society of the West, barbarous in reality, repudiated with satanic thoughtlessness while they turn current conflicts into a hellish game of machines that work the foolish and most ungodly destruction, would be the essential condition of the return to normality in case it was led back to its natural, spontaneous, i.e., effective, form and not to that modern parody that stands to the duel as the courtier stands to the knight.

If normal arms were only in the hands of the Warriors, the duel would take back its traditional value and would constitute the customary standard training of the caste, developing the sense of honor that has now faded in the heart of men. The duel with cold weapons [*arma bianca*] is the most noble, the purest, the highest expression of the warrior caste because it establishes a reciprocity of force, honor, and love in two men confronting each other, who are saved by killing each other and sanctify themselves by being killed. One observes that duality remains before and after: before life against life, after life in the face of death. And this duality is precisely the permanent indication of the warrior caste and is the basis of its purpose. War in a traditional society is the amplification of the duel, but other factors intervene: family, country, lord. It should have led back to normality, limited to the only caste that can do it without involving entire peoples, working that chaos that compromises the very existence of a civilization. Brought back to clarity, the brutality of the ancient wars, although circumscribed and delimited, should be, if not permanent at least frequent, giving that acceleration necessary to the rhythm of life that makes it deeper and more fertile for revelation.

Modern wars—and for us, this “modernity” lasts for centuries—are the

products of the democratic degeneration that has leveled humanity substituting for the Warrior caste a fictitious hierarchy in times of peace, even chaotic in times of conflict when every citizen must become what he never was, i.e., a soldier. The soldier obeys external discipline while the warrior obeys the inner: the warrior is always a warrior, the soldier can occasionally become a warrior through force, not by choice or by natural inclination. But there is a more important consideration. The Warrior is the refusal of sentimentality and among the ancients it did not exist: only modern degeneration has created through the monstrosity of democratic conflicts the romanticism of war, because in these conflicts in which all the people participate, there are only mediocre warriors, while the mass is constituted by a type of human gelatin that trembles with pathetic oscillations at every twisting that violates his nature. Instead, war reduced to lesser proportions, but with a more intense and more frequent rhythm, because it is entrusted only to men and not to machines, to Warriors and not to other castes, would be an indispensable element of a full and fecund life if led back to the traditional type, i.e., sanctified by the rectitude of causes that would give rise to it. Its delimitation would constitute a permanent and normal base of the activity to paralyze by no means all the people, but to intensify the rhythm of the active life with a continual contribution of strong and decisive reflexes.

The return to normality restores the people's strength established of the Warrior caste which abides by love and whose sacrifice, different from that of the Priests, comprises an ascent of psychic energies oriented in the direction of heroic glorification. As action is subordinated to contemplation, so the warrior is subordinated to the priest, without however this subordination equalizing or confusing the two domains that are autonomous and separated and which constitute the spiritual authority and temporal power. These two jurisdictions are as cleanly separated and distinct as eternity is from time, therefore the two domains are unmistakable through the impossibility of reducing the first to the second or of extending the second to make it correspond to the first, since the eternal cannot be contained in the transient, nor can the transient cease to be such and to coincide with the eternal. This only

consideration suffices to show that the temporal regiment is independent of the spiritual without however opposing it in any way, but rather in parallel turning to itself up to what is the maintenance of traditional unity that contains the both together and harmonizes them.

If in the primitive phase of perfection, with life being only contemplative, we can acknowledge a true unity of development oriented toward purely spiritual ends, this is not possible in the subsequent traditional forms where action appears immediately next to contemplation, temporal activity next to the spiritual, from which arises the separation of the two domains.

But this separation is necessary for the purity of the ends to which activity and contemplation tend: a fusion or an overpowering in part by one of these jurisdictions would constitute a true anomaly because it would confuse the divine with the human, the spiritual with the temporal, the sacred with the profane without reaching any profitable result. When we spoke of subordination we meant it only hierarchically, i.e., from the unique, traditional point of view that embraces and contains the contemplative life and the active life: in this sense one cannot escape anyone that the temporal is subordinated to the spiritual as and in the same measure that the human is subordinated to the divine from which it derives, and the existence and the justification of existence.

The Priest consecrates the Warrior and arranges that his action returns to the traditional sphere, but in his sphere the Warrior is autonomous and he neither can nor must collide with the Priest since his activity does not oppose the spiritual activity carried out in the bosom of the first caste. In a traditional society every dispute between the temporal and the spiritual is resolved in the unity that encompasses them; if, in fact, there is conflict, this must uniquely be ascribed to the temporary deviation of one or two domains due to essentially individual, and therefore unimportant, factors.

As long as the Priest remains priest and the Warrior, warrior, no conflict is possible because each one of them will understand he belongs to a sphere whose activity is clearly separated and distinct: this knowledge, this awareness, must guarantee the harmony between the temporal and

the spiritual. But whenever, through complex circumstances that are not always easily discernible, a serious conflict between the two powers may happen, it is necessary to come back to the principles that safeguard traditional unity and then they will be resolved hierarchically in the seat of pure spirituality to rectify the deviations and annul the deflections that can be produced by one side or the other, with leading the two castes and therefore the two powers each back to its own domain.

The elimination of the purely individual factors will produce the placation of the dispute, because unfortunately these will take place only through the surpassing of certain personalities who respectively break the law and the norm which regulate activity and establish the limits of the two castes. The relationship between the two powers is very delicate and the development of Europe shows how often the disputes between the spiritual and the temporal have assumed immense proportions up to the point of becoming outright hostility. There is a reason for all that: the imperfect realization of the traditional unity, that must be ascribed to the defection of the priestly class which can always make its authority matter, with well understood spiritual means, provided they don't distance themselves from sacred knowledge and in this, it only demands the defense of the highest values of the spirit. The temporal cannot undermine and diminish the eternal, and therefore the temporal power, in any way whatsoever and by whatever means, will not be able to harm the spiritual authority which will always know how, when it wishes, to withdraw from the world and allow it to deteriorate because it is deprived of divine help. Reflect very attentively on that in order to understand what is happening in Europe and in the world.

Nevertheless the bearers of sacred knowledge must at all cost maintain contact with traditional principles and undergo whatever duress, submit to any violation, in order to continue to save men by getting them back in touch with the eternal. The spiritual authority asserts itself with quite other means than those with which the temporal power asserts itself and we think that, in case of conflict, through oppressive or destructive that is the deviation and the overpowering of the temporal power, the spiritual authority will always have the upper hand, if it obstinately remains in its domain and does not descend into open battle with the

temporal on the terrain of activity properly assigned that is not absolutely of its sphere.

We think instead that as much as it will stay in its domain, so much more effective will its own work be because therefore, as was said with the greatest absoluteness, it assumes its authority from God and not from the world, and its strength, nourishing itself fervently on the divine, will not be able to triumph over hidden dangers, incomprehensions, suppressions, and apparent collapse. Because if in addition the deviation of the temporal power assumes such proportions by becoming absolutely anti-traditional and sacrilegious and the Warriors, forgetting themselves, insulting the principle of love, which is the foundation of their existence, were exceeding their deplorable actions, compressive of every traditional spirituality, know that nothing can touch, profane, and be admitted to God's Truth that is not God himself and that also the ruin of the world would leave perpetually together the Silence or where the divine mystery unfolds.

But we are convinced that the dispute between the two powers is almost always due to a remote deviation in the very heart of traditional unity and above all in the priestly caste whose members have often forgotten what is their only and great strength: sanctity. Whenever the spiritual authority, without any concession to the profane, takes up its true function, the maintenance of God's truth in the world for its salvation, and the Priests, who are its bearers, may not fail in their task which is contemplation and not action, effective realizing knowledge and not pure external, literal science of holy things, the traditional unity would harmoniously include the two distinct powers, but in parallel tending toward a single end, the return of man to God, through time, into eternity.

The temporal power in fact, of which the Warriors are the bearers, offers as terms the realization of the divine through time, in a concert of all the faculties tuned by their own equilibrium. Until now, in regard to this caste, we have spoken of war, but it is now necessary to consider the positive aspect of war, i.e., peace. War is an imbalance that produces a balance which in its turn is broken through the intermittent character of human affairs: but if one considers that in analogy with the spirit whose

domain is eternity, war appears as a renewal, a purification, radical emendation, followed by the achievement of a state of absolute and permanent pacification that represents the fruition of beatitude.

As much as equilibrium is superior to disequilibrium, so peace is superior to war of which it is the crowning achievement. No consideration of aesthetic order may contaminate the vision of the truth in the seat of pure spirituality. The Warrior yearns for peace since his war is holy only if it leads to a permanent and definitive peace. War represents the germinative suffering, and peace, the flower and the coronal fruit. If intermittence is a type of destiny of human and temporal affairs, it must never be considered as a cyclic law on the part of the Warriors and the Leader, meaning to say by that, that each war must be completed for the end of the disequilibrium and the realization of peace. That intermittence exists, but it does not make law, this is the foundation of the right and healthy development of temporal power. If, as we said, war is in analogy with the Great War that represents the permanent conquest of the divine, it must tend to peace and this must be the true and holy goal of the Warriors: only a soft and superficial esthetic, ignorant of the profound truths of certain analogies and the symbolic relationship between the temporal and the eternal can consider war as the end in itself, a spastic state, fascinating for its own anomaly; only when true peace is not realized, can the nostalgia of war be felt, this very dubious sentiment of order because it belongs to the purely sentimental sphere.

In order to prevent this anomaly, it would be necessary to avoid, above all else, the wars that are not decisive, considering them as imperfect actions, true and proper permanent crises that contribute to the crumbling of traditional societies.

What has happened and is happening in Europe must be considered under this light and then one will understand the gravity of the current situation in which, through the confusion of castes, through consenting to an absolutely bestial democratic leveling, the detachment of the human from the divine takes place and therefore the very end of man is prepared. When we speak of the end, we mean the true and proper end that is certainly not that of the flesh, as every person gifted with the

most elementary good sense can comprehend, but the spiritual ruin, the collapse of those bridge that connect the world to the Superworld, of which follows the instantaneous formation of the hidden ways that connect the earth to the darkness of the Underworld. If humanity does not want to become an immense and sterile hell, it is necessary that it brings back the great traditional ways by which only will new bases be found for new developments.

The Warriors must participate with the Priests for the restoration of order because these two castes are the bases of traditional unity: from their concordant action everything can be made smooth, the one being the bearers of sacred knowledge, i.e., of wisdom, the other the judges of power; the one, if you will, the club bearers, the others the fasces bearers. The harmony of the spiritual and the temporal can rebalance the world against all pessimisms and skepticism so acute and stupidly brayers of the current times; in no mode will be realized a permanent arrangement of the world without the cooperation of the spiritual authority and the temporal power because the return to normality must be effectuated from above to below, from the higher to the lower, and not the other way around.

For centuries the masses flounder in bestial tumults and will still flounder as long as the Priests and the Warriors permit it: that if these two castes feel the enormous weight of their responsibility and have the awareness of their respective domains and their true obligations, no one could prevent the restoration of traditional unity, the new equilibrium that would reopen the great passageway to eternity for the glory of God in heaven and the peace of men on earth.

Translated by Cologero Salvo

SOURCE: GORNAHOOR.NET

Dante and the Holy Culmination of the Roman Tradition

GUIDO DE GIORGIO



The traditional gold vein of Rome in the living unity of the two forms supplementing each other in a perfect match and equilibrium, is found again in all its wholeness in Dante who was the first to reveal the mystery of Romanity. The sacred arriving at the creative synthesis of the elements contained in the ancient and new traditions for which he can be called the prophet of Fascist Catholicity [Cattolicità Fascista] in the absolute meaning of the expression.

Poetry in him resumes its place and its sacred destination, it follows “the footprints” as Boccaccio said, the traces “of the Holy Spirit”, it is no longer psychological and artificially descriptive, but an initiation, revelation, and realization. While theology is expository and proceeds discursively, submitting itself to the limits of reason illuminated by revelation, poetry grasps with supersensible intuition the mystery of the symbols and internalizes them, transforming them into shapes, living them, surpassing their representative exteriority so that to make of them the most suitable vehicle for liberation. In this sense, and in this sense only, Dante is the poet and the *Comedy* is the sacred poem, vehicle of the divine truth and supreme effort, the highest perhaps that was ever accomplished, to transform the sensible image the reason for the realization of traditional metaphysical principles, grasped in two directions, the ancient and the

new, indissolubly unified in the occult name of Rome that is the seal of the divine song.

Thus, the universality of Dante was unique among men and poets, even though the anagogical interpretation of the *Comedy* had not yet been tried, in order to be completed and realized only ascetically by those who belong to the Race of the Spirit and who are the true key bearers of sacred science and the fasces bearers of divine power.

The *Comedy* is the supreme pilgrimage of the worlds considered as the only temple of God: if the point of departure is the earth and that of arrival is heaven, this apparent duality shows man only what he must reach when *he is not what he is*, what he must become in order to be what he is, and how his earthly humanity is only a veil, when removed, the Divine Reality is revealed in His original unity, ineffability of the Ineffable. Only at this point poetry ceases and with the realization of the mystery of man who is the Reality of God, the *Comedy* finishes because the pilgrimage is completed, the end is reached, death is overcome, *fieri* [becoming] became *esse* [being] and *esse* the radical non-existence of the Divine Night.

Heaven and earth are dissolved in the last smile of the *Comedy*, when the bright axe that dominates the Fasces [Fascio Littorio], resolving the enigma of the two-faced Janus through the plenary universality of the Cross, revealed the occult name of Rome and dissolved the Vestal fire on the lips of the Lord of the last rite. Here the mystery ends and the brilliant flashing ends in the essential tonality of the Silence, lord of Forms and Rhythms, the highest peak of integral realization. The ancient and new tradition led the poet to the secret of the Primordial Tradition, to the “*letizia che trascende ogni dolzore*” [“joy that transcends every sweetness of delight”]. In the paradisiacal vortex, it is completed and having completed itself it untied the traditional knot, nor can there be anything in what alone is it integrally and completely.

This is the miracle of the occult name of Rome and this is the reality of Dante and the *Comedy*.

The vision of the peak, insofar as it is so imperfect of the expression that tries to grasp its mystery, permits it to better consider the foundation and the progression and, what is more important to our task, the unification of the two traditions in Rome, i.e., in the Spirit of God. It is not possible to allude to this, unless metaphorically, in this simple introduction to the doctrine of the Roman Tradition, that cannot try to be more than what it is, a vestibule to the Temple, a preparation to the work of integral restoration of Traditional Romanity contained in the

Comedy that is the sacred poem of Rome, no longer the ancient and new, but the eternal.

If Virgil represents the ancient tradition and Beatrice the new tradition and if, at the threshold of the Terrestrial Paradise, Virgil disappears before Beatrice, Beatrice also disappears when the divine mystery is grasped by Dante in its immediate realization and what then remains, above and beyond the two traditions unified forever is, climactically, Rome.

Virgil guides the poet through the world of Forms and Rhythms, in the two spheres of bodies and shadows, that he knows perfectly because he belongs to a tradition in which these two domains particularly were meticulously observed and studied, domains that constitute the subterranean and sublunar underworld whose secrets are fully treated in the three Virgilian works “*sotto il velame delli versi strani*” [“under the veil of strange verses”].

The ancient Roman tradition attached great importance to the knowledge of the immediate and psychic world governed by laws of internal, occult order, that embrace the totality of beings and things considered always with reference to the forces whose expression they are. The so called “concreteness” of the Romans was based exactly on the precise meaning of these forces that act most visibly in the existence of man inserting there a hidden network of which the events, especially “chance” events, as the common people believe, are the most significant effects: these forces are either propitiated, dominated, or determined. Virgil represents in the *Comedy* the knowledge of the two subterrestrial and superterrestrial worlds, the latter term however meant in the much more precise sense that must be given to the third element, the air, which symbolically corresponds to the subtle elements, the Rhythms, more through their “diffusivity” than for their nature.

In hell, we are present at the extreme concretion of these unchained forces and, so to speak, precipitated in the closed vortex of ignorance, while in Purgatory, we catch sight of them liberated from the formal element in their spontaneous structure of the subtle body, the shadow. Virgil guides his disciple with “art” up to the threshold of the Terrestrial Paradise from which ascent will begin at the paradisiacal levels, i.e., at the higher states that are forbidden to them because they realize only by means of Revealed Science, Beatrice.

Up to this point the two traditions remain separate even though the one is resolved in the other, that indicates Dante’s dismay at Virgil’s disappearance in the face of the vision of Beatrice. In the Terrestrial Paradise we have the explanation of the traditional integration, after the theory that leads the symbolic cart in front of the central tree which revives, discovering the reigns of the Silence where only the

ascension to the divine states is accomplished. In other words, the second tradition is not opposed to but reveals the first, and completes it, bringing it back to the invisible centre from which everything emanates and to which everything returns as long as it is stripped bare to its original essence.

What in the first tradition is the *Imperium* [empire], is the *Regnum* [kingdom] in the second, while separately they indicate respectively temporal power and spiritual authority, there is an absolute seat in which while converging they merge into each other, and this seat, materially, symbolically, and actually is Rome. So that, while the second tradition illumines and reveals the first, the first precedes, prepares, and exists only for the affirmation of the second; there is an initial necessary opposition that is resolved only in Rome when, i.e., a unifying centre is found that is at the same time the neutral point where the traditional quarrel ends.

It is not easy to express this succession and fusion that must not be considered historically but on a plane where the symbolic values remain such even if unknown or misunderstood until a new light suddenly illuminates them and reveals them. For the two traditions which we discussing, Rome is this light and the *Comedy* is the poem of sovereign and Holy Rome, the unifier, while Fascism is the operator of the synthesis in which the two forms are compounded in a new revelation of power. The greatness of Dante consists in the statement of these two aspects, the ancient and the new form, of the same tradition that is Roman universality, and, while in *De Monarchia* he combats, as he says, *pro salute veritatis* ["I engage in battle in this book for the cause of truth"] to reclaim the ancient tradition that had to remain to sustain the second. In the *Comedy* he arrives at the realization of the unification, at what we will have to call traditional perpetuity, showing the reality of a transhumanization [passage from a human state to a superhuman state] in all its levels that embrace beings and elements, world and afterworld [*soprammondo*], heaven and earth, from Forms to the Rhythms in the Silence.

He is therefore the advocate of Sacred Science in the living, and not theoretical, wholeness of the Roman Tradition, of the *Imperium* and the *Regnum*: the ancient and new traditions mutually sustain each other, avoiding thereby all incongruity of a conflict that would impoverish them, impeding their supreme synthesis which is, practically, the equilibrium of the temporal and the spiritual and, at the centre of realization, the complete transfigurative process, the integral initiation, the real ascent from the earth to the elementary and trans-elementary heaven.

All the symbols of the ancient tradition live again in the creative light of the achievement, the union with god [*indiamento*], and the Argonautic enterprise finds

its fulfillment in the revelation of the true face of God with which the last canto and the last canto of the “Sacred Poem” end. The vein of gold, the vestment of glory, is dressed by Dante in the great light of Rome, highest peak in the radiant circularity of the Ineffable. All the traditional sciences flow together in the *Comedy* through a dynamic complexity of states and a perfect knowledge of the transitions in the ambit of the three worlds through which the process of the cosmic-human illusion takes place, up to its resolution in the supreme principle in the three phases corresponding to the death, resurrection and transfiguration of man in God. The process of death is slow, gradual, and it embraces all terrestrial experience in its most interior forms to which the vices correspond in the moral sphere, i.e., animality: from here, the *descending* hierarchy of the underworld where the realizing interiority assumes over itself all human development reducing it to a totalizing unity of life integrated in the being that had and lost the light, Lucifer. He represents the maximum concretion in the scheme of diabolic unity, the inverse reflection of the divine unity of which he has only the Trinitarian analogy in the three faces that are turned antithetically while in God they are homocentric and confluent.

Human plurality is resolved in its huge body, congealing itself, solidifying itself, petrifying itself: he represents the fall, the precipitation, the last terrestrial coagulation of the impassable waters, the freeze, the totalization of ignorance and darkness: its night corresponds, according to the reverse analogy, to the night of God, to the precreative indistinction in which all the determinations of being are based, as in him all the determinations of non-being, i.e., of evil. The analogy is perfect even in that Lucifer is the first and the last as God is the alpha and omega, but while in the first case, one has a duality of movement represented by the fall, in the second instead we have the essential unity of the opposites considered as the two confluent points of the divine cycle. Lucifer who *was* the first *is* the now the last: in him the temporal cycle is resolved in the eternity of evil, as in God the eternity of good is resolved. The two main antitheses represent what can be called the highest *critical polarity*, i.e., the terrifying point of active realization, that precisely in which Virgil very painfully creates the *overthrowing* which is a *rectification* where the descendant interiority becomes the ascendant interiority and the place of damnation, the basis of salvation. From the stony precipitation whose symbol is Lucifer the ascendant rectification begins and the stone that is concretion and fall becomes the basis necessary for the flight toward the elementary complexity and the trans-elementary totality.

Purgatory is the place of the second birth from Forms to Rhythms in a hierarchical purification of which the seven terraces [of the mountain of Purgatory] are

pointers: it is not a passage from Forms to Rhythms but a resolution of Forms in Rhythms, of the body in the shadow, of corporeity in psychicity where then even this is freed in the spirituality that is the Silence, Paradise. Virgil's "art" is the perfect knowledge of the two spheres, the Forms and the Rhythms, through which the decoupling from error and from the ignorance of human and terrestrial fallacy is accomplished hierarchically, since reality is one, that of God, but a man has knowledge of this reality only when he integrates it, realizes it, becomes it. Up to what is not completed, it is necessary to traverse the levels of development that, from the human point of view, are the three corresponding to Hell, Purgatory, and Paradise. Dante in the *Comedy* proposes and exposes *all* the experience of realization, the complete, integral initiation, through positive knowledge, lived in all the levels that lead from the human to the divine. In the two first kingdoms, the ancient tradition sufficed to lead this path to completion and Virgil represents the science and the knowledge of the laws that govern the subterrestrial and sublunar world. He disappears before Beatrice because he dissolves in her, is completed in her, not because he opposes her as would be the case if Dante had considered the two traditions irremediably different and antagonistic as everyone believes, as much by those who exalt the first as by those who oppose the second. Beatrice appears at the moment when the first guide, Virgil, has completed his work and embraces the gross and subtle manifestations, the Forms and Rhythms. The exercise of human reason in its complete and normal development naturally leads to the sphere where a process of mystical union with God [*indimento*] is initiated in the levels of the non-formal, i.e., in the zone of the Silence represented symbolically by the heavens.

Here Sacred Science, Beatrice, carries out the integrative cycles of unity in a flight that is light and salient flame between the Rhythms circularly untying itself in the plenitude of the Divine Being. The Trinitarian scheme is amplified in the assumption of the nine hierarchies, effulgent wings that facet the divine infinity of the joyful love of the Angels, Archangels, Principalities, Powers, Virtues, Dominations, Thrones, Cherubim, Seraphim, where celestuality is engraved in relations of light and splendour in the face of the terrestriality which is overcome, resolved, and dissolved in the divine whirlpool. There still remains, in the first seven heavens, the divisibility of the light with planetary vertices in a progressive self-realization of perfection in unity, a display of radiations in the body of the divine diamond.

In the residence of the sun where the zodiacal band combines with its perfection of the ternary and quaternary resolved in the supreme syntheses of the trinity ($12 = 1 + 2 = 3$), the mystery of the Perfect Man, the Triumphant Christ emerges, the

perfection of the divine sonship in absolute assumption of radiance. It comes after the last creative level of the ninth heaven of the Trinitarian perfection, assuming in each of the Divine Persons the seal of the others so to project the mystery of the Ineffable in the creative circularity, then finally the absolute level, the culmination perpetuating itself in the eternal scheme of the worlds, the Empyrean. Here Beatrice disappears, not like Virgil, to permit a progress, an arriving, an end, but to unravel the mystery of the Last Seal where the virginal matrix carries out the cyclic reduction of the light in the very face of God. The last level of Silence is integrated in the same riverbed of the Divine Night where the pulse of the Ineffable vibrates in the realizing unity of God, the Supreme Zero, transcendence of the plenitude itself, darkness of the Ineffable.

The purely exterior literary merits that common men [*volgo*], the *profanum vulgus* [unholy rabble], admire in Dante have no importance and would nullify the value of the *Comedy* in the very eyes of Dante and of those who can and know how to understand the purpose for which the poem was composed.

It would be necessary to feel ashamed to still speak of, and only of, “art”, “poetry”, “brilliant construction”, in the modern sense of the word when one alludes to Dante’s work which is only and eminently sacred in spirit and structure, while the allusions to historical persons are clearly motivated by Cacciaguida at the end of canto XVII of the Paradise. But these allusions hide well dramas other than those that the profane see in it. Regarding these, the central motive, the general orientation, are understood, traditionally speaking, but it is not, nor perhaps will ever be, possible to explain entirely due to the impossibility of retracing the elements of a tradition that, in Dante’s time, was entirely oral. As to the strength and the expressive completeness so steadfast in Dante, it is due to the very substance of the topics treated: it is about *poetry of inspiration* in the absolutely sacred meaning of the word and those who know what is meant by such an expression, know the imbued power of the realizing wave that moulds the word in a type of revealing plasma where the specular miracle of the perfect reflection is accomplished. The same Rhythm, the homophony is adequate to the state that tries to be expressed in a way to constitute as many *topoi* or static forms, normative traces in which the transfiguring synthesis from the image to the idea is completed, to substitute for the oral initiatic transmission.

The moderns, therefore, who for centuries have read, studied, and commented on Dante resign themselves to understand nothing of it as long as they persist in not considering him as a prophet, a sacred poet, whose work is the highest expression, perhaps unique, in the Roman Tradition, an eternally new synthesis of the two traditional forms that in Rome, in its occult name, will find their completeness and

their perfection. Here is his greatness and his true originality: if the expression reaches a plastic and vibratory perfection never before equaled, that is due to the sacred character of the Poetry which catches the eternal light of revelation in the transience of phantasms and concentrates it in radiant syntheses. In Dante, East and West are balanced in a unique centre that, substantially, is the Primordial Tradition, i.e., the unique most important traditional universality and ultimate realization. Never during the Middle Ages were the relationships between East and West so close: never in those great centuries had the traditional elements completed each other and disclosed each other for oral transmission, direct from master to disciple and from disciple to disciple. Dante appears exactly at the end of this era but in a period in which Dominicans and Franciscans, although already degenerate and hostile, had outlined the two greatest ways of realization of the divine—cherubic and seraphic—homocentric even if divergent by nature and process. He unites these two ways substantially, bundles [*fascifica*] them without confusing them. And it is necessary to note that when we use the term *fascificare*, we mean nothing that can be considered, even if only vaguely, syncretism or mixture: to bundle in the pure traditional sense means to give to each way, to each element, a unique direction, a centre, an axis without confusing them: this is the novelty of the traditional steadiness.

There is one bond that captures the twelve rods of the Fascist bundle [*Fascio Littorio*] and there is one lightning power expressed by the double cut axe: the emblem is traditionally the greatest because it represents the confluence in the vertical direction, i.e., that of elevation and conquest. In Dante fascification is supreme, East and West, ancient and new Rome, temporal and spiritual, heaven and earth, world and afterworld, man and God, everything gets becomes more marked, matches up, is unified at a supreme vertex that is Rome. This is Sacred Fascism, the true triumph of justice and truth in man and in the world: if there are quarrels, battles, falls, these have no importance since they take place in the bosom of a traditional society where everything is formed from the supreme balance assured by key bearers and fasces bearers, by the *Regnum* and the *Imperium* forever unified in Rome.

This is the perpetual peace, the universal peace which Dante constantly mentions in *De Monarchia* and in the *Comedy*: the reaching of the traditional equilibrium that can only contain and annul in a higher place of harmony the battles and the inevitable disputes in the world, where, since duality reigns, it is not possible to avoid conflict without which the supreme unifying element of Rome would be suppressed. But instead, when this element is restored to its true function and reestablished the bases of the Roman Tradition in their living integrity, a new

greatness would rise from under the present ruins of the western world, a new purity of life and thought and the Temple protected by the sword would rise up in the light of Rome for the glory of God in the heavens and the peace of men on earth.

Guido De Giorgio

The Instant and Eternity

Guido De Giorgio, *L'Instant et L'Eternite*, Diorama Filosofico, 1939

We can say that the sacred is distinguished from the profane in what is essentially oriented toward the past to fix the stages of a procession which necessarily finds its culmination in a “present”. This “present” is the metaphysical point where eternity throws itself, where the worlds dissolve in a fullness without limits, a duration without rhythm, a bliss without end. The present is eternity, the past is only the vestibule that leads toward, which inserts into eternity. To repeat, to retrace the whole cycle which is realized in the point means to carry with oneself the experience of the centuries, all cosmic evolution to unravel the framework in the pupil of God.

Faust could not stop the instant because he knew only the caducity of the instance, the immediate iridescence of illusion, the vertigo which submerges instead of transfiguring, the “shadow of the flesh”, the labile and evanescent phantasm, not that which in God resides an infinite momentariness which is the mystery of the eternal now. Such are the two aspects of the “instant”, according to which one places himself on the human or divine plane; it is about two apparently opposed and divergent points which mark two worlds, two rhythms, two realities, of which one is absolute, true, the other fallacious and illusory. Faust’s words “stop, you are so beautiful!” is only a not very original lyrical substitute in the face of the unfathomed plenitude of the Ineffable where the mystery of the divine gestation takes place. The myth of purification through aesthetics is only the very fragile bridge thrown by modern imbecility onto the momentariness of the human-cosmic illusion in order to evade the positive certitude of the mystery, an impassable wall or else by the dizzying passing of the wing, i.e., of the Spirit of God.

That is why the modern world oscillates between a dead past and a nebulous future, between what is no longer and what will never be, except in the hope that anticipates and builds. Traditional wisdom, on the contrary, turns toward the past, lives it, enriches it, updates it, inserting itself in it to lead it fully into the present and renew it in the *ver aeternum* [eternal spring] which the Ancients attributed to the Golden Age, pointing to the perennial germination of the Truth, the multitude of transfiguring states, life which knows neither birth nor death, for it uncoils

itself in the bliss of the realizing consciousness. But for moderns the past is past, dead, finished, concluded, closed, irremediable: “*le déjà vu, le déjà vécu*” [already seen, already lived], says Bergson, according to a psychological orientation that clearly manifests all the nostalgic sentimentality of the small man horribly enslaved by his small world. So that between a dead past and a future not yet born, the twilight present swings, at once a cloudy waning and a too pale dawn, in sum a veritable pause in agony. And from this erroneous vision the myth of the future is derived, the tension toward what is not, toward what will never be because in reality only the present, in absorbing the past, is the dynamic point, the whole bow of the ship which faces the horizon but never reaches it.

Modern man can be compared to a burying beetle [nécrophore] that longs for the day that never comes: the cadaver that he carries is the past, his inert, sterile heritage, and the day that he awaits is the future, the imaginary descent, the glorious completion of a chimeric unfinished childbirth. We will remark that all modern men, the “great men of history”, wait for a definitive judgment of the future on their oeuvre, for perhaps they feel, consciously or not, that nothing of what they made relates traditionally to the royal stream of the past, not is it capable of resisting the movements of the magnetic needle of the present, the brief and momentary instant having an impact on many abysses other than the insignificant trace of the passing cloud. That is why ancient man is a bearer of worlds: he did not leave the past behind him, but harvests it and carries it along, in such a way to construct in reality a single incidental point, the sole present, the current time, while modern man, discarding a heavy burden for his not very virile shoulders, is light, inconsistent, and through fear of being thrown to the earth by the blows of the crosswinds, clings to the machine, which is both his cradle and his tomb. For the myth of the future is associated with the myth of speed which—if we consider its function, its interior plan—is the abolition of the past in the already traversed, the imperceptibility of the present minimized in the permanent expectation of the future. The readers who would like to deepen these insights in a penetrating manner will find more than one way leading easily to the comprehension of some major truths. We desire to establish here, with a certain insistence, only some critical reflections whose development perspective will turn out to be clearer and surer.

We therefore understand that modern man and ancient man are absolutely opposed and like the antipodes, in the literal sense of the term, the one by relationship to the other: tied to a same line of descent but turned toward different heavens with different constellations, although the same impassible sun throws light on that line of descent in what for one is day for the other, night. For the

Ancients, in effect, the past is everything, for the moderns, nothing, even when they have the illusion of absent mindedness looking in the past for solutions to the questions of the present—what are called the “warnings”, the “teachings” of the past, around sentimental fantasies exploited with a cynical opportunism according to the circumstances and proposed to the credulity of the naïve for the most pitiable perpetrations. Rhetoric, which triumphs today as never before in today’s cloudy and swampy Europe, has recourse to the most bestial ruses to obtain the consent of the plebes as the audience and makes use of the past as a remedy against all illnesses, the universal balm, the supports of the present, but of a momentary usage as if to ward off the *Vae soli!* [Woe to him who is alone, Eccl. 4:10]

Modern man, in reality, is already frozen in the past, no longer lives it, and takes from it only dust and ruin: he studies it, classifies it, ignores it. The more detailed the inquiry is made, the more it becomes sketchy, each one seeking subsequently to make life blow over these bones asleep in the slumber of death. Thus, when they turn toward the past to study it, the moderns then succumb to the same illusion as when they believe, for example, that the photograph is closer than the truth, although it is denatured totally in being fixing in the momentariness of something already passed. But independently of study, let us see if the moderns use the past according to life. Who says past, says tradition, i.e., interior, dynamic unification, not exterior adhesion, not opportunistic sympathy, not simple position or situation; in other words, there should be between the past and the present, continuity, immutability, or, better said, a rhythmic development so regular, permanent, internal, that it would appear to be indifferent. Antiquity, in fact, is characterized by a constant tonality which endures, immobile, from one epoch to the other; there is and must be a change, but it takes place in depth, in the interior strata, invisibly, we are tempted to say, in a way to not disrupt the regularity of the rhythm.

We said many times that ancient cultures are immobile or seem to be such; but that is precisely their greatness, that fundamental stability that removes all contrasts, integrates all rhythms into the central vein, to the traditional type, who alone remains in the wholeness of its formative efficacy. That is why whoever intends to remain in the pure domain of traditional truth, always turns, logically, toward the past, to retrace the stages of certitude and add them to his experience. This, under that angle, is then recapitulative and conclusive: it is not an exterior repetition, but grants its rhythm to that which is none other than its own face, today still ignored, from now on found again and vivified. It is very difficult to explain certain things to those who hold onto dualist positions and who think that

there is something besides the Truth, which is God eternally present. Truth: there only can one become what he is, i.e., one transcends the sphere of human limitations to live the same beat of the infinite.

When we say ancient we mean everything that is valuable, perennial, traditionally authentic in the past of the East and the West, whether it is about a distant or near, doctrinal or poetic, past: it matters little, provided that it reflects, in the truth of its expression, the great light of the Superworld. Beyond the Sacred Books, there is Poetry and sacred Art. There is finally all the forms of activity which, in the past, always relate to a truth of a higher order, be it in a modest utensil, and in the fabrication and the destination of objects of current usage. That past, as we mean it, and all those who are searching only for the truth of God should mean it, is life, creative rhythm, an inexhaustible deposit of wisdom which renews itself each time it is actualized by a new experience. But it is especially the reality of a vibrant life because vivified by the perennial breath of traditional energy. Moderns consider the past as a relic whose ruins they borrow and around which they prowl with the curiosity of photographers and archeologists: who, among them, accepts the past totally, assumes it in all its fullness, not in order to seize from it some fragments and exalt them, but in order to integrate it in one's experience of life while recapitulating it in a creative manner?

How many of Dante's admirers are there who are not content in glorifying his verses or expression—something absolutely exterior and superficial—but who in applying the doctrine, the knowledge on all the planes of being to which they relate and in the totality of the Heavenly Voyage.

The past is nothing if it is not integrated, lived, validated by personal experience, by life, if it is not totalized and exalted in the great shaking of the eternal now. The moderns, when they are not fornicating in the past like the thieves in a necropolis, turn their backs on it, contemplating then the hypothetical "sun of the future" which will never shine, because the future exists only as the last evanescent border of an arduous vision, a mirage and nothing more, a fallacious projection stained by the spasms of their own insufficiency. The "non-achievement" in the face of the Truth, the incurable sentiment of one who does not know nor wants to know, does not know how to nor wants to carry with himself all the weight of the world, to assume it in the divine instant, created the myth of the future. Turning obstinately their backs to that which is, they wait with curiosity for what is not, for what will be, and they long for the confirmation of a dream by an illusory reflection of the dream itself, in a nocturnal march of phantoms that alone engender the present, by the spontaneity of its flux and its

mirage. Strange speculation on the future, which makes them forget the treasures of the past and the tangible immediacy of the present. For they are really only in the present, with all worlds, in the essential unity of the point, jewel of all jewels, the eternal eye of God!

We would like to still say some other things, but we prefer to conclude with the words of Zarathustra: To these men of today will I not be light, nor be called light. Them, will I blind with the lightning of my wisdom! Put out their eyes!
(Friedrich Nietzsche)

