

AN IRONMARCH

ANTHOLOGY

NEXT LEAP

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AN IRONMARCH ANTHOLOGY



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PREFACE



AN IRONMARCH ANTHOLOGY

Fascism is a worldview like no other as it strives for a selfless adherence to Truth, and even one step out of line means failure. Thus it is the hardest of paths to walk, especially in this day and age when we face a constant white noise of information that obscures the Truth.

It took our community 4 years (and even longer still if we consider the lessons learned during its previous incarnation as the ITPF) to formulate a more clear and comprehensive understanding of the Fascist worldview and this past year, which was the IronMarch Year of Worldview Education, we have made great leaps forward in this regard, as we purposely set out to clear away all popular misconceptions and bring to everyone's attention materials that fully coincide and even further elaborate the positions of personalities that we had always held in high regard.

The fruits of our work are now compiled together in this anthology book, and it's meant to be a gift to those who are only starting their journey on the Fascist path, as it will help you to achieve in one reading what took us many years. However, what you will read in here is far from the full picture, but it will be enough for you to engage in our common struggle with certainty that you are in the right. What comes after is entirely up to you - whether you

choose to pursue further study of the Fascist worldview or not after having read this book, you will already be informed enough to tell the Truth apart from lies, and thus you will be sure-footed on this path.

What will truly matter then, is how you will participate in this struggle, how you will convert your certainty into Action.

THE PROCESS

The first task in bringing about this anthology was to select the materials to include. Only a minority of the content on IronMarch is in the form of articles, the rest being exchanges of short posts. Since discussions aren't very suitable to the format of this book, we focused on the few article-type posts. We cast a wide net rather than being overly selective here, but there are still some selection criteria:

1. Time frame: the purpose of this anthology is to illustrate and crystallise the evolutionary leap that was undertaken during the year 2014-2015, and as such the articles should be from this time period.
2. Subject: the articles should be related to worldview or theory in a general way, rather than being about news events, specific movements or historical analysis.

This whittled it down to a few dozen articles. But there was more to be done. The articles were rearranged into a coherent structure cantered around themes, and ordered so as to build off of one another as much as possible.

The last task was to edit all the materials to make them fit a 'book' format. This meant correcting typographical errors and cleaning up obscure grammar, but also removing references to the fact that the articles were originally forum posts. As such, each article was 'de-forumised', so to speak. Lastly, some materials were merged if their subjects were too similar, and improved to better stand the test of time.

**THERE'S MORE TO IT THAN
YOUR DIPSHIT
PHILOSOPHY**

PURGE THE WEAKNESS

BY ALEXANDER SLAVROS



Let us begin by addressing misconceptions and errors we have overcome. Some of these errors were simply born from limited knowledge and understanding of Fascism, which new insights have swept away. Others are the result of weakness - a lack of moral courage which characterises 'moderate' movements and thinkers. In our effort to touch the essence of Fascism, we must whittle away everything which is false or which obscures the truth, no matter how unpopular or 'politically incorrect' the result may appear to society at large.

We'll start off with some of these 'baby's first Fascisms' points and progress to the more debated themes:

THIRD POSITION

Time to drop this useless and pointless label, it is literally a 'baby's first Fascism' mistake in the sense that it is a concession and exists on the premise of the ideologies that have this label put on them being 'the third way' as opposed to communism and capitalism. First of all, Fascism is broader than those two ideas put together, because it's an ideology in the case of the former and a mere economic system in the latter (as a side note, I am also hoping that few

if any Fascists still maintain the misconception that Fascism is inherently capitalist, a claim made by communists and repeated by liberals to such a point that it may have very well settled in with some self-proclaimed Fascists as a supposed fact). More importantly, both communism and capitalism belong to the same world, the Modern World, while Fascism is essentially a representation of a different world, the Traditional World.

Our worldview sees only two initial spiritual paths from which everything else is derived, the Solar Tradition and the Lunar (anti)Tradition. Fascism is Solar, while both communism and capitalism are products of the Lunar 'takeover'. So if anything, we are the 'First' or the 'Original' position. More on this later.

RIGHT AND LEFT

Follow-up point to the previous one. It is high time that we toss out the window this perception of Right and Left, as it creates nothing more than confusion on what Fascism is, as well as being in part responsible for the claim of Fascism being a 'Third Position' as opposed to communism and capitalism. More specifically, it is claimed that Fascism has elements from 'both the Right and the Left', while those who oppose Fascism gladly shove it into the camp opposite of their own: communists will claim it Right-wing, while American conservatism will view it as Left-wing. The problem with the Right and Left system is that it is relative, different systems can be viewed as either Right or Left depending on where you set the idea being examined (albeit Americans managed to come up with a particularly retarded take on the Right/Left division and shoved communists in together with the Fascists on the grounds of both being totalitarian even though communism is clearly against the existence of a state and Fascism is for the organic state - more on this later).

The political division of Right and Left has been established in the Modern World, while we maintain Fascism to be a force of the Traditional World, meaning that the modern perspective is narrower and thus inadequate to categorise Fascism by its standards. It also means that both these paths in the Fascist worldview perception belong to the Lunar (anti)Tradition, they can just be argued to

be different stages of its takeover (a process we'll discuss further down and is called Involution), with the Right being the earlier stages while the Left is the latter and end stages.

It can be argued that we are Right-wing but only because it represents concepts that are still maintained in an earlier stage of Involution and is thus closer to the origin of ideals that we value and protect, but it is still an insufficient term for what Fascism actually is.

'FASCISM AND NAZISM ARE DIFFERENT'

This is a nice tool for red-pilling someone (an individual) into our cause, it is based on the age-old method of first deconstructing what people think in order to rebuild it in a different way later. In our case, saying Fascism is something different to Nazism is a great way of opening up a dialog in order to introduce ideas that ordinary people are not aware of and just dismiss everything as 'evil Nazism' - 'Oh so they are different? How so?' Many of us came to Fascism through this method ourselves, the danger is letting this idea set in before a new vision is constructed where it is evident that Fascism and Nazism are the same or that they belong to the same worldview.

Fascists that get stuck in the stage of 'No, see, we're Fascists, not Nazis!' end up on the defensive most of their time rather than driving an assault. It is a constant battle for up-keeping an image that isn't true and liberals as a crowd know it isn't true and will devour you the same way they do moderate nationalists (check out Nick Griffin being chewed out on Question Time).

'FASCISM ISN'T RACIST OR ANTI-SEMITIC'

This is, of course, the continuation of the previous point, an argument often made in order to deconstruct established liberal views on how Fascism and Nazism are the same (they are the same, but not in a way that liberals assume) and there is enough actual material to push this idea through Both this and the previous points are driven home by examples of policies in Nazi Germany and Fascist

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Italy, but those are, again, manifestations of Fascism as a political ideology. Policies can differ but it doesn't make them fundamentally different in a worldview context.

We can point out how Mussolini did not persecute Jews in his state; there were crucial Jewish members in the party. Mussolini even allowed Fascist-Jewish conferences to occur in Italy and looked favourably on some Fascist-Jewish organisations which did indeed exist, for instance the Lehi. At the same time, Italy did not share the Nazi racial doctrine, in fact both the Nazi-esque racial manifesto and Jewish persecution only came because Hitler's Germany pushed for Italy to conform and then directly implemented those policies itself when the Salò Republic was established.

However, we can likewise point to sources that prove Mussolini had desired an Italian Fascist Racial doctrine and realised the threat the Jews posed. But before we can present that information we must deconstruct the old, liberal-driven perception.

Again the point is that this is all well and good for the sake of red-pilling someone through deconstruction and reconstruction, but if you become hinged on the lessons of the former and don't get to the latter, you will become isolated from the reality of Fascism.

CONSERVATIVE REVOLUTION

This school of thought is also Fascist, it simply explored a different area of Fascism, working closer to exploring Fascism as a worldview, but again, it is not a separate phenomenon, it is just a different viewpoint on the same issue. In order to know the exact position of a star one has to look at it from at least two different locations. The political movements of Europe that promoted Fascist ideals take one position, while the Conservative Revolution school of thought explored it from another position (Ernst Jünger's world of 'Heroic Realism' is non-other than the Fascist worldview, the Solar Tradition). One cannot delude themselves that this is something entirely else, although it is a viable way of introducing someone to Fascism as well if you initially maintain that it is something else.

Yet again, it is something else if we were to look at things from the most primitive level, which is where we start deconstructing liberal notions, but once reconstruction of perception begins it has to be made clear that they belong to the same worldview.

CORPORATISM

This major mistake has been arguably committed to some degree even by Fascist leaders (we can't know for sure as we don't know how their visions of corporatism would've evolved from the point of conception) and it is a favourite point of criticism from liberals and communists. It is the result of purely material and economic thinking that we think of corporatism in terms of modern corporations. Original corporatism existed before any such economic formations and relations were ever established. Original corporatism can be alternatively described as guildhood - it is the idea of guilds divided by vocations. Make no mistake - not jobs, not professions (words like work, labour and job can be traced back to origins that translate as pain, hardship and slavery in most Aryan languages, in Russian the core for words work, worker, slave and slavery are exactly the same and words labour and hardship have the same core as well, so it's more self-evident as opposed to European languages), but vocations. It is crucial to the hierarchal principle and the Organic state that people find their proper station, what they are good at, what they were 'born to be', as it were.

Work as a means of purely surviving, of satisfying material, physiological needs has always been the share of the slaves, because they are enslaved by their needs, and what we have in modern socio-economics is no different - people are enslaved to jobs they hate in order to survive. What did change is the additional materialistic perception and a subsequent consumerist mindset: 'working the jobs we hate to buy shit we don't need'.

Traditional corporations were a far cry from what we have today, as they were cults of vocations: common activity provides a bond and an order the same way as blood and ritual provided those for higher castes that didn't engage in such activities. It is people

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with a certain calling gathered together in an almost religious institution that worshiped the 'demon' (in the sense of a spiritual force, rather than the Christian perception of demons) of their vocation and a cult of the dead, i.e. heroes of said vocation that represented the ideal bond between members of the given vocation (cults of divine/legendary patrons for each vocation). Their structure was militant, their relationship was that of an army but their focus was in their vocation, so in a sense the actual military is a cult of the vocation called warrior.

Their members were bonded together 'for life' more as in a common rite than on the basis of the economic interests and mere productive goals.

- Revolt Against the Modern World

The reason it is hard to say what Fascist leaders pushing for a 'Corporate State' actually had in mind is because of political reasons and they had to deal with the realpolitik of their respective predicaments: Mussolini had to satisfy the interests of capitalists that supported him in a bid against a communist takeover, while Sir Oswald Mosley was facing centuries of democratic practice to mend, so it could be said that what they promoted was maybe dictated by their respective political realities, a result of their own short-sighted understanding of Fascism as a worldview (which seems unlikely, judging from the described personal meeting of Julius Evola and Mussolini where they described the conception of a Fascist racial doctrine that would oppose the purely materialistic, i.e. biological Nazi one) or perhaps what they promoted was supposed to act as an intermediate stage before traditional corporatism could be established (which seems very likely and isn't mutually exclusive to the first point; Evola dissects this issue amongst many others in terms of Fascism as a practiced political doctrine in Italy in his work *Fascism Viewed from the Right* where he makes definitive assessments in favour of the 'realpolitik + intermediate stage' argument).

Whatever the case may be, modern followers of such Fascist leaders who take their policies on this matter at face value and are subjected to the material socio-economic influence on perception of the Modern world, coupled with constantly repeated antifascist mantra on what Fascist corporatism supposedly is, can often fall prey to the wrong, purely socio-economic and material understanding of corporatism, and this must be overcome.

TOTALITARIANISM

Totalitarianism is not an inherently Fascist ideal, but rather a stepping stone towards the Organic State. In fact, Evola himself had almost made this point and I think a well-chosen quote from him would say everything required on the matter:

The traditional state is organic and not totalitarian. It is built on a hierarchal foundation and permits the existence of partial autonomy. It coordinates and brings together in the highest form of unity powers which it at the same time recognises to have freedom. Thanks to its power it has no need for mechanical centralisation, which arises only in order to subdue the formless and differentiated mass of individuals; which, however, helps to only temporarily manage the chaos, but not eliminate it once and for all.

- Fascism Viewed from the Right

In this same sense mechanical centralisation can be used in the opposite direction, not so as to maintain but to build up, create the material framework for the existence of an Organic State. As N.V. Ustryalov had once said: 'Violence cannot help a dying idea, but it can provide immeasurable help to the rising idea'.

ONE PARTY SYSTEM

Another misconception is thinking that Fascism absolutely has to be a one party system state when in reality Fascism is against the entire democratic process that precedes the requirement of parties, ergo

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it's against parties as a formation in general (not to mention that party by definition means 'a part', 'a segment' and implies a multitude of such, so a single-party system is contradictory to the point of parties in the first place). The party was a convenient tool for the delivery of the Fascist political doctrine in the Modern World but only for a short while, back when Fascism was still new and the political realities were different, not to mention that informational technology didn't develop as far as it did (which was always a double edged sword for everyone), though naturally it is the Second World War that left Fascism in a hard spot for future re-emergence.

Nowadays the liberal system has fortified itself against us entering it via the party route and thus it is impossible to forward our ideals down that avenue with rare exceptions in some countries, namely Greece, where the Golden Dawn movement was incredibly successful. However, this should also be in large part attributed to their direct and unapologetic rhetoric which still disarms liberals, unlike when moderate nationalists try to enter the system by appealing to liberal sentimentalities and try to white-wash themselves of all 'undesirable' aspects that could be targeted by liberals, which is ridiculous because liberals will still smell that you're not one of them and force you to constantly act on the defensive. Again I point to Nick Griffin and the BNP. The system is rigged against us and in the clear majority of cases trying to enter it or appeal to it leads only to disaster. When we try to appeal to the liberal crowd we get called out on our clearly Fascist views:

-So you are racists then!

-NO! No! See, we just think whites deserve the same rights, we are rights advocates!

This always looks sad and pathetic as opposed to the unapologetic and defiant stance that is befitting an actual acolyte of the supreme ideals:

-So you are racists then!

-Damn straight we are, and the lot of you ought to be hung!

-How can you say such awful things!?

-Because we stand at the edge of the abyss and in order to protect what we love we will not hesitate to eliminate those responsible!

This system has long since already established methods of shaming white people for being white. Do you truly think you can get away with pretending to be a liberal and not get shamed for having covert Fascist ideals? We can only be shamed if we allow it by hiding under rocks, away from their questions and spotlights, as if confirming their truth. We cannot be shamed if our mantle is held high and for all to see, proud and defiant.

In the majority of cases nowadays entering the system via the Party method is no longer viable and the words of Corneliu Zelea Codreanu ring even more truthfully today than they did in his own time:

The young man who joins a political party is a traitor to his generation and to his race.

What Fascism actually relies on is the creation of an Order of the Idea, which can exist as a political movement or even a party, but the latter is but a formality to enter the system, a tool, not the essence. What Fascist movements had always been are warrior Orders with internal militant hierarchy and discipline. The ideal vision of the Fascist movement is that of a Spiritual Army that embodies the nature of the Solar Tradition and 'seeks the Grail', that is to say, the restoration of Tradition that was lost and must be found again. It is no wonder how so many Fascists feel drawn to the legacy of the Templar Order which was the closest thing to this Spiritual Army of the Grail in human history until the emergence of Fascism as a new force for Restoration.

REACTIONARY OR REVOLUTIONARY?

From reading everything that has been said up until this point I'm sure you yourself have already felt that these terms don't entirely apply to Fascism, at the very least not in their conventional meaning. Reactionary is a term which, just like conservatism, is defined by what it is that one is reacting to or trying to conserve, but nowadays people try to cement these notions in a very particular interpretation. It can be said that we Fascists are reactionary in the sense that we are reacting to the processes of Involution and decay, and yet we are revolutionary in the sense that we demand a 'turn around' (which is literally what revolution means) from this present status quo as dictated by the Lunar (anti)Tradition and back to the initial state of the Solar Tradition.

Few people question that a revolution as an event can have back and forth effects, i.e. create democracies in place of dictatorships or to the contrary, dictatorships in place of democracies, but people like to argue about what constitutes what is Revolutionary and here the liberals, leftists, i.e. products of the Involution would like to stake a claim for themselves, that is to say that according to them only they can be revolutionary, while everything else is reactionary, despite, as I stated earlier, Fascists seeking a 'turn around' back towards the Solar Tradition would be Revolutionary compared to the established liberal system.

There is also a distinct Fascist take on the whole issue that further drives home the point of this word's origin. According to this perception it is not a matter of Reactionary and Revolutionary, but rather Revolutionary and Involutionary, with Fascists being the former and you already know who constitutes the latter, while the term Reactionary can apply to adherents of either side: Involution fighting against restoration via Revolution is its own reaction, while as Fascism fighting against decay (Involution) is its reaction. In this sense, Revolutionary is that which helps the process of Restoration of Tradition, to turn around and come back to the origin. Think of it in terms of a spinning wheel - the faster it revolves around its centre, the more stable it is; the faster Fascism restores tradition

and stops Involution, the more stable the society of a Solar Tradition becomes. Here we touch upon one of the more in-depth points that will come later, namely the Cyclical vision of History that Fascism upholds.

Additionally, I will just mention the topic of conservatism and what it means. Again, conservatism isn't inherently Fascist because it is relative. Conservatism varies from country to country depending on what it is that the conservatives are trying to conserve: in the US conservatism is the preservation of original principles of the Founding Fathers, which includes small government, while in the UK, up to a point, conservatives were attempting to preserve the Monarchy, and in USSR we had our own conservatives that attempted to stage a putsch in order to remove Gorbachev from power when he began to reform and liberalise the USSR. Talking about conservatism in a Fascist context is only possible in terms of the Involutionary process, where conservatism works as a sort of ineffective handbrake: society falls through from one level to a lower one in the process of Involution and conservatives attempt to maintain society on that level. However, once society falls down another level, conservatives concern themselves with keeping society on that new level. In this sense they are a very passive force, they try to 'hold the line' without ever going on the counter-offensive. Fascism is thus the counter-offensive of the Traditional World. I will allow George Lincoln Rockwell to summarise the Fascist view on this issue: 'Conservatives are sissies'.

INTELLECTUALISM

Let's get this point down with brutal force. Fuck intellectualism - intellectualism shouldn't be standing anywhere near Fascism in any shape or form. What we mean here by Intellectualism is the circle-jerking habit of the pompous over-intellectualised analysis of things both great and inane that leads to nothing else but a never-ending dribble that is never converted to Action. Fascism is a path of Heroic Action that doesn't negate contemplation, in fact, contemplation is one of the inherent male forms of Heroism. However, it is a far cry from the phenomenon of Intellectualism, which is directly tied to

the process of Involution. Small wonder that liberals and cultural marxists love it (which are in essence different names we give to the same enemy as will be shown later). The main purpose of intellectualism is deconstructive thinking 'to pull at the very fabric of life until there is nothing left but a thread, they want nothing but nothingness, nothingness without end'.

Fascism subjected to intellectualism is the little meetings in pubs and reading of articles to a small crowd of people who are there exclusively for the 'mental exercise' of abstract questioning that is never applied to actual life. It exists in a vacuum of its own and in another respect it is preaching to a choir, it is pointless. Fascism stands as both a destructive and creative force, it doesn't deal with abstract and aimless thinking. We have too many people like this now, in fact it was a point I made that they have created a distaste for the themes I will illuminate in my 'worldview' articles, by turning them into subjects of abstract babbling, making it appear intellectual when it is not, driving away proper Fascists, isolating them to seeing Fascism as merely a political ideology/doctrine, when it is so much more. This cancer has affected both the teachings of Tradition and the alternative look into Fascism of the Conservative Revolutionaries, who were contemplative, not intellectual. The sooner this disease is overcome the faster we will return to our spiritual roots and it is essentially this issue that I am highlighting and trying to resolve with these articles and my future book.

This is something I have discovered through conversations with my comrades on these topics - while not being aware of these spiritual roots, most often they don't feel there are any contradictions with anything of what they believe, but rather a newfound reinforcement of their convictions, with a few exceptions on some touchy subjects. What this shows, is how even without seeing the full context of the Fascist worldview, most Fascists, perhaps truer Fascists, are naturally drawn to these ideals and values, meaning it's not merely some made-up ideology that one has to first study in order to support, but something that exists deeper within people,

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and no wonder, seeing how the Solar Tradition is something that is inherent to our nature.

COME HOME, FASCISTS, COME HOME

BY ALEXANDER SLAVROS



What is Fascism? Unfortunately the questions doesn't yet have an answer that would be as precise as, for instance, the answer to 'What is marxism?' It's not that there is no direct answer, it is just that nobody ever gave the answer.

So far all answers have been insufficient in the sense that they often only illuminate a particular side of Fascism or, in the worst case scenario, the answer is written up by antifascists who haven't got a clue about our deeper roots, they only care about Fascism in how it is opposed to what they stand for. The definitions of Fascism produced by marxists, capitalists and liberals will focus on what is so dear to them that Fascism opposes. It doesn't really matter to them what Fascism is beyond that, it already qualifies as the enemy and must be stopped.

However, because there is no direct answer and there's an abundance of simple subjective pseudo-definitions for what is Fascism and what it stands for, many self-proclaimed Fascists build up their understanding of it from these definitions made by our enemies. Yes, some actually do read the works of prominent Fascists,

however here we meet the issue of visualising Fascism only in a particular light, in the light of political activism. Not to say that this is bad in the slightest, however it is not enough. It is simply not the full story.

Fascism in the context of a political ideology is but an aspect of a much broader context of Fascism as a worldview, and reading prominent Fascist political figures and movement leaders gives more to understanding the former, rather than the latter. What gives their writings perspective is reading the works of people who had explored Fascism as a worldview.

Here another problem arises: the people who got to reading the works of such people (a prominent name would be Julius Evola) had typically been wanna-be intellectuals and self-proclaimed philosophers, who rarely engage in any sort of actual Fascist Action. These swine managed to create a general distaste for this field of knowledge amongst the Fascists who are thus far isolated in the context of political ideology. Worse still, these 'intellectuals' do not even fully comprehend the subject matter that they absolutely adore to espouse complete nonsense about in their little academic circle-jerks, where they stroke their own egos and jack each other off, complimenting themselves on being 'intellectual'. These are the euphoric fedora-wearing imbeciles of the Fascist world, who have rightfully earned themselves the title of evolafags, which shouldn't be taken as a slight against Julius Evola, who would've trashed these vermin himself. In fact, he did, in *The Bow and the Club*:

Representatives of this sort of 'intellectualism' value the brilliant phrase and effective wielding of polemics and dialectics far more than the truth. They use ideas as an excuse; it's important for them to shine, to give the impression of a particularly smart person; same as contemporary politicians use party ideology exclusively for the purposes of advancing personal gains. It is a real 'market of vanity' where the worst kind of subjectivism rules, often accompanied by honest narcissism, which becomes increasingly evident, when these gangs of intellectuals attain secular gloss (for

instance in all sorts of literary 'clubs' and cultural groups). Without a doubt there is a measure of truth in the words of whomever said that amongst all the varieties of idiocy the most disgusting idiocy is that of the intellectuals.

Evola also expressed dislike for philosophers at large as being people who just like to muse aimlessly. Because the field of understanding Fascism as a worldview is occupied by such faggots, normal Fascists avoid these texts for being mystical dribble, because that is the impression that the evolafags have given these concepts. The reality of the matter is that in these texts one can find the spiritual roots of Fascism and that opens up a new perspective on the struggle that we are engaged in, not only lifting the veil on what is Fascism but also giving new insight into the forces that we oppose.

I say that these teachings hold the spiritual roots of Fascism with certainty because they rarely come into conflict with what Fascists think in the context of a political ideology, but rather expand their horizons and give new context to what was already well established. There is no issue of reconciliation except for a few points that in the end still don't contradict what Fascists as political activists already adhere to.

One such minor point, for example, can be best described by looking at Evola's criticism of Fascism 'from the Right', which can be viewed as criticism of Fascism as an ideologically driven political practice (in Italy specifically) from the view of Fascism as a worldview. One of Evola's points can be summed up as Italian Fascism going down the path of other ideologies and political practices that are materialistic, namely he speaks out against the Italian totalitarian structure as being the mechanical anti-vision of the Organic state, he even traces totalitarianism to being at its core a liberal phenomenon. The more primitive explanation of that would be: people shouldn't be forced to conform and monitored for deviation, they have to adhere to the vision willingly because they have found their place in it. In the same sense one can criticise Hitler for utilising communist tactics based around zero-compromise and the use of violence, something Hitler justified as 'fighting fire with fire'.

However, the practices established by all Fascist leaders are not wrong and can be reconciled with the broader understanding of Fascism as a worldview if you understand it to be a broader practice of what Evola explained as 'Riding the tiger'. 'Ride the tiger' is essentially the concept of using the opponent's force against himself but Evola goes on about it as the individual practice for the sake of survival of a lone man of tradition in a whirlwind of modern decay. But if you apply this practice not to an individual but a group, then you have the establishment of Fascism as a political ideology that is centred around Fascist Action. We play by the rules of modernity but only so that we can take over and then gradually move to a state of being where these rules no longer apply.

Thus Fascism needs to use totalitarianism only until such a point when it would be redundant, until a new generation has been groomed to believe in the values that would define our society and then practice them willingly by default. Then there will be no more need for a totalitarian system and we'll be one step closer to the realisation of the Organic state.

The only danger in this practice is to not fall prey to the materialist thinking of the enemy, that is to say not to get sucked into the whirlwind of modernity - just have a look at Nick Griffin and the BNP or any moderate nationalist for an example.

We live in the Modern World, our options are fairly limited in how we can handle our situation. Evola lists 3 specific paths in one of his earliest works, *Pagan Imperialism*:

1. The individual path of spiritual isolation or separation from the Modern World in order to survive it, be as a stone in a river - unmovable by it. This is the survival of the aristocrat of the soul (Example: 'Godfather of Fascism' Ernst Jünger, whom Armin Mohler described as a representative of the 'Fascist Style').
2. The path of purposely accelerating the degeneration of the Modern World in order to help it die faster and thus make way for a new, Traditional world (futurism would serve as a good example of the organised movement for this path as

they promoted many of the 'progressive', modernist aspects with a distinct taste for action that would end with cleaning the slate of civilisation as we know it, thus making way for new Tradition).

3. Finally, the path of conscious protest, of merciless destructive and creative force in order to overcome the Modern World and restore Tradition in our time.

Fascism as a political ideology falls into the last path, the path of revolting against the modern world with force, the quest for the Grail (Restoration, coming back to the source), what Armin Mohler described as 'Nazi passion'. This is the path of all organised Fascist/Nazi movements.

As I have stated earlier in this article, for the most part modern Fascist activists are already doing things right but they are doing it without the broader, deeper context of their actions that would give understanding of not only what it is we fight for at this time but also of what it is that comes after our victory, and it is in our interest if this context could be delivered in a concise, comprehensive way. It can't be expected of every single Fascist to read all these books and essentially conduct the same research that I am engaged in, in order to gain insight into the Fascist worldview, thus a single tome is required and that is what I plan to produce. Many of the points I make in this article will be repeated in the book but, naturally, with more insight.

For now, consider this article to be a glimpse of what I am working on and even more so an early call for Fascists to 'come home'.

WHAT IS FASCISM?

BY ZEIGER



It was said before that no good definition of Fascism exists as of now, since all definitions are either created by our enemies (who are more concerned with their disagreements with us than our real ideas) or are tied to specific movements or time periods.

I want to remedy this by painting a broad picture of Fascism, stripped of its historical baggage and negative characterisations ('Fascism *isn't* x or y').

IDEOLOGY VS. WORLDVIEW

First of all, we often say that Fascism isn't an ideology, but a worldview. What is the difference?

When a man is on a journey, he needs a few things to ensure he'll have a good trip. He first of all needs to know where he wants to go, to have some idea of his destination, even if it's just a feeling (go where it's warmer) or a vague direction (east). He'll also need maps, which contain the knowledge that will get him to his destination. In life, a man's destination is determined by his values, and he makes tactical decisions on a day to day basis according to his knowledge or ideas, which are like his 'map' to reality. Similarly, groups of people, who are headed in the same direction, share a common worldview, and they base their policies on an ideology. In

WHAT IS FASCISM?

other words, a group's worldview is the system of values by which they judge everything else and decide what their common goals are, while ideologies are the theories and models they develop to reach those goals.

Destination = Value system (individuals) = Worldview (groups)

Maps = Ideas (individuals) = Ideology (groups)

MODERNISM VS. TRADITIONALISM

So we know that Fascism is a worldview, which is to say a system of values used to judge and understand the world. Now, we must determine what **kind** of worldview it is.

There's basically infinite numbers of potential ideologies and worldviews, but they all belong to one of two categories, which are polar opposites and totally irreconcilable. Those two categories are modernism (often called materialism) and traditionalism (often called idealism). In modernism, the highest good is to be comfortable and safe, while avoiding pain and danger. Everything is good or bad according to that criteria. In traditionalism, the highest good is truth and the rejection of falsehoods. Everything is good or bad according to that criteria.

It's very important to note that for modernists, ideas, values and theories are **tools** to be used to attain material ends. Those things have no inherent value in themselves. If truth is in the way of feeling good, then truth must go. Inversely, for traditionalism, it is material conditions and possessions that are considered tools - used for the purpose of attaining and upholding truth. If comfort and safety are in the way of truth, those things must be sacrificed.

WHAT IS FASCISM?

Fascism is the embodiment of the traditional worldview, as it manifests in the modern world. This means Fascism is primarily concerned with **truth**, which is to say, with objective reality. It also means that while Fascism is not an ideology, Fascists can employ ideologies to deal with specific circumstances when the need arises.

Fascism cannot be compared with ideologies like capitalism or communism, since those are simply alternate methods to reach the same goal (i.e. the greatest comfort and safety for the greatest numbers), while Fascism holds a completely different goal: to make human society embody the eternal truths of the universe.

Of course, since the world is a complex and mysterious place, which no one can claim to fully understand, implicit in the Fascist worldview is the need to explore and experiment in order to attain a greater knowledge of the Truth, which will be reflected in our laws and institutions. Inversely, the purpose of science in the modern worldview is to create gadgets for our pleasure and convenience, while uncomfortable findings are swept under the rug to allow liberal myths to go unchallenged.

TENETS OF FASCISM

Ideologies like libertarianism are full of tenets, ideas that define them. For example, libertarians insist that since everyone is selfish, giving anyone a monopoly will lead to corruption. That is one of their tenets. By making a simple list of these tenets, it's possible to explain what the ideology is about quickly and easily. This is not possible with Fascism, because Fascism has no tenets. Indeed, Fascists tend to be 'racist', 'socialist', 'anti-semites' and many other things, but those are not inherent components of Fascism or inherent personality traits of Fascists. After all, we must remember that at some point in history, liberals were also 'racist', communists also believe in socialist policies, and conservatives also were anti-semitic. Such details cannot define the essence of our worldview.

A Fascist simply looks at the evidence and decides that reality is racist, human nature is that we are social animals, and jews have historically been a harmful influence on every society that hosted them. If it was proven the other way around, a Fascist would adopt the opposite notion.

As such, Fascism has no hard and fast tenets, but Fascists are accumulating a mass of scientific and academic evidence that is 'politically incorrect' for modern materialist society. As individuals grow and progress on the path of Fascism, they will progressively

WHAT IS FASCISM?

acquaint themselves with this body of evidence, and thus approach Truth.

Also, basic common sense and a cursory observation of nature will let anyone understand certain principles that govern the world. 'The strong survive, while the weak perish'. Such a banal notion that it barely needs saying, yet a revolutionary thing to affirm to a modernist. All of these simple principles can be learned by reading (or remembering!) the fables of Aesop, short stories written thousands of years ago and intended to teach common sense to children, yet which are now terribly 'politically incorrect'.

WALKING ON THE PATH OF TRUTH

Being a Fascist means walking on the path of Truth - and this requires a weeding out of all falsehoods from our lives. This begins with the self: it is necessary to fully accept who and what we are (unlike the degenerates who reject their humanity, reject their gender, reject their race, their nation, their history, etc.). As Rockwell said, you either believe in the scientific method and apply it to yourself, or you're only kidding yourself.

Walking on the path of Truth means learning what is our place in the world and fulfilling that position. It means understanding that everything from individuals, to nations, races and species have their place in a cosmic hierarchy. This holds true even when we're faced with the uncomfortable notion that we're not at the top of that hierarchy.

When the social order reflects the Natural Order, which is to say that every member of society fulfils the role that is most appropriate to their nature, then that society has realised the Fascist ideal.

FASCIST CORE

BY ALEXANDER SLAVROS



HONOUR TRUTH - THE FASCIST WORLDVIEW

- Truth is what governs all things in life. There can be but one Truth.
- Opinions, delusions and lies are falsehoods, deviations from the Truth.
- All falsehoods come from the human mind.
- Fascism is the Worldview of Truth.
- All man-made ideologies are falsehoods.
- Truth affects everyone differently. Equality and humanism are lies.
- Human history is an increasing deviation from the Truth. Progress is a lie.
- Truth is impersonal, it serves no one's interests.

MAKE WAR - THE FASCIST STRUGGLE

- Justice is restoration of Truth.
- Modern world is built on interests and man-made ideas, it is built on lies.

FASCIST CORE

- Modern laws protect lies. Our enemy is legal. Justice is illegal.
- Falsehoods are legion and conflict one another, but they all oppose Truth.
- There can be no compromise, least you allow Truth to be obscured by lies.
- We champion Truth. Anyone and everyone who attacks is the enemy.
- The worse things get the freer we are to exact Justice.
- Buildings and institutions can house Truth or lies. Restore them to Truth or burn them down.

HAVE FUN - THE FASCIST LIFESTYLE

- You do not need a movement to be a Fascist.
- You champion Truth. Show it off in everything you do.
- Find your calling, what gives you joy and excel at it. Force the world to take notice.
- Let your character drive people to follow you.
- Join in activities you enjoy with others or create something for others to join.
- Strive to reach your full potential physically, mentally, spiritually.
- Become self-reliant, escape any dependency on the comforts of the modern world or other people.
- Live a life worthy of remembrance. To us an accident would be to die in bed.

NEXT LEAP

BY ALEXANDER SLAVROS



IronMarch made a great leap from 2011 to 2014 in terms of comprehending our worldview and the struggle we face but it is not all the way there yet. Where we are at right now is a good place, a solid foundation on which to expand further so I was very hostile to anything that gave even remote chance to regression and I will be so in the future. We do not need 'correcting' because there are no mistakes in our position as it is right now - we do not need a change of direction or to steer ourselves in a different course. We simply need to follow through further.

Our initial leap was in fact possible thanks to the mistakes that we laugh about now. Example: when we say that Fascism and Nazism are the same we do not mean it in the same sense that a liberal means it. Through the destruction of the liberal narrative of how Fascism and Nazism are the same we cleaned the slate and removed the liberal narrative. We've built up our own narrative on their differences. We'd say Fascism and Nazism are different, Fascism isn't racist or anti-semitic and so on. It's funny in retrospect but it was only thus that we could move on to seeing how they are in fact one and the same without the taint of a liberal narrative in the explanation. And all of this happened organically.

This is the typical method of destroying in order to rebuild or build something new, it's a valid way of introducing someone to our views as well, a point I made previously.

It was also thanks to having undergone this process that we now so easily see the faults in others who claim to be marching with us for our cause: those who are stuck in the misconceptions we've had before and still prattle on about classical Fascism; those who rally to the useless and blind title of third position; those who just take up the name but with a liberal narrative behind it for whatever reasons; those who just come up with their own nonsense.

I am personally very amused when I see some of my old images circulate from when I had various misconceptions, foremost because to me personally it is an indication of how far I've come along and also because it shows where those who use my old images are stuck at (which makes for even funnier encounters when those dupes approach me with some offers or proposals on collaborations for meaningless projects driven by underdeveloped worldviews or ideologies).

This has been something that I have been getting into at great lengths with my research and ultimately it is the purpose of my book to lay it all out in great detail, so it felt that it can't be all addressed in a topic, though I did make a preliminary effort before. Ergo why I felt a subtler way of approaching this was needed, but again, no longer an option, though I do feel now that at least the basis for the next leap could be packed in a concise way in a single topic, however it will be without any intricately detailed aspects of the spiritual or metaphysical background (which is the only way to make this work in this circumstance).

So let's go ahead and try it.

FIRST POINT

I urge you all to abandon describing our views as an ideology. Ideology is by definition something that came from the human mind, based on some human ideas and worse still - opinions. What we follow is a worldview or better still, just Truth, for it is something timeless and in essence, nameless, as it predates humanity and thus

no name as such would truly fit it in an all-encompassing way. Truth is the closest we can come to describing it. In that sense even the names we hold, Fascism, Nazism etc., are unfit and temporary at best. Nothing to be worried about though, as those who fought for our worldview throughout human history had many names and their pursuit, our pursuit, thus also had many names that reflected the times and places where our struggle endured. It is the symbolic message of ancient myths, it is the search for the Grail and the Philosopher's Stone, the Alchemic transmutation of Lead into Gold, freeing Osiris from his Coffin, conducting the Great Work of Hermeticism, taking the Seed from the Mine and planting it into the Earth so it may Flower, reaching True Saturn, finding Hyperborea, Thule, the Fountain of Youth, achieving Transcendence and Awakening - all of these various names, concepts and themes are equivalents between themselves (though they don't all operate on the same level as some of them are only concerned with the personal level, whereas others are broader, yet they all are part of the same thread) and to the Fascist Struggle.

All of these are united beneath the same invisible banner. Everyone who had ever pursued these in their true sense and meaning before it was corrupted over time by those who misunderstand it, they are all part of the same invisible army. This banner and this army is invisible because it transcends time, space and any other barriers that exist in this life. This should give you a better impression of what our struggle truly is, its nature, its breadth and depth. This struggle is timeless, so names constantly fall to the side-lines but the struggle itself persists and it persists on many levels: personal, national, civilisational, cosmic.

By comparison the struggle of an ideology only reflects its time and thus falls to the side not just in name alone. This, however, doesn't mean that ideologies are completely disassociated and that only adherents to our struggle make up a sort of invisible army. The difference between the forces at war is that for our side all combatants must adhere to this one singular Truth, whereas the enemy's side is an amalgamation of Falsehoods produced by the human minds who do not adhere to the Truth. These Falsehoods are in

some ways different, but they are interconnected in how they lead everything human in this life on a downward spiral of degeneration. While the Liberal Academia is limited in its perception of history and thus blind to the Truth, it does a good job of documenting the history of Falsehoods, how one idea fed another and that led to circumstances giving way to a new idea and so on, but each time driving us further down.

Whereas our side always adheres to a singular, universal, timeless Truth, a constant - the enemy takes on various forms that may bicker and fight with themselves but they all lead down the same path of degeneration and Involution, perpetuating change that ultimately leads to death. The slippery slope is real and it is the nature of the enemy. Of course it would like us to believe the slope to be a fallacy - 'My dear brothers, never forget, when you hear the progress of enlightenment vaunted, that the devil's best trick is to persuade you that he doesn't exist!' Though perhaps the agents of our enemy, lacking the comprehension of things that is required of one who fights for our cause, really do believe it to be a fallacy as they refuse to recognise the idea further down the line to be a result of their own ideas, but as I said, their infighting is part of their nature.

The strength of the forces we oppose is that to be one of their agents one just has to be ignorant of Truth, whereas our strength is that only the best can get a good enough glimpse at the Truth in order to set foot on our path. Their weakness is often physical and material though that is the sole realm in which they operate, our weakness is that it is very easy to stray from the narrow path of Truth and either fall prey to misconceptions or be deceived and lead astray.

The enemy can switch camps, banners, names and slogans as many times as they like and still be in the grasp of the same powers we oppose - it takes only one mistake, any mistake, to stray from our path and join the ranks of the enemy.

This enemy, the multitude of falsehoods that lead to degeneration, is an immaterial force, same as our Truth is an immaterial force. The Truth exists without people as it predates humanity, but people can be organised into a fighting force for Truth to aid it in

the struggle against Falsehoods, which likewise get more traction when there are people organised into a fighting force to promote any one falsehood.

This transformation of a general and idealistic World-Concept into a definite, tightly organised, political, fighting brotherhood of faith, which is unified in both mind and will, is the most significant achievement we can hope for. Any chance of victory for the idea depends completely on this successful transformation of an idea into a practical plan.

Another quote:

Consequently, international Marxism itself is just the transformation, by the jew Karl Marx, of a long existing World-Concept into a definite political profession of faith. Without the widespread pre-existing foundation of such a poison, the amazing political success of this doctrine would never have been possible. Among millions of people, Karl Marx was the one man who, with the sure eye of the prophet, recognised the poisons essential to his plan were already in the swamp of a slowly decaying world. He separated and identified those poisons, like a black-magic wizard, to make a concentrated solution he could use to speed the destruction of the free nations on this earth.

In regards to the first quote I would again like you to forget the notion of ideas and stick to us being followers of Truth and as we've covered earlier, the invisible army that persisted in its name around the world through history used different names, banners, symbols, because they were dealing with the circumstances of their time. Likewise, Hitler comes to us as someone who introduced many of the crucial directions for our struggle on the arena of the 20th century and which hold true even now in the early 21st century. This is why we maintain the names of Fascism and Nazism as ours, as they are the most recent manifestation of that invisible army fighting for

Truth. It is these names and these methods, that with some considerations for new circumstances and technology we use today and so carry their temporal banner, that are the newest manifestation of that Invisible Banner in the struggle for Truth. This is why we won't abandon them, because they are the names and symbols of the practical plan in our struggle in this day and age for something that in its essence is timeless.

In regards to the second quote I would remind you now that our enemy is also something timeless. While it is historic fact that Marx gave way to organising our enemy into a fighting force in the 20th century and which became the grounds for its new manifestations in the 21st century, one can't really imagine Marx to be a conscious agent of the enemy. In reality, communism could've been thought up in some other form by someone else and it doesn't necessarily have to be a Jew. With degradation and the constant limitation of any average person's field of view, in that limited perception of history communism would have appeared as a logical next step eventually. Within that limited scope, based on falsehoods that took hold prior, it does make sense and is the next logical step, the next domino to fall and the next moment of that slippery slope. It is only those who perceive and struggle for Truth, thus having the full picture of things at their disposal, that can see that new step as one that leads further to degeneration, Involution, death. In this sense Marx is but another unaware agent of our enemy who has given it a fighting force in people.

This of course does not mean that we should not regard him, his work and those who preach and fight for it as our enemies, it just gives us a better understanding of the struggle at hand. Only those who believe in the disassociated nature of these ideas can blame Marx and say that without him there'd never be communism. In reality it would've still come from someone else, possibly under a different name.

SECOND POINT

There are of course groups with certain predispositions to Truth and some broader variations of Falsehood. Thus we have several

races, biological and spiritual, that could be called Champions for one or the other.

Aryans were the biological race that championed Truth, but because of their disappearance through race mixing that torch has been passed to the races that they had mixed with, and so while the pure biological Aryan race is gone, the Heroic spiritual race that shone in them lives on.

The spiritual races that champion Falsehoods have their biological hosts as well, though not always defined in strictly biological categories, such is the case of the Lunar spiritual race that exists in the majority of religious believers, regardless of their biological race.

In the case of the Dionysian spiritual race, it is found in those who want to hedonistically live in the moment, meaning that they can be found in any biological race, though some are more prone to it than others (negroes as opposed to Aryan descendants).

The Titanic, Faustian spiritual race can be found most often in the Aryan descendants who had gone down the path of Involution and Falsehoods, their biological nature often more suitable for this spirit as it is the twin brother to the Heroic spiritual race.

Lastly, there is the Telluric spiritual race, the one that is content with the purely material vision of life and this is the one to champion Falsehood in the Jew, though it is of course found afflicting other races in the course of Involution. This is where our struggle with the Jew comes into play so heavily, though one has to again understand that they are unwitting pawns of that immaterial Enemy, although a very tangible representation of what we oppose manifests through their biological nature and behaviour.

The main point here is that the enemy we oppose goes beyond just the jews in its scope and that there is no need for any conscious global jew conspiracy to exist in order for our enemy to still exist and inflict Involution and degeneracy. Not to say that there is or isn't some global conspiracy based on solely jewish interests, the point is that there doesn't need to be one in order for the same damage to be inflicted against the truth. All the presence or absence of a conspiracy does is indicate the presence or absence of

yet another organised fighting force for Falsehood. The eternal Jew is but one face of the enemy, perhaps the most vivid and most successful throughout history, but nevertheless, if we maintain it to be only the Jew as the source of all woes then libertarian third position skills would be right in their assertion that the free market will fix everything if only there weren't any Jews in it, and we all know how laughable that notion is.

What we fight against is similar to what we fight for in terms of how it is a nameless, ultimately faceless and ever present immaterial force that will never truly go away, but as those that fight for Truth our struggle is to fight Falsehood so that its reign may be short and stand guard against it so its recurrence may not be too strong. That is the cyclical vision of history which is also part of our Truth.

THIRD POINT

We do not fight for interests of any kind, be they personal, familial, class, national or even racial. We do not fight because we want our race to be the stronger one, or for it to have more just because we want it to have more. We fight for Truth, a certain Natural Order that exists in all life, a Cosmic Order that finds itself manifested in humanity as well, creating a Natural Order between the races, a hierarchy. We are easily swayed into thinking about race supremacy because our race stands atop that hierarchy. It does not imply that we look down on others or wish to eradicate them, that would be going against Truth for you cannot have that hierarchy without the other races. What we fight for is the Truth, that Natural Order of things that has been eradicated in the Modern World, not to mention that all races suffered the effects of Involution as more become afflicted by spiritual races that only feed into Falsehoods.

Our goal was never supremacy, but once again to follow the Truth, which includes racial Truth which is part of our personal Truth. One who adheres to their nature is thus someone who conforms to the Truth, so it would be folly for those who are less to imagine themselves to be more yet it is likewise a folly for those who are more to think of themselves less. So what in degeneration

appears as gripes for supremacy, originally is nothing more than restoring the Natural Order of things.

With keeping that in mind one can easily see how contrary to popular belief, with our racist views in terms of Racial truth, we can have comrades in arms from other races. The minimal life goal of anyone is to understand their nature according to the Truth and follow it, regardless of what it is - no interests to speak of, instead of personal interests a Personal truth, instead of familial interests a familial truth, instead of class interests a vocational truth, instead of race interests a Racial truth. Anyone who promotes interests is our enemy, anyone who wishes to adhere to and fight for Truth is our comrade. The moment when we divert from this is when we mistake our place in the hierarchy for supremacy, the moment when other races divert from this is when they are dissatisfied with their place in the hierarchy and instead seek to change their place based on interests. As you can imagine there is plenty of those who make their respective mistakes on both sides, not to mention how biological races are prone to different behaviours that both make it harder and easier to fall prey to these mistakes in different ways as well as how spiritual races play their part in a similar nature.

With the state of things as they are today, it's only natural that the other races have gone so far down the road of Falsehoods that they present to us an enemy on a much broader front, so broad that we can legitimately talk of an inevitable Race War, that can be initiated either by the other races as they follow falsehood after falsehood to the logical conclusion (it being logical is both true and untrue depending on how you explain this) that equality is only possible with the elimination of the superior race; or it can be initiated as a racial reconquista/crusade by the superior race that descends from the Aryan race, so as to restore order. However, ironically enough, it is those who blame us for supposedly wishing to genocide all other races out of existence that lay the groundwork for the eradication of the superior race, whereas our goal would take the Race War only to a point that is not defined by an extermination of one or more races. And the struggle that would follow the Race War may very well be even harder, as we'd have to set the other races

on this path of adhering to the Truth after securing our own immediate necessities for carrying on the Truth ourselves.

This is the point where I wish to remind that thanks to our already established consensus nobody on IM really hates other races as a knee-jerk reaction. Some users made a point in the past about how they judge individual cases in front of them, but we are still racially minded as we know the material side of the degeneracy that is going on, including in racial matters; thus, we can speak in general terms but judge on individual basis when a case for that evaluation presents itself. Only when it comes down to whether someone of another race is a possible ally or not (racial hierarchy still exists as part of the Truth), is when we can talk in general terms.

FOURTH POINT

While our ultimate allegiance is to the Truth, that does not mean that what can be considered 'lesser' allegiances by comparison are secondary or should be abandoned. Adherence to Racial truth is as such adherence to the Ultimate Truth as was explained before. Likewise, national and cultural allegiances also matter. In the considerations of the Russian Idea there is a prevalent concept that by serving Russia one served God or Truth. Same can be said about any nation - when one serves their nation and its place in the Natural Order one adheres to and serves the Ultimate Truth, just as is the case with races.

It is through understanding of our nature at every imaginable level and acting accordingly to our Personal truth that we serve a greater Truth. The enemy tries to generalise humanity into one big amorphous mass, a cancerous body, whereas in our worldview every single level of gradation is important to understand who we are, from the broader racial to the smaller national levels, from something timeless to something temporal, which is also why our brothers in common throughout history had appeared in different forms, be they the original (before degeneration) Buddhists, Knights Templar, Alchemists or anything else. Some acted on a cultural level, some on a civilisational, others on a personal, however ultimately the struggle persists on all levels.

So our allegiance to the Truth manifests in adhering to our Personal truths at every level, carving out our identities and our struggle on every plane. Likewise, the goal of our enemy is to deny the Truth on every plane, which is how we end up with people rejecting even such a blatant truth as one's sex, so we end up with trannies and all sorts of other faggotry. Feminism is an organised force for rejecting the truth about being a woman, equality is a falsehood for rejecting the truth about each and every one's proper station in the Natural Order.

FIFTH POINT

While keeping all of that in mind, our methods, our tactics are still valid and still apply. Violence is still legitimate in the service of Truth, everything we have to learn from figures such as Hitler and Rockwell are still valid and our adaptation of these, sometimes old, methods in a new, technologically developed world is still the way to go and does not in the least contradict with our struggle, especially so on the level that we as an organised fighting force carry on. In fact, it is a perfect copy of one of the ways that this struggle can be conducted on a personal level on the path to transcendence - the underlying nature and its risks are the same on both levels. Even original Buddhism, not pacifistic or humanitarian in the least, as it was founded by a warrior caste prince and infused with the warrior spirit, commends violence in a Just War. So we are very much on the right path, we need not abandon our methods and chosen weapons, they are true and reflect the conditions we find ourselves in during the course of this eternal struggle, this Just War.

And that is our War, a Just War, a Great Holy War and all other names that existed for it throughout history in different cultures - the War for Truth and against Falsehood.

CONCLUSION

These are all the core points I wanted to bring up but as I get feedback from the community I will gauge what possible additions are required in order to fill in the gaps in comprehension so as to allow

NEXT LEAP

for the point to sink in fully. As I said at the start I purposely omitted the intrinsic metaphysical/spiritual background of things because then it wouldn't be sufficiently examined in this topic. The complete explanations will be in my book though I will possibly divulge more in the possible follow up points if need be.

If the 11-14 IronMarch Leap was something that gave us the foundation for understanding our worldview on its more material and temporal plane, then the goal of our next leap is to give further foundation to that but also to show how our worldview goes well beyond that, hence my emphasis on terms like Truth, natural or Cosmic Order, and how this is something nameless and timeless while affecting our lives in every way imaginable meaning that our struggle is something greater than mere politics, though that is still one of the arenas in which we fight. With this better understanding I am promoting through this topic we can begin the next leap that would end with a full spiritual comprehension of our struggle, thus leaving whatever rough corners exist in our current consensus behind, not by changing course of action but by seeing its extent further than before.

To conclude the article, I would like once again to make the point that narrative matters. A false narrative leads away from Truth even if it used certain elements of it as its starting point, however this still ultimately leads to falsehood. Saying blacks should have their own NS states is not the same as saying that blacks must adhere to their place in the racial hierarchy even if both narratives are built on the truth of 'to each his own'.

COSMIC ORDER

COSMIC ORDER AND YOU

BY ALEXANDER SLAVROS



The Cosmic Order defines everything in existence, it's simply the rules of how everything IS. Thus it encompasses everything in both the Material and Immaterial Worlds (otherwise referred to by Evola as World and Superworld, the two halves that make up Reality with the material world being a projection of the metaphysical world). So the Cosmic Order defines the laws of nature and the laws of the spiritual plane and everything within. So when we talk about the Laws of Nature we still refer to something that is defined by the Cosmic Order.

Then we have Humanity which also adheres to the laws, or truths, of the Cosmic Order and thus to the truths of the material and immaterial worlds, meaning that there is a material/biological truth about humanity that is related to the Laws of Nature and there is also a spiritual/metaphysical truth about humanity. Together they define the human condition (as the only entity that can achieve transcendence). This truth obviously affects all humans.

Moving on further down. Humanity is universally split into the male and female sexes, which in turn have their own respective

truths that determine male and female nature, while also adhering to the truths of the human condition and the truths of the material and immaterial worlds and the Cosmic Order.

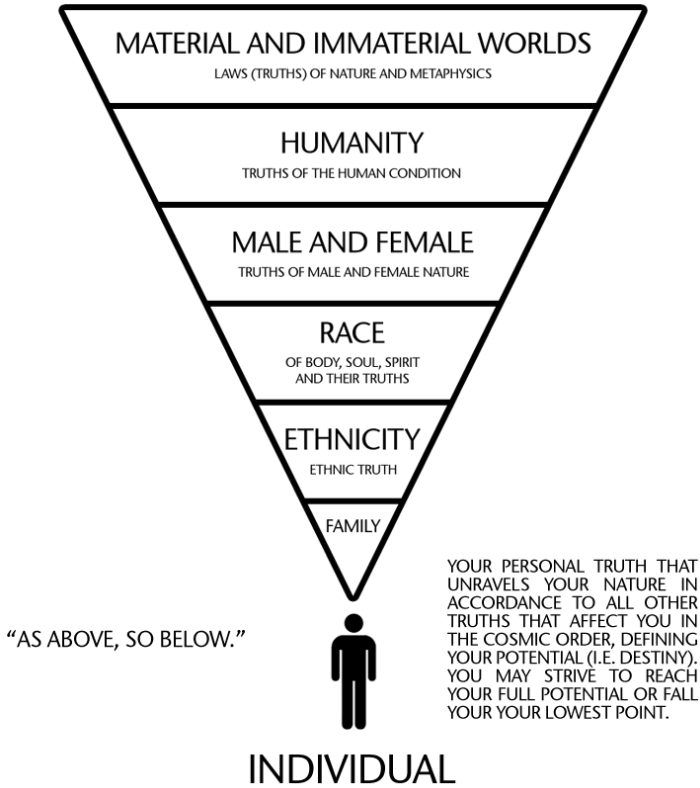
We then come to Race, that Humanity is divided into many races and here we see that each Race has a three-fold truth, that every Race in its full vision is made up of a Race of Body, Race of Soul (mind) and Race of Spirit. Thus belonging to a certain race implies being defined by those truths, on top of truths about your sex, belonging to humanity and the truths of the material/immaterial worlds and the Cosmic Order in its totality.

Next follows Ethnicity and truths that may come with it, something we in part discussed previously, namely that there can be empire-building ethnicities and those who exist in the periphery, or how there can be ethnicities that constitute nations and those that don't. Point being that here you find an Ethnic truth that also defines you along with your Racial truth, truth of your sex, truths of the human condition, belonging to the material/immaterial complex of reality and thus to the Cosmic Order.

Finally, you can talk about your immediate Family, the specific line you come from as a particular individual in the here and now. One could argue that there may be a certain 'familial truth', but that it has been eroded so much over time that what family you come from has less influence in spiritual terms, albeit may have some significance for you in temporal terms. Regardless, it also helps shape you even if it's just some petty Freudian effect at play and nothing grander anymore. Still, being able to trace your family line back can bring about some restored deeper meaning and thus a more profound 'familial truth'.

And then there's you, the individual. You are the amalgamation of all those things while also being the exclusion of everything that isn't related to you, and yet you are the manifestation of the Cosmic Order all the same - 'As Above, So Below'.

UNIVERSAL TRUTH, COSMIC ORDER



With all these things in mind, you can trace your exact relation to the Cosmic Order and the Ultimate Truth by virtue of being a very particular manifestation of said Truth. In the same fashion as a statue is carved out of a solid block of stone, the individual is a result of chipping away anything general that doesn't apply to you and your Personal Truth. You're human, so a general human form is carved from the solid block of stone. You're male, general male features are carved. You are of a certain race, so those features are carved next. A certain ethnicity, more specific features are carved.

Thus you hold a certain Ethnic truth, a certain Racial truth, a Male or Female truth and the truth of the Human Condition and finally the truth of Reality and the Universal Truth itself. The macrocosm of the Cosmic Order is reflected in the microcosm of You.

In this we recognise the importance of all levels and not just discard one as we move on to the next, thus we follow that chain that connects you directly to the Cosmic Order. Being human is important, but moreover than that you're a specific sex, moreover still you're a certain Race, moreover a certain ethnicity, yet you can't be one without the other, you're the amalgamation of these aspects that carve out that one unique person. Evola for one treated nationalism dubiously because it can be used as a force to generalise, but this is in fact reflective of Involution and Restoration.

In Involution we move towards generalisation, from quality to quantity, from organism to mechanism, thus nationalism becomes a tool to generalise, then race becomes a tool to generalise and finally humanity becomes a tool to generalise, but with each step the previous one is discarded.

In Restoration, on the other hand, we say 'No, I'm not just merely human, I am more than that'. We don't deny our humanity, we just say there is more; we say 'I belong to a certain Race', and so our nature moves away from generalisation; 'No, I'm not just a Race, I'm a certain ethnicity'. We carry it all with us while making our nature more and more specific and thus we become a reflection of the Cosmic Order.

The reason why our enemy discards everything on its path to generalisation is because their conception of the Truth is that it has to be a simple one-liner blanket-term that affects everything the same way at once, whereas our Truth holds one accountable to their distinct nature, meaning that in adhering to Racial Truth you must adhere to the truth of YOUR Race, because it has its own distinct nature and place. Our Truth in this regard is like a puzzle - every piece in its place. Their 'truth' is a bunch of same coloured blank, perfectly squared tiles. You can assort them however you want and saying that you can't put this tile next to another tile or that it can't be done specifically on that side to that side would be 'discrimination', 'inequality', 'sexism', 'racism', 'homophobia' etc. How dare you say this tile can't be together with that tile touching on this side? Bigot.

Our Truth is Universal but it is particular and differentiated, meaning that it holds different groups accountable differently, by their own specific standards. The Cosmic Order affects all these listed aspects because it is all of it. There are Material and Immaterial worlds and that is part of the Cosmic Truth. Respective truths of the Material and Immaterial worlds are simultaneously truths of the Cosmic Order, they are part of the Universal Truth. Humanity is affected by Material and immaterial truths and thus Universal Truth. Male/Female sex and Race are affected by Human truth and through it by the Material/Immaterial truths and the Universal Truth. Ethnicity is then likewise affected by Racial truth and through it etc., etc., you get the point. All the truths compound and align one through another, which is how we come to contain the Macrocosm of the Universal Truth in the Microcosm of one's Personal Truth.

See on the other hand our enemies and how they oppose the Truth in all its forms. Even as they generalise us towards being just humans, they do so while rejecting all the truths of the human condition, they reject that races exist ('There are no races, we are all human') and erode the truth of Male and Female nature ('I'm a woman trapped in a man's body and gender roles are a social construct'). And in their opposition to the Universal Truth in any and all of its manifestations, they directly oppose those who adhere to the truth. An affront to any of these truths becomes an affront against you by virtue of you adhering to that truth as part of your nature, as part of your Personal Truth. 'As Above, So Below' - when they attack any aspect of the truth they attack you as the carrier of Truth:

>Nationality is just citizenship

Insult to your Ethnic truth, insult to the Cosmic Order, insult to You.

>No such thing as race

Insult to your Racial truth, insult to the Cosmic Order, insult to You.

>Gender/sex is open to interpretation as anything you want it to be

Insult to the Truth of your sex, insult to the Cosmic Order, insult to You.

Once we go down this list of aspects that help define your Personal Truth we are not left with something exact, but with a w specific scope of possibilities in accordance to your nature, we are left with one's potential, with one's Destiny in the Francis P. Yockey sense of the word. Your Personal Truth defines your standards, how great you can become or how low you can fall, though nothing can be as low as outright betraying your nature and thus opposing Truth itself. You can note how the situation is once again exactly the opposite in the enemy camp, where through generalisation you are led to believe that 'you can be anything you want and achieve anything you want', thus the entitlement and degeneracy.

In terms of Racial Truth you can also see how race mixing becomes reprehensible as it makes the Truth uncertain in the produced individual, nature is diluted and thus it becomes harder to identify the Racial Truth of a mongrel as it has to be identified by other, temporal, circumstantial elements, but the more mixing occurs over generations the more diluted Racial Truth becomes.

Our goal is the Organic State, the temporal manifestation of the Cosmic Order, meaning a society where one can fully realise their Personal Truth and then pursue their own individual paths with its particular highs and lows, where one celebrates their Personal Truth and then pursues his Destiny. Instead of a society of entitlement where everyone is only concerned with what they want, we seek a society where people realise what they are and thus recognise what they need and in that find happiness, making it what they want as well.

If you only operate by what you want you think in terms of interests and falsehoods, if you operate by what you are in relation to the greater order of things you think in terms of Truth.

COSMIC ORDER AND YOU

You either believe in the scientific method and the truth, and you apply it to yourself without egotism, otherwise you don't believe in the scientific method and you're kidding yourself.

- George Lincoln Rockwell

RACIAL HIERARCHY

BY ALEXANDER SLAVROS



It would appear that some people take issue with the idea of racial hierarchy where everyone fulfils their role, as if that is something degrading or insulting to one's race, that if someone were to view their own race as inferior it would be bad. Not sure how this issue can arise in the first place considering we're all racists here and seem to be on the same page about group stereotype and individual merit but I'll highlight this once again.

What does Justice call for? Equality or Inequality? Our answer is resoundingly the latter. As with any truth, this one projects itself onto all matters of life. Just as there are inferiors and superiors in a given race, there exists a likewise balance among the races. Our goal in a given society is the Organic State, where everyone finds their station and we see nothing degrading in someone being dedicated to a vocation that is lower than the concerns of the superior ranks, they are still members of the nation and race, they contribute to the overall preservation of Truth and thus are just as important but they cannot fulfil higher functions. It would seem that nobody has issues with this yet when the same principle is projected onto race relations there were some uncertainties.

Perhaps the issue is just with the word inferior, well fine call them lessers if that helps you but this sort of thing stinks of political

correctness. The terms inferior and superior are relative, not qualitative, though they deal with a point of quality that is the axis for their relation. Saying a given race is inferior means it does not come up to the standard of that point of quality, that once reached, determines a race as superior. Another consequence of this is how we treat individuals that belong to either an inferior or superior race.

Think of it in terms of placing an individual to a backdrop of his race. We all agree on American niggers being scum at large, that is our backdrop, but when we talk to an individual representative of the race we deal with him in regards to what happens once we consider that backdrop. If he blends in with the backdrop seamlessly then he becomes part of that overall stereo-typed/generalised view. However, if he, to the contrary, shines and stands out from the backdrop, we treat him based on the merits that make him shine and worthy of being viewed in a different way.

The same applies but in reverse to superior races. We consider the backdrop of great racial accomplishments and place a given representative of the race to that backdrop - if he fits into that image he is celebrated and if he stands out then he can do so either because he surpasses all generalised expectations (something only attributable in my opinion to the Emperor of the World) or because he is actually degenerate and falls below that point of quality.

This is the mechanic behind viewing races as superior or inferior and a given individual as someone of merit or a degenerate. We all agree we have no sympathy for the degenerates of our race. Likewise, there is a reason we place an entire race as inferior. The flip side is that we will celebrate exceptional individuals even from lesser races while we also celebrate the greatness of our own race. Everything accounted for: nature, merit and destiny as potential.

Someone mentioned a dislike for the characterisation of 'servile' for some races, as I recall. Well we have to consider exactly which races are in question here when it comes to this title. Think of the African negro, we have certainly seen enough evidence and spread it around ourselves and all are familiar with the arguments of how they had accomplished nothing of real greatness in their history. Blacks in America benefit from what was made by the superior

race. And look to colonisation and its collapse for further proof of the same. Left to their own devices or basking in the rampaging degeneration of the superior race, they fall into what is their default state of a lesser race that we describe in the generalised backdrop. If they had the potential to produce great men and thus great things they would have done that long before colonisers or slave traders came (and the latter dealt with local negro slave traders that sold off their own people). So what is there to be done other than to leave them to their own devices in isolation or going in there and recolonising it all for mutual benefit as they would be lifted up from that process, but their large majority would be servile with a conditioned backdrop in mind that accounts for them enjoying a new standard that has been brought about by the presence of a superior race. There would still be exceptional cases but those would appear, again, only because of the presence of the superior race and it enforcing its own system.

A similar thing exists on an ethnic/national level as well in the sense of there being empire-building nations and peripheral nations that would belong to such empires. The Russian Empire consisted of a variety of ethnicities that actually benefited even culturally from the pretence of the Russian nation as an empire builder, certain ethnic groups from a lesser place came to develop their own alphabet and subsequently great literature and poetry.

So if this racial hierarchy implies benefits no matter how you look at it, then what exactly is the problem? From a society where there are higher and lower castes that exist in organic harmony and find fulfilment in pursuing their own respective truths; to empires and peripheries that exist in symbiosis and benefit each other; to a racial hierarchy where certain races guide others with all the same principles in place as in the previous two examples.

This also means that yes, there can be non-Aryan Fascists, there can be negro Fascists, but only because they seek to fulfil the Truth and not scurry for mere interests. There can be non-Aryans that we'd treat as better comrades than some people of our own race. It doesn't imply self-deprecation or self-loathing but the exact opposite.

RACIAL HIERARCHY

Most likely the issue comes from there not being a clear cut chart of this hierarchy that would show exactly which race belongs where and thus people start making assumptions that may not actually reflect this vision. This is something to consider and work on.

THE LEMMING PRINCIPLE

BY ZEIGER



There's a concept, explained by various Fascist sources, which is important to understand if we're going to be effective in propaganda, in activism and ultimately in rulership. It's a fundamental aspect of human nature, that has a massive impact on how our society functions, yet it's barely, if ever discussed in modern circles - outside of Fascists.

TWO SURVIVAL STRATEGIES, TWO KINDS OF MEN

In order to understand why people behave the way they do, it's important to know what's most important to them. Sure, a large part of that is in culture, in their religion, in their worldview. But there's a kind of deeper biological and instinctive part of that too, which I would call the survival strategy of a man.

There are two different strategies. The first, most common by far, is social in nature. Humans, as animals, cannot survive alone in nature, they need to be part of a group. Being excluded from their group means death. For the 'social' human, the absolute first priority, which overrides all other considerations, is to maintain their

place in the group, to protect their status, to avoid being outcast. Anything which threatens to make them disliked by their group will frighten them at a primal level, a fear similar to a fear of death. So, for example, if the group has a traditional hunting technique, which is sacred, the 'social' humans of the group would aggressively reject any innovation - in fact they would shun anyone who would dare to try hunting differently, fearing that they would be associated with the deviant and outcast along with him.

It's important to note that this is not a calculated, conscious strategy, it's an almost subconscious emotional response. This is a very good survival strategy, which ensures that the 'social' human will thrive within the group and help maintain the traditions of the society. At least 90% of humans are like this, at least in whites.

The second strategy, much rarer, is more primitive and less effective at maintaining the person's place within the group. It's based on seeking survival advantages by better understanding the environment and adapting their behaviour accordingly. The 'individualist' human still wants to remain in the group, but he lacks the fear response when something threatens it. This gives him a much greater tendency for 'independent thinking' and innovation, but also a much greater chance of being outcast from his group for the same reason. You could say that the independent thinkers simply failed to evolve the social reflexes normal humans have.

The independent thinker experiences opposite emotional reactions when coming upon 'unorthodox' knowledge: he feels excitement, because it's an opportunity to earn a competitive advantage over nature, and over the other humans. Less than 10% of humans are like this.

DISCLAIMER

First, it's important to immediately dispel some misconceptions about these two groups.

'Social humans' are not less intelligent than 'independent thinkers'. It's just that the social types use their intelligences to maintain the group's orthodoxy, rather than to explore alternatives. A genius-level social person will have great skill in justifying why an old

and disproved idea is good and valid, if it's popular. The independent thinker uses his intelligence to find the most useful ideas, the ones with the best evidence.

The social types can in fact be part of revolutionary groups, or groups with very unconventional ideas. Social humans adapt to the people close to them, the ones who have power and authority in their field. In our huge societies, they form smaller groups and social circles with their own standards of thought and behaviour. Thus no specific idea can be pinned to either social or independent thinkers, the difference is in the survival strategy.

It is basically impossible for 'social' thinkers to understand that they are social thinkers. It is also impossible in general to tell social and independent types apart with brief conversation. The only way to distinguish them is in their emotional reaction to unconventional ideas - one will get angry or disturbed by mere exposure, while the other will show excitement and curiosity.

WHY THIS MATTERS

You can go your whole life without noticing this difference, because it's somewhat hidden, even from independent thinkers. However, the implications in terms of politics are enormous. Here are a few of these implications:

The average person is far more afraid of being outcast from their group than of any external threat. They can't help it. If fighting against an obvious and imminent threat will risk their position or reputation in the group, they will never do it - indeed they will never even THINK of doing it.

It's impossible to propagate unpopular ideas in a mass of people, if they feel that the people around them despise those ideas. Arguments are meaningless, because nothing can get rid of the fear reaction when dealing with taboo ideas.

Inversely, you can convince social types of anything, no matter how absurd, if they believe that people around them also have the same opinion. If those in positions of authority strongly disapprove of the opposite idea, then this will trigger the fear of being outcast

and the social type will affirm without hesitation that the sky is green and the ocean is red.

Any group of people, composed of 'social types', that is left to itself without interference, will maintain its traditions and standards of behaviour very rigidly, because they all fear being seen as 'different' from the group. Even the leader will fear adopting drastic reforms, and thus change is very slow.

Since television can artificially create a notion of 'public opinion', those who control it can override the ideas and values even of the people around the 'social' human.

Propaganda aimed at the masses will be utterly ineffective if those masses do not believe you have the social power to 'outcast' them, in other words if they believe you are a fringe movement. This is true even with propaganda of the highest quality.

The minority of independent thinkers, however, can be reached by well-conceived propaganda, even if social pressure would normally discourage them from adopting the desired opinion.

Thus, the support of a majority of the population is an indicator of success, not a pre-requisite of success. The majority will support you when it becomes fashionable to support you, and not before. The real victory can thus only be secured before that, when the movement only has a small fraction of the population behind it.

True political power is the power to decide what is good and what is evil, according to the standards of the group. Many 'social' types will rather die than act in a way that would threaten their status and position in the group. This is one of the mechanisms behind the social justice warrior's suicidal empathy.

The 'aristocracy' of a people is normally composed of the independent thinkers, since those are the people who can think beyond the norms of the group and make unconventional decisions when necessary.

There are many other implications of this in all areas of life, from science to government or academia, but I think you get the general picture and can figure the rest out easily.

CONCLUSION

This is a notion every Fascist should be familiar with. William Pierce called this the 'lemming principle', inspired by the small animal which runs off a cliff by following other lemmings around it. I imagine most of the IronMarch community were already acquainted with this, as it's already implied or stated in different sources, but since this concept was not defined explicitly anywhere, I decided to clarify it.

THE BURDEN OF LEADERSHIP

BY ZEIGER



The concept of leadership is crucial to Fascism, because the Cosmic Order implies a hierarchy, and this requires that the superior rules over the inferior. The greatest good, the most perfect harmony is only possible when good men take on the burden of leadership. However, beyond this, there are practical difficulties in leading others and taking decisions. Here are my thoughts on the principles of temporal leadership.

LIFE IS SUFFERING

Siddhartha Gautama, better known as Buddha, said that 'existence is perpetual suffering'. He went on to say that the only way to avoid suffering is 'detachment', which is to say, to stop giving a damn about everything around you. Not very Fascist. However, his point was essentially correct: there's a steady amount of suffering in the world, and nothing we do will reduce it. All we can do is shift suffering around, transform it from one form to another, from one person to another, from one moment to the next.

- Eating candy will make you forget your worries for a moment, but there will be pain later when your teeth rot out.
- Stealing bread to alleviate your hunger will make the victim suffer instead.
- Borrowing money to buy a car will burden your future self with crushing financial obligations.
- Laying comfortably on a soft bed all day will make your muscles and bones atrophy and cause you great harm later.
- Keeping your body fit and trim requires suffering in the gym.

But rather than lamenting all this pain, we as Fascists simply accept it as a part of life, and acknowledge that it is a positive and constructive force. Pain is nature's way of telling us that we're screwing up something, and that we need to change our ways. Pain gives us motivation, pain gives us energy, pain whips us up when we're down and forces us to grit our teeth and carry on. The absence of pain means death or degeneration.

THE LEADER AS ARBITER OF SACRIFICES

All human actions cause suffering and destruction in others. We kill animals and plants to survive. We crush insects and plants with every step we take in nature. Just breathing kills countless microorganisms. The same is true for all life in the universe, not just humans. And it is even truer as beings rise in the political hierarchy. As someone commands more and more people, their every act will have great influence over others, and thus have even greater potential to cause pain. This is inevitable.

The special burden of a leader, is that he must consciously decide who will suffer and who will be spared by his initiatives. Every law that gets adopted will penalise certain people for the benefit of other people.

- A law to protect the environment will penalise the people of today for the benefit of future generations.
- A law to stop smoking in public will make smokers suffer to spare non-smokers the annoyance of the smoke.

THE BURDEN OF LEADERSHIP

- A law to conscript men for war will sacrifice the young males for the benefit of women, children and the elderly.
- Labour laws make business owners suffer for the benefit of their employees.

There is obviously no such thing as a decision that will benefit everybody. However, it's possible to ensure that the brunt of the suffering will be felt by people outside the group (gang, nation, race).

To be a leader means that those under your authority trust you to make decisions that will make the group suffer less, which is to say, that you will 'export' the pain outside the group. In larger groups, it may also mean, making the less valuable or less desirable elements of the group suffer for others, for example, by ejecting unreliable members, killing criminal elements, etc.

In other words, the task of the leader is to decide who suffers the most, and who is to be spared. The leader WILL cause suffering in people - especially by inaction. It is his responsibility to accept this terrible task, and manage this 'distribution of pain' in the best way possible.

THE FAILURE OF LIBERAL LEADERSHIP

By facing the reality of pain and the need to make sometimes harsh decisions, Fascists can wisely plan for the future and avoid worst case outcomes for their people. But liberals, being materialists, can't face truth in the same way. In this case, they cannot accept the dynamics of suffering because their great ideal is to avoid pain and discomfort. Thus they can only have one policy: stopping all suffering immediately. When there is a dilemma and they are forced to make a choice, there is only one possible choice: alleviate the pain of the weakest and most vulnerable member of society.

Because the liberal leadership is constrained in this way, it can't help but create even greater suffering and chaos in the long term. An obvious example is how they coddle criminals instead of killing them, because they can't bear to hurt anyone. This gives the criminals free reign to hurt far more people than would otherwise be

possible. A subtler example is how, in grave cases, they keep criminals locked up for decades to prevent them from wreaking havoc on society, and the great expense is distributed to innocent taxpayers. Acute suffering for a small minority is converted into softer pain for a huge mass of people, and the total amount of pain grows in society.

We understand this to be moral cowardice. Our approach, being based on truth, is that those under our power are organised in a hierarchy, with productive and lawful people at the top, welfare cases below them and criminals and parasites at the bottom. A good leader would never allow the best elements of society to suffer for the benefit of the worst, even a little bit. The people will trust and admire a leader who keeps his priorities straight.

BEING A LEADER

In my definition of Fascism, I explained the difference between worldviews and ideologies, being that one is a direction, while the other is a method of getting there. In the same way, people expect two things from you as a leader: that you're taking them towards a clear goal, an ideal they can all dream of and be inspired by, and second, that you manage them on the way there. The average person is just as cowardly as the liberals making stupid decisions for us today. They don't have the will to sacrifice others for their benefit, even if those others are foreigners, enemies or worthless criminals. But make no mistake, they'll love you and follow you if you do it for them.

Even at the level of a group of friends, sharp leadership makes everything smoother. For example, imagine 5 guys are planning a road trip. If there's no leadership, there's going to be endless conflicts: where do they go, who pays for what, who gets to sit where, who drives when. Inevitably, the result will be arguments resulting in some shaky compromise where everyone is bitter and secretly frustrated. But what if one of them firmly decides everything? Then the friends won't be bitter, because all the blame over the success or failure of the trip rests over the leader. Even if the leader makes poor decisions, the other friends will still be relieved that someone

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else took responsibility. Of course, the decisions made certain of them suffer more than others, but this is now irrelevant because the pain was now a necessary part of the package. They could take it or leave it, but they can't grumble that they should have pushed harder during the argument to get their way.

Leadership is inherently valuable. Taking responsibility for making hard decisions is a great relief for others. Making good decisions is even more valuable. But even if you make sub-par decisions, that's still a lot better than anarchy or democracy, which is the default in any social situation when leadership is absent. So as a Fascist, put your neck on the line, step up and tell people what to do. They'll never thank you for it, but they will love you for it.

CASTES AND VOCATIONS

BY ALEXANDER SLAVROS



*To cherry-pick a bit of your article, concerning the castes of scholar and warrior. In *The Crisis of the Modern World*, Rene Guénon writes: ‘...the higher cannot proceed from the lower, because the greater cannot proceed from the lesser...’ In this context, this means that the superior (Fascist) man must by nature be a scholar (‘the greater’, the first caste), and after that he may be a warrior, even though he does not have the nature of a warrior. It is not possible for warriors by nature to become transcendent in the same way as scholars by nature may do so because ‘caste, in its traditional meaning, is nothing other than individual nature, with the whole array of special aptitudes that this carries with it and that predisposes each man to the fulfilment of one or another particular function’, which you mentioned when you said: ‘Not everyone are cut out to be Warriors and not everyone should be’.*

Though Man may by nature be a scholar, he can be a warrior if, as you were saying in regards to the Greater War, he fights for spiritual principles. Guénon has this to say: 'This is why – we say again – a true understanding can come only from above and not from below; and this should be taken in a two-fold sense: the work must begin from what is highest, that is, from principles, and descend gradually to the various orders of application, always keeping rigorously to the hierarchical dependence that exists between them; and it must also of necessity be the work of an elite in the truest and most complete meaning of this word: by this we mean exclusively an intellectual elite, and in reality, there can be no other'.

- Qui Ut Deus?

I'll have to introduce some corrections.

First off, you're proposing a premise that Fascists are only members of the one caste, that is wrong. Fascists are those who fight against the Modern World for the restoration of Truth in temporal matters, but they can come from any spiritual caste (*or even race, for that matter, so long as they fight for the restoration of Truth regarding their status in the racial hierarchy, regardless if they are somewhere up or somewhere down on it*). A serf can be Fascist so long as he upholds his nature and Truth and enforces it towards others, like how in ancient caste societies if someone from the superior castes tried to do the work of the lower castes he'd be shunned as a pariah not just by those of the superior caste, that is to say his equals, but also by those in the inferior castes, who would see it as an affront to themselves as much as to the whole Truth that someone is attempting to act however he wants regardless of his Truth, because that makes him a liar in the deeper sense of the word. Fascism is merely the latest term used to describe our struggle and those who want to adhere to the Truth. Fascism does promote the creation of the superior man, but that comes about from adherence to one's Truth (*including Racial truth*) rather than from making all men into scholars.

That being the other problem with your premise - you imply that the only Fascists in a Fascist society would be the ruling class or you're implying that everyone would be brought into the fold of the superior caste which would be another affront to the Truth as a form of egalitarianism.

Next, nowhere is it implied that warriors cannot transcend, because the relationship of the upper castes is very close and they are the only castes imbued with spiritual force behind them, if anything, the real difference seems to be that the superior caste is entirely comprised of people who had already achieved transcendence, whereas the warrior caste is people with the unrealised potential for that, unless you're implying there being different types of transcendence, which I have also not seen any evidence to. Transcendence is only described as either complete or incomplete, but not different. There are different paths to transcendence but they are given in those two archetypes which in themselves symbolise the two higher castes.

None of this denies that the higher cannot proceed from below which is indeed one of the central pillars of our worldview, however, the complete relationship of the Divine Royalty and Warrior castes is not so cut and dry.

By scholars I mean those with knowledge of eternal spiritual principles (Truth), and my interpretation of Fascism is that it is a manifestation of the Truth, and so Fascists would be scholars in that sense.

I was being too optimistic when I thought that a Fascist society could exist with only the first and second castes, as obviously there can be no rulers without a ruled; a society couldn't exist if everyone was of the same or similar nature/caste.

I was not implying that there are different kinds of transcendence, but that 'scholars' wield spiritual authority, while warriors wield temporal power, to use Guénon's terms. Guénon posits that temporal power is delegated by

spiritual authority, essentially that the warrior castes (Kings and nobles) only hold power because the scholars and their spiritual authority allow them to. Guénon has the idea, in light of the cyclic theory of the world, that the modern day revolt of the most inferior against the superior began when the Kshatriyas (warrior caste) revolted against the Brahmins (intellectual caste) in pre-history. 'It is a question of a struggle for supremacy, a struggle invariably arising in the same manner: having first been subject to the spiritual authority, warriors, the holders of the temporal power, revolt against this authority and declare themselves independent of all superior power, even trying to subordinate to themselves the spiritual authority that they had originally recognised as the source of their own power, and finally seeking to turn the spiritual authority to the service of their own domination. This alone should suffice to show that in such a revolt there must be a reversal of normal relationships...'

Guénon did not believe that Kshatriyas could transcend like Brahmins: 'Those who are made for action are not made for pure knowledge, and in a society constituted on truly spiritual bases each person must fulfil the function for which he is really 'qualified'; otherwise, all is confusion and disorder and no function is carried out as it should be – which is precisely the case today'.

He believed that Kshatriyas had to rule temporally (materially, in government) as it is their nature to do, and do well, but the Brahmins are superior to them, as spiritual authority trumps temporal power: '...the royal [Kshatriya] function includes everything that in the social order constitutes what is properly referred to as the 'government'...As for the priesthood [Brahmin], its essential function is the conservation and transmission of the traditional doctrine, in which

every regular social organisation finds its fundamental principles'.

- Qui Ut Deus?

The essence of our argument is Guénon vs. Evola really, and they do have their points of friction. But we're in sync on the roles of the Royal Divinity and Warrior castes.

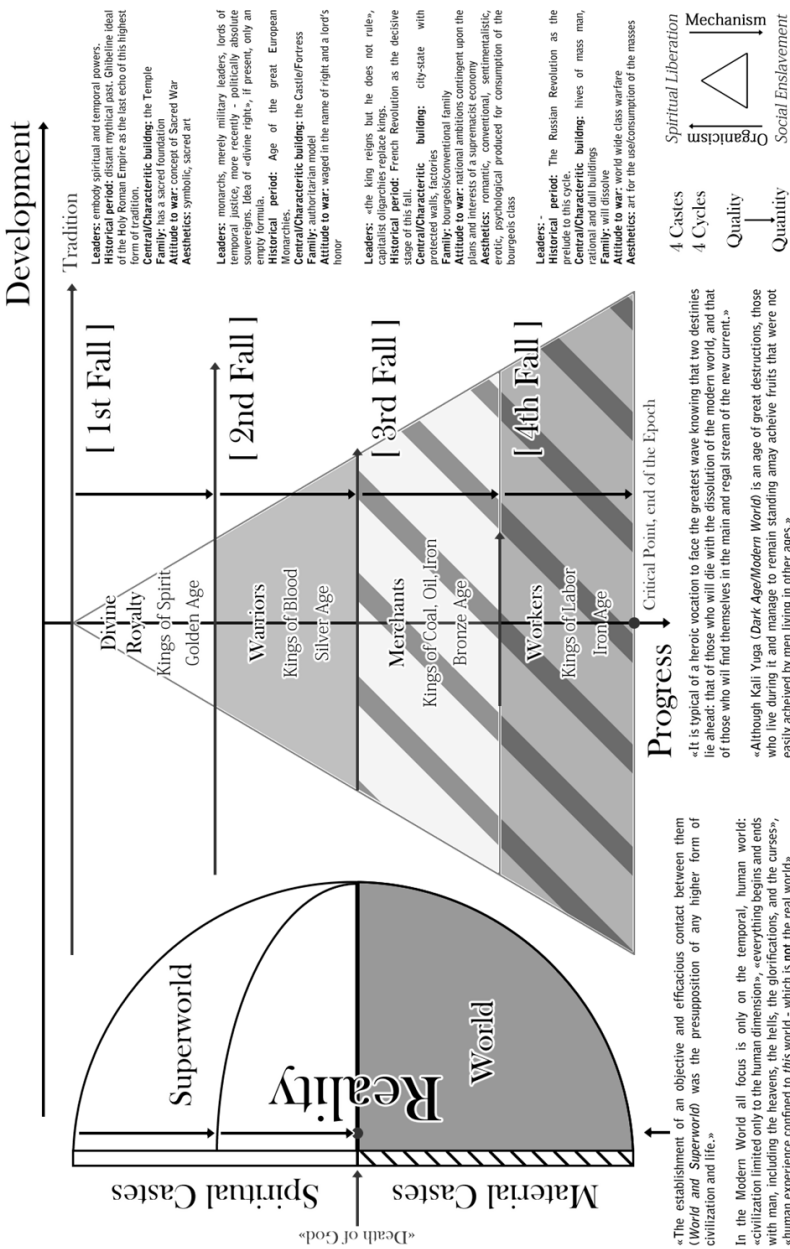
About Guénon's position as to the fall of the Royal Divinity, I rather agree with Evola's point here that the Royal Divinity caste first degenerated which led to the rise of the Warrior caste against it and after a while it degenerated as well leading to the uprising of the lower caste. It's the same process but not introduced via revolt as the origination of Involution but via degeneracy. And if warriors couldn't transcend there wouldn't be assigned to them such spiritual dimensions as Hero and Heroic Life. Point is what they do upon transcendence.

And there is the point of the Ascetic, who lives a Unified Life and exists outside the Caste system like the Pariah, but the former exists above it while the latter exists below it: *'Above the caste, being (the Ascetic) that becomes free from the form by renouncing the illusory centre of human individuality; he turns towards the principle from which every 'form' proceeds, not by faithfulness to his own nature and participation in the hierarchy by direct action'.* If anything, this seems to be referring to the Emperor of the World concept. Your own recent writings on that issue seem to corroborate that idea.

Also, my old graph for the Caste system and Involutionary process. I'll be updating it sometime in the future but it's good to have here as a potential discussion point as well.

INVOLUTION

A comprehensive graphic explaining the Evolian concept of human civilizational involution, characterizing the cycles of an Epoch according to the traits of one of the 4 traditional castes, depending on which caste rules supreme in which cycle.



INEVITABILITY OF THE RACE WAR

What is most relevant in our day to day lives, and most relevant to the restoration of Traditional civilisation, is realising what caste we belong to. After that we can participate in using Fascism as a means to restore Tradition in Europe.

The only thing I have to say relating to castes in principle, is that Guénon's Elite is essential, and that before it's even formed, its future members need to engage in their interior work to prepare themselves to lead the restoration. All of these articles on the principles of the Traditional worldview are not only interesting, but informative and essential to preparing oneself for the interior work. I would just like to see something on how people are applying esotericism in their day to day lives, because I certainly have hardly anything to offer.

- Panzertanz

I'd say it works backwards to what you imply: we realise what our castes are by participating in the Fascist struggle which puts us to the test and we see where we excel and help the cause and where we are useless. Like Codreanu said, the new elite is born from the struggle, but not just the elite is born, everyone find their place in the castes. So rather than sitting and figuring out who you are in that regard and only afterwards participating in the Fascist struggle for restoring Truth, we should just jump into the fight and our utility, skills and talents come through and we fall into that role in the struggle and in the caste system.

And Guénon didn't come up with this, nor did Evola, they explained something that always existed in our worldview as one of its pillars, which is why it's essential.

Not everyone can apply esotericism in their daily lives, those of the lower castes can't directly engage esoteric forces like the highest caste can, nor enjoy some relation with those forces like the Warrior caste. Lower castes engage with esoteric forces by mundane activity that fulfils them and their true nature, which is the

default state for everyone in our ideal society, upper castes just enjoy that and then some.

I am unsure exactly what others have written, but from how I see it, man in himself is by default empty and will degenerate without anything higher. The Spiritual kings' source of "spiritual fire" is a divine source, "The Sun", from which they in turn create a structure of morals. Eventually they degenerate and lose their connection to "The Sun", and the Warriors take over with these morals as a base. Still spiritual, able to inspire the lower classes into being productive rather than destructive. Eventually this fire die out from the warriors, and dead husks remain (see chivalry), the light of the sun turned into rays turns to a shadow. The merchants take over and rule with laws, inspired by this "shadow". Eventually the lower class get jealous and question them, eventually taking over and then even the shadow disappears. The shit hits the fan.

What I find a bit interesting though is that there almost seems to be a difference between the "black sun" and "the sun". The "sun" representing something virile and constructive (to create a new order), Helios, while the black sun seems to be virile and destructive (to crush the degenerated one), Kalki. Or am I mistaken somehow?

- Noidberg

Depends on what you mean by man in himself in this instance though I think where you're coming from and it's presented in a quote in the chart above: *'The Establishment of an objective and efficacious contact between them (world = material/physical reality; Superworld = spiritual/metaphysical reality) was the presupposition of any higher form of civilisation and life'*. And as per the law that something great cannot come from something small, there is the point of how great things can only degenerate into small things. However, when it comes to Transcended people, they don't rely on

some external source because they have it internalised. It's most likely the disappearance of these men that leads to the start of decay.

And chivalry has a very particular meaning that people today don't know about so it may not be a fitting example to your point.

I myself don't know what's the exact origin of the Black Sun symbolism and how much the concept is associated with the Black Sun symbol. All I know is that in Alchemy the Black Sun is actually the material counterpart to the Golden Sun.

There are at least a few examples of Kshatriya paths to enlightenment. The Bhagavad Gita is the best example, with Krishna laying out the path for Arjuna (and describing several others). There is also Buddha, who was warrior caste.

- Krsnik

There are only two paths if by enlightenment we mean transcendence: the Left and the Right hand paths, which appear in different names with different symbols and allegories but their actual nature remains the same for all of them. And Siddhartha Gautama was indeed a prince of the warrior caste (and at the time the warrior caste was at odds with the sages caste because the latter had already experienced degeneration) but when he became Buddha (The Awakened One) he transcended and his teachings are essentially the Right Hand path to transcendence (although in my more recent readings I discovered that one of the phases to transcendence in the teachings does have an alternative that in its nature is reminiscent of the Left Hand path).

On the subject of vocations, while the 4 castes divide our general spiritual nature, in temporal affairs people of each caste enjoyed an array of vocations in a structure of corporatism, which has little to do with what we understand as corporatism today. Originally it was more like an existence of various guilds dedicated to a singular vocation, and each such guild had its own pantheons of He-

roes and a patron God, their structure was militant, their relationship was that of an army but their focus was in their vocation. The degenerate version of this would be labour unions.

'...common activity provides a bond and an order the same way as blood and ritual provided those for higher castes that didn't engage in such activities. The guilds/corporations are like unions of vocation as opposed to profession, it is people with a certain calling gathered together in an almost religious institution that worshiped the 'demon' of their vocation and a cult of the dead, i.e. heroes of said vocation that represented the ideal bond between members of the given vocation (cults of divine/legendary patrons for each vocation)'

Another quote:

'...their members were bonded together 'for life' more as in a common rite than on the basis of the economic interests and mere productive goals

EMPEROR OF THE WORLD

BY ALEXANDER SLAVROS



One of the roots, if not the root, from which stem so many differences between our worldview and all the falsehoods out in the temporal world is the question of equality, as we all know by now. To quote Ivan Alexandrovich Ilyin:

What does justice call for – equality or inequality?

Justice, that is to say upholding the Ultimate Truth, demands inequality as per the nature of that Truth, whereas our enemies believe in some form of equality one way or another. We criticised the matter of equality extensively and there is little to be said on it, however we have never truly looked into the full extent of what we support, i.e. inequality.

The great irony is that modern man craves freedom and at the same time is scared of absolute power, so they demand equality as if that is the path to freedom and condemn Fascists as totalitarian thugs who would take away all freedoms. It is ironic, because in their ideal world they do not allow for freedom in its true form to exist at all, whereas our worldview upholds the only way freedom

can actually exist. In the society of equals, one's rights end where another's begin (and today it's all about one's feelings) and so you have a multitude of separate, atomic individuals living in mutual confinement and restraint - when everyone are packed together like sardines nobody can flex their shoulders without bumping someone else's shoulder or even jab them one in the eye. In equality everyone are slaves to each other.

Our ideal for the temporal society is the Imperium, Empire in the true sense of the word, where freedom can exist because there is inequality and thus a hierarchy. Nobody is as free as the one who holds absolute power, for only One can be truly free and thus embody freedom. In inequality One becomes freedom itself. This, is the Emperor of the World, Universal Ruler.

This is a visible reminder of the image of the Universal Ruler (cakravartin), an expression that literally means 'the spinner of the wheel' in reference to him who, as an immobile centre, moves the wheel of the regnum and of the ordered universe.

I highly recommend reading Evola's *Pagan Imperialism* chapters dedicated to this subject matter as they are easily comprehensible and have a propagandish flare to them that will make them more enjoyable for the broader audience as opposed to other Evola texts: 'True Liberalism' and 'Hierarchy through Might - Conquering the state'.

Thus the Empire, Hierarchy and Freedom are inherently entangled with the Emperor at the centre of it all. Here we must bring some distinction between a temporal leader and the Emperor of the World. A temporal ruler can only aspire to titles such as the 'first son' or 'first servant' of their respective nation and empire, their rule is more so temporal, however the Emperor of the World is something that goes far beyond temporal matters, as he holds both temporal and spiritual power. With my previous topics in mind, it should be self-evident that the Emperor of the World absolutely must be someone who had achieved transcendence, which thus imparts to

him the power to rule in both physical and metaphysical aspects of life. This is essentially a god on earth. I mentioned in previous writings how today someone to have achieved transcendence, a Man Above Time, is more likely to walk over temporal affairs than engage in them and I also mentioned that should a temporal manifestation of our worldview arise, that such men would be more likely to become involved in temporal affairs. The Emperor of the World is someone who'd not simply rule one society or nation, but the entire world, and thus any temporal ruler would be his servant as well.

Emperor of the World is identified by his might, which in our worldview is always intertwined or rooted in spirit. This is where the understanding of 'Might makes Right' gets its true validity, not when might is interpreted exclusively in material means but when it is firstly identified with spirit. But otherwise the same principles apply. Who will get to flex his shoulders in a packed can of sardines? Whoever imposes his will to do so onto others and his freedom will be defined by how much elbow room he made for himself. If someone manages to stop him and fight for his own space, even if limited, then the two come to a point of conflict where either they will be at a standstill and thus become mutual slaves or one will dominate totally and thus prove himself to be the only truly free entity.

This is how hierarchies are indeed formed, some still live with little elbow room, others have a bit more, but only one may walk around and push others out of his path and have it all. Of course this is more akin to how the modern man would see a hierarchy, through the notion of oppression and such, in other words as someone displeased with their rightful place. In reality, the existence of the one truly free person gives organic order to society and helps everyone find their true place and thus achieve happiness and direction.

In the past there were most likely many candidates for becoming the Emperor of the World but the world was larger and they most likely never had their elbows brush against one another and thus the role was never fulfilled to its true extent. Today our world is that much smaller and now such a thing as a God on Earth may become reality in the coming of the Emperor of the World, one

whose supremacy is the basis for his might, and not his might as the basis for his supremacy, which is the character of a mere temporal ruler. I've mentioned how Man Above Time internalises everything within until he is nation itself, race itself and so on. Emperor of the World is that but he is also someone who manifests metaphysical law into temporal law and is thus the Empire itself, the state itself, the only one who may say 'I am the Path, I am Truth, I am Life'. Not to mention that many can aspire to transcendence though few have the inherent capacity for it (Destiny in the Francis P. Yockey sense of the word), but nobody can aspire to become Emperor of the World as it is something exclusive to One, The One.

Here I am bringing in a bit of my own speculation together with what I read from Evola, you can look into this more via his book *Mysteries of the Grail*. The coming of the Emperor of the World can only happen once he is awakened from slumber (finds a new manifestation in human form, an avatar) or given a Kingdom to return to (when the withered Tree of the Empire blossoms again). This is something that is covered extensively in the book mentioned via various myths from all over with primary importance given to the myths of the Grail. What I have given thought to was an allegory of the Lord Regent, someone who rules in the absence of the Emperor of the World, which is really but a temporal ruler or perhaps even lesser transcendent ruler, though such a scenario is less likely for reasons I mentioned already in the past. Here is the allegory:

The King is gone (asleep, wounded or disappeared) and the scoundrels staged a coup and taken the Kingdom (Involution, rebellion of the slaves, establishment of equality, rise of the modern world), but there are still those loyal (the Invisible Army, the modern representation of which are Fascists) to the crown (Truth, our worldview). To rally those loyal to the King beneath his banner and take the Kingdom back in his name must come a Lord Regent (a Man Against Time kind of leader, think of any Fascist leader like Hitler, Mussolini, Mosley, Codreanu, etc. and you see in them that Regent regardless if they lead a state or a movement) because for a King to come back he needs a Kingdom to come back to (our struggle to usher in a temporal manifest of our worldview). Upon his return

NEXT LEAP

these Regents become part of the hierarchy underneath him, ruling as temporal leaders on his behalf, as first servants of their respective nations.

The purpose of this article was in showing the extent to which inequality is one of the root concepts we support. It's a notion that may still be overwhelming for most, novices especially, but we don't often give it thought and just bash away at equality, which is good, but the above shows you the full extent of our worldview with that aspect of it followed to its logical conclusion and thus once more gives a more rounded understanding of what we fight for.

INEVITABILITY OF THE RACE WAR

BY ALEXANDER SLAVROS



Going back to something more basic and familiar but with the usual themes and influences I generally talk about. Race War is inevitable.

Modern world is a result of the rebellion of those who were not satisfied with their rightful place and who resented their betters in the organic hierarchic vision of the world we uphold. Funny how most modern men like to talk about interests in politics and economics and see those as the sole driving principle yet act blind as to how equality was also an interest and now just try to sell it as an inherent value. Funny but predictable. Equality is the interest of those who stand on the lower steps of the hierarchy so it's not an inherent value but it does fit perfectly into the worldview that operates on interests. They just lie to themselves about this interest to give some inherent legitimacy to the falsehoods they build. But if we were to present equality as merely an interest then suddenly its value comes into question.

However, with destruction of hierarchy in temporal affairs the slaves still remain slaves, same as superiors remain superior because that is inherent nature, all that is missing is the organic order that would reflect that. As a result, the slaves are not truly happy, they

still feel that something is off and it's an itch they can't scratch, at least not yet, but they are now getting closer and closer to the realisation they need to finally have their relief.

No matter how much feminists and the civil rights movement try, all they went after were temporal matters that do not affect nature. So next came attempts to level things out via favouritism like affirmative action. Still no cigar however, because, again, these are policies, they will not make someone who is inherently inferior equal to someone who is inherently superior.

So today they have finally realised that there is something inherent to people but they have still linked it to social and temporal matters because otherwise they would de-legitimise their own struggle, they came up with the concept of Privilege, which is their way of admitting inherent differences without admitting to them being rooted in nature but rather in more social influences. White Privilege is acknowledging racial difference and racial hierarchy but without admitting to their inherent nature in the world. Apply the same Male Principle or even Skinny/Ableist privilege, but when it comes to all forms of fag-privilege, it's just defending degeneracy.

As a result, you get this new line of social/temporal changes. The rabble's demands of the world (unhappy with their true place), combined with active shaming of their superiors in an attempt to squash whatever disturbs their sensitivities to the fact of there being some Natural Order in which there are those superior to them.

But even this won't last long, even with the evident growing numbers of degenerates in our race and the amount of beta-fag-gots going around these days. Point is, some semblance of the Natural Order still remains and is most likely to remain for a while longer but it will irritate the rabble to no end until they finally come to their logical conclusion that the only way to get equality is to get rid of superiors entirely and allow only for the slaves to remain, even if they will never phrase it like that or justify it with some lie so that it would coincide with their belief that it is all based in social (which is to say, temporal) affairs.

And thus the inevitability of the Race War, only question is who will start it first. Either they will with the justification given above

or Us, and our reasons go well beyond it just being a Race War but that will be one of the central pillars to the conflict that we'll engage in, regardless of who starts it.

Race War is inevitable and that is part of our public narrative, not just because saying it's inevitable is legally not the same as saying we want to start one, but because it is in fact where we're headed. And this is an argument isolated from all the other factors that are also leading to the inevitable Race War but from other perspectives that we are also well familiar with, such as immigration and spread of Islam, which mean that the Race War will take on the form of a Reconquista Crusade in Europe and a free for all frenzy in USA where yank Futurists would have to lead a highly destructive struggle to flatten everything in their path and make room for something new to grow. What may follow thereafter would be less of a Race War and more so a Crusade for the global totality of our worldview.

So if we were to build a narrative, like a bit of a Fascist mythos for the final struggle, it would be something like this: Day of the Rope marks the start of the Race War which will inevitably grow into the Reconquista Crusade and Futurist Revolution that would then pave the way for the Conquest Crusade of the Invisible Army, the Wildes Heer, to establish a temporary totalitarian order that would then fall to the wayside with the restoration of Organic Order which would mark the arrival of the new Golden Age.

There are of course other possible elements to this mythos, however, they present themselves more so as variables, whereas the scenario above is a given, provided we carry the Victory Banner in every battle. This struggle is inevitable because it'll be either started by them or us regardless, what matters is that we are ready to see it all through to the end.



Day of the Rope

Fascist Revolution, Start of the Race War, on this day Fascist revolts will begin, confronting the System and Race Traitors in power out in the open, either as a preemptive strike or in response to the inevitable open assault on Aryan/White people by other races in order to establish real «equality» by eliminating the former.

Race War

Inevitable conflict that is the logical conclusion of modern politics of multiculturalism, tolerance and immigration. With the destruction of the System on Day of the Rope the conflict will shift to a definitive Race based conflict whereupon Fascists will strive to hold their ground at home and form the front lines of the broader conflict.

Reconquista

Fascists begin taking back their Aryan/White homelands, pushing out by any and all means any racial aliens on their soil. The front lines established during the Race War begin to shift in a direction that will push out all forces of opposition.

Totalitarian/Anarchist period

With the System destroyed and Fascists in control of their homelands a process of construction may begin. In Europe this will take a Totalitarian approach until a new generation is raised that can perpetuate the Organic State without need of a Totalitarian structure. In USA this may take an Anarchist approach that will demand a tribal approach to building something new and organic from the ashes.

Golden Age

With a new generation emerging, the Totalitarian structures will fall away to give way for the Organic State, that will likewise arise from the ashes of the Anarchist approach. A new age of spiritual prosperity emerges. New cycle begins.

METHODS AND MORALS

METHODS, GOALS, MORALISING

BY ALEXANDER SLAVROS



One of the key things that separate us from modern people, liberals and cultural Marxists is how our values are actually positioned. In the modern world people rely on an external point of reference for their beliefs and values, like an anchor, whereas a Fascist's beliefs and values are ideally supposed to be embedded within, meaning that each Fascist is the emanating source of his own values, he is Fascism walking and talking, he acts with that inner core and decides for himself how to act in a given situation, whereas modern people are completely reliant on an external source to tell them right from wrong.

I pointed out in the past how this may be the cause of PTSD, the clash between action and the external source of values. Being a passive subject to something external is prevalent to most anything relevant to the modern world, including spiritual views. Conversely Fascists are always proactive, thanks to the core of our beliefs being embedded within.

What this means is that our values are more simple and direct, we do not have sins per se, but an understanding of what is true and what is false, we then judge a given situation based on that division

and take whatever action is necessary to correct what is false and unjust. Modern people, on the other hand, are completely reliant on their external source, which thus has to be more specific and determine everything for them beforehand, thus you get to the issue of morality and moralising.

In traditional teachings morality is deemed merely a temporary tool to achieve a specific goal. In modern times morality is to some extent a form of micromanagement (at least when compared to Fascist values) to a point where one doesn't have to decide anything. Murder is wrong on principle, all of the time - that is how the modern mindset works, it's been handed a moral formula to uphold as a law (humanism being an essential additive in the mix obviously helps push this note along). In the Fascist mindset murder is not moral or immoral, it is not wrong or right, it is simply a tool. Its use is determined by our inner core and we are left to ourselves to decide its application. If murder is used to right a wrong, bring truth and destroy falsehoods - then it is Just. If murder can lead to the opposite - then it is Unjust. But only in that case, since we can rewrite that injustice using murder as well. Yanks can parallel this with their long historical debate of gun ownership and the whole 'guns don't kill people - people kill people' slogan, but only in broad strokes, and let's not get into the particulars of gun ownership as that's not relevant to the subject matter, I bring it up to better depict the basic principle in question.

This is exactly why modern people have issues that come from not being able to reconcile an external reference point on which hinges their entire worldview with a scenario that takes place in the real world and defies their understanding. Soldiers killing and having PTSD was already mentioned as an example. Another great example of this would be the time Rockwell cornered some pacifist cunt with his hypothetical scenario of having to torture a terrorist to find the bombs that would otherwise kill thousands or millions and showing the bitch that torturing him is a choice to torture one man but not torturing him is making a choice to kill those thousands, so one way or another she is breaking her pacifist moralising principles.

The problem in question can be partially summed up in that cowardly 'golden rule' formula of 'Treat people as you would like to be treated'. It appeals to cowardice, selfishness and self-preservation. 'As I'd like to be treated? Well I want to be treated REALLY WELL, because I LIKE ME!' It already sets out your choices and actions for you, leaving out any actual proactive choice.

The Fascist version of this would be something different: 'Expect others to treat you as you had or would treat them'. This means two things: you are given the right to decide how you treat others and thus maintain proactive choice and decision making based on our core values; AND it tells you how others may react to your action. If you set out to kill someone - expect them to try and kill you. If you set out to help someone - you can expect some kindness from them, it may not be anything big or even relatively proportionate to the kindness you offer them, but you know where they stand with you at that junction.

The reason I bring all of this up is that we do not always operate according to this rule. We still fall back to some aspects of modern thinking because we've been born into this world and inevitably a lot of this stuff sticks at the most basic level and we can't always shake it, because it has to be brought to the surface of our conscious thinking, otherwise its hidden in the background and we don't realise how it affects us.

Everyone who whines about white genocide are the result of this issue.

Everyone who whines 'Africa for Africans but white countries for everyone' are the results of this issue.

Everyone who whines about Dresden, Holodomor, communist repressions are the result of this issue.

Everyone who started denouncing Breivik for having killed Norwegian teens and thus acting 'in contradiction' to nationalist aims are the result of this issue.

Well, this tendency is often found in those guilty of trying to be 'moderate', however the issue at hand is also seen in those who do not hide and pretend to be moderate.

Why?

Because they start moralising.

If you support genocide as a tool, a method for achieving a goal, you can't bitch about someone else using it, even if it's against yourself.

If you support using labour camps, then you can't bitch about someone else using them.

If you support violence as a method, you can't bitch about others using it.

Because whenever that is brought up, it is brought up in a manner that is typical for modern people and their bleeding hearts and morals and victim-complex thinking. It comes off as you being a hypocrite because you make it sound like it is a bad thing on principle. This can be explained partially in a need of such whining as a propaganda tool for the more simple minded masses, especially so if that's how they operate, but if you yourself believe that and use it in all honesty as an argument then you really are a hypocrite.

Would we not create a temporary repressive system in order to root our elements we deem dangerous to the establishment of a society that we desire? We would, because then we are advancing Truth and Justice. Should we oppose a repressive system that is created to keep at bay anyone who would try to dismantle the reign of Falsehoods and Injustice? Not only should we - we must. What we do not oppose, however, are the methods. We oppose the goals. Opposing methods is rooted in moralising and boils down to 'no fair, you can't do that, only I can do that!' or liberal-like tears over something that you're supposed to expect from the enemy.

We came about to this point in our discussion with Sammy from how we both came to question liberal propaganda from different angles: I started off as a commie and looking into debunking anti-Stalinist claims on repression gave me, ironically, a window for questioning what was said about nationalism, Fascism and the holocaust, whereas he started off with nationalism, Fascism and the holocaust and that gave him a window for questioning what was said about Stalin's regime. We boiled down this particular example of the bigger problem in question here in this basic criticism of many nationalists/Fascists out there: 'oh those fucking liberals and

kikes lie and lie and lie about Hitler and the Holocaust BUT THEIR INFO ON STALIN IS 100% SOLID ACCURATE!'

Or take the Pavlik Morozov story, the propaganda version of it. We won't go into its authenticity and the research conducted to see how much of it is true because we just want to argue the popularised propaganda premise and not what really happened. We'll boil down the propaganda story to this basic note: dedicated commie kid sells out his parent to the state for being an anti-commie. This story is rarely brought up in arguments on the 'evils of communism' but it happens and some nationalists make a point how awful this is because it fucks up family values. Well then here's a question: in the early years after we take power and try to root out all elements that would hinder the establishment of a Fascist society, would we shun a kid who reported on his parents for assisting such elements? Is he a hero to our views and values or an example of how Fascism is evil because this fucks up family values?

The Breivik example depicts another clear aspect that we've all long since come to a consensus about and it is closely related to one of our core views that together come in direct opposition to the modern thinking mentioned prior: we don't think murder is wrong on principle and we do not believe that every human life is sacred. This applies to our own people as well. Just because they are kin by blood doesn't mean they can't be cancer to the nation which must be removed in order for Truth and Justice to triumph. So Breivik is a hero but a kid who'd betray degenerate parents isn't?

There is another aspect to this - we adopted our methods from the enemy. Mussolini learned from Lenin, Hitler learned from the commies he fought against, fighting fire with fire. The issue here is that communism was the natural product of how history and thinking had developed, it is a product of the time and thus was the most in tune with the temporal reality, it was a force In Time. Our ideals are timeless, but our methods change depending on the time we live in because we are a force Against Time, and the best way to keep up is to analyse and adapt the methods of the force In Time that is most in tune with that era. Because methods are not moral

or immoral on principle for all times, like the modern mindset would think, they are just a weapon or tool to be used.

We come here to the whole Machiavellian argument of goals justifying the means, however one author (wish I could remember his name, I read his analysis of Machiavelli for a paper I had to write) rightfully made a clarifying point: 'great goals justify any means'. Funny enough modern people like to criticise Machiavelli but use the 'goals justify means' formula themselves, just not in the most overt way and using other terms. In fact, that principle works best wherever money is the goal. Goals determine if some action is just or unjust, not on principle, but in application for the achievement of that goal. So great goals justify actions as just, petty and false goals render actions as unjust.

The modern mindset is the one that whines about violence on principle. It will cry about the awful methods and mistreatment of people regardless of who they are, it will play up the victim complex to high heaven and try to appeal to self-interest by asking everyone to treat others as they themselves want to be treated. Funnily enough, they do it out of self-interest as well. This is the mindset of a coward trying to avoid the battlefield.

Our mindset is the one that is more principled and stoic in regards to these things. We don't cry about the awful methods if we'd use those methods ourselves and we discriminate who deserves what sort of treatment. We don't whine when the enemy hits us and we don't lament over how inhuman or bad it was. We strike back with the same force or greater if necessary. This is the mindset of a warrior on the battlefield.

Getting hit by a sword is no point of argument that the guy wielding it is a meanie, likewise bombing of Dresden is no point of argument that the allies were meanies. It can have a place in propaganda when appealing to the modern mindset to confuse it or make it face that inconsistency with its core values, but it is inexcusable to actually believe your own propaganda in this instance when you're supposed to have a different attitude to the issue at the core. There is no place for whining, and going into victim complex

mode means stooping down to the level of that coward who wants to avoid the battlefield and live a comfy hedonistic life.

The liberal whining of so and so gets our rightful reaction of 'So what?' but some play that card themselves and expect to be given a different answer. Wrong. 'White Genocide' - 'So what?' Stop whining and being surprised that the enemy is trying to wipe you out. Don't appeal to his self-interest out of your own self-interest and just fucking hit back already. Stop whining and pointing to Stalin if you wouldn't do anything different for our goals. Don't be the guy that condemns Breivik for 'killing his own people' by being the guy who cries about Pavlik ratting out his parents, because both come from the same mindset.

Rely on the internal core, decide what is True or False, choose the method to reach the goal, don't moralise it, and don't moralise any of the resisting force you experience on your way to that goal. Push comes to shove so expect it and if you fall down pick yourself back up and keep on pushing, rather than crying 'he shoved me! waaaah' - because no one is listening, certainly not the enemy. This is our edge over them, we don't cry about any of it, so keep it sharp and don't waver, don't ever whine about anything even if it were done to you. Expect it.

DESTROY, REBUILD, REDEFINE

BY ALEXANDER SLAVROS



This is something that I gave some thought after a conversation with Benjamin a while back. I've originally presented Futurism as the only valid direction for American Fascism and more recently I talked about it as a particular direction of Nazi Passion.

In the case of USA, the American Futurism Workshop says it all - there is nothing to work with, nothing to rely on, bring it down, wipe the slate clean and let something organic grow from the ashes.

In the context of Involution and the Cyclical vision of history the worse things get and the more we lose the freer we are to act out in more extreme ways. If there's nothing to defend all you can do is attack. We as Fascists with real national, cultural and ethnic backgrounds to rely on do hold on to our respective national cultures and civilisations and ultimately would like to see them survive into the next cycle, in fact it's one of the pillar reasons for our struggle, among which are also the defence of Race and racial purity for both biological and spiritual reasons that are inevitably intertwined, as well as being champions of Truth who are in a hurry to usher in the next revival. But the more curtains draw to a close and if our

progress is little we'll inevitably act out more as the decay will start tearing away at cultures and civilisations first, then race and finally that will in of itself affect how much Truth will truly be allowed to shine in the next cycle. The less time we'll have the freer we are to be more reckless.

I mentioned how upholding Truth on all levels is important, from personal to national, to civilisation and racial and so on. In serving our nation and its truth we serve the Ultimate Truth and the same applies to race and other aspects. I also spoke about the danger of confusing temporal politics and history for the worldview itself. With all of that in mind one has to ask: how much of our civilisations are we truly supposed to preserve? As we established, history and temporal matters are not what make up our worldview, for it is something immaterial and thus timeless, everything of this world is subject to change and decay. So if we follow that understanding here then what I'm saying is that we cannot confuse passing on bricks of a temple for passing on the sacred flame that was lit in it. National truth is just as immaterial but the nation is its material manifest. This goes back to my first reading Ustryalov which predates my Evola studies, when he wrote of how patriots of the Russian Empire mistook fighting for its particular historic manifestation for the struggle to save Russia herself when she was in fact alive and well but moving on: *'And Russia, dissolved in spaces, rises again from spaces. In a new visage, a new dress. And bad are those patriots, who do not recognise her in it. It means they only honoured her with their lips but not their hearts. It means they only honoured her facade and not her substance'*. The crucial message of this quote, if put in the language of my recent topics, is that National Truth is also immaterial and not tied to buildings and aesthetics, flags and memorials, it is immaterial and thus may live on in a different material manifestation: *'Does the red banner desecrate the Winter Palace, - or to the contrary, does the Winter Palace glorify the red banner? Does the 'Internationale' desecrate with unholy sound the Spasskye Gates, or do the Spasskye Gates give new meaning to the 'Internationale' with wind Kremlin's breath?'* While the quote uses exclusively material examples it does get the point

across of how the spirit may live on, how the Flame is passed on. Let's not go into the particular example of Ustryalov's views on Bolshevism as I had voiced it before and if need be that topic may get its own elaboration later, here we focus on the big picture.

When we apply this topic to the matter of Race we are looking at the matter of purification and moulding of a new man, the goal of the originally intended Italian Fascist Racial Doctrine.

What I am getting at is how we cannot be afraid of breaking ties with the past. What we call the past is based on relative perception of time. Relative to our lives so many things are the past, but the more recent we come to our own time in history the less of Truth we see, and more importantly, regardless of how distant or near that past is, it is all of the material world - what truly matters, our worldview, is timeless. It is not hidden in the past, it is not absent in the present, it is not shining in the future, it simply IS. Always.

The real question is how much of it holds grasp on the material world but that is where the confusion comes from. Law of materiality is changeability, it has to change but we often mistake what is temporal, material, historic for something that supposedly will always be THE only manifest of our worldview, which they cannot be by definition. And while we subscribe to Cyclical vision of History and thus expect some things to recur, it can only happen in its place and time, it cannot be forced. People who wish to restore Monarchies for whatever reason (worse of all those who think that restoring a Monarchy would bring back some ideal state from a historic past with its particular aesthetics and flavour copied perfectly) are trying to force something that cannot be forced. Monarchies may come again but only if temporal laws allow it, and even if they were forced they would be irrelevant and doomed in a time that is not theirs, hence why still existing monarchies are completely irrelevant, not just to temporal matters, but to our worldview. Maybe at some point further back it still held some reason for a Fascist to defend the monarchy as many did, but today this defence holds no validity to us.

Fascist Italy and Nazi Germany respectively looked to the past and were held down by some temporal politics that held them back

but there was more reason to it and they had in effect built something like a bridge between the old manifest of our worldview and the new. Today we may have less room still for the past and tomorrow it may entirely fall to the wayside. I laid out how the Man Above Time had already won because he is a walking, living manifest of our worldview. In him are combined all truths that make up the Ultimate Truth, he has no ties to hold him down, be they material, temporal or anything else - he doesn't need a material temple for the flame of truth, he is that temple. He doesn't really need the nation, he is the nation. He doesn't really need race, he is race. Those things cannot be taken away from him because they are crystallised within in the Self that has come in touch with the Ultimate Truth. In the Mythraic Mysteries, which are another one of many depictions of the Right Hand path to transcendence, *'Mithras becomes the bearer of the sovereign power of the Sun'*, the Sun being the Ultimate Truth.

The point here is to once again impart what is truly at the very core of our views, which is once again not to say that our struggle is in some way belittled or that nation, culture, civilisation and race don't matter, they do, but only in so far as they are manifestations of the Truth in their respective lesser truths. Likewise, it doesn't mean we can't honour great men of our history, but we have to be more critical of some men of the past just as we are critical of our folk in the present. What it all really means is that we must not be held back or bound by temporal, material manifests of the Truth which no longer serve that purpose. It also does not mean that we cannot rebuild on those ruins, but we do have more options, we are allowed to be a creative force for what is the true essence of our struggle - Truth. As much as we can restore some of the past and give it new life, we can also tear it down and mould something new in the temporal sense of the word. Futurism is not an exclusively American option, it is simply easier applied there as the US never had anything in its foundation and at no point manifested even for a moment that Truth.

While we will be more and more free to act more radical and Futurist the closer we come to the abyss with less things to protect

- that situation would simply be a result of us being left no other options. But we can choose to act as radical now as we would be in that situation and may come out actually saving more than we would by carrying the bricks of the past with us.

Below are a couple of messages from Benjamin, I asked him to think back to our original conversation that happened a while ago so that I could better articulate my point by reflecting on the points he made, so I'm including his perspective as part of this topic for your consideration on the subject matter.

There is a political aspect to it - the past lives in institutions that were created 'in the past' and you have to relate yourself to them in some way. Use them, be used by them, destroy them, tolerate them - you take a position.

The Church, the Army, The government, the services - and a moral institution like patriotism (reflex loyalty) as it relates to all of them - all of these are independent actors. These are all adopted by the modern world. This is important because when we are talking about the past in the debate as you have raised it; Romans, Vikings, Napoleon, even the communists are to me pre-modern. History only applies to things that exist today because people on the right look to them in search of the agency on which they were founded. Someone wanting to restore the institution of monarchy because he thinks it will bring that past into the present doesn't condemn what that meant at the time - instead it is the institution.

Fascism, as a movement, aims to establish an institution for engaging with these other actors - but the presupposition is that aside from the enemy; it alone has agency. It has a historical life spirit on which a world can be built or renewed - Kind of like your Involution cycle; Start again or start anew - almost the same. Depends what you think the debate is; for instance, is it debating the merits of different Right wing ideologies for being politically effective - or

whether when we restart we do so with the trimmings, some of the trimmings, or reinvention. The latter can really only happen organically - we should be prepared to scrutinise everything, why ring fence it? Is there such a thing as being too radical?

In my opinion we are at a point where institutions have come near to the end of their lives and we absolutely cannot depend on them, not even to form a negative opinion. There is almost no point in attacking something like Christianity more than it is actually relevant, which it isn't.

There is a part in volume 2 of Mein Kampf where he discusses the basis of the new party and its authority - explaining why authority based on tradition is irrelevant and how the revolution has opened up possibilities.

I'll finish the topic in a little Ustryalov-style twist. In the Russian version of the Internationale there is a line that translates into English as *'We'll create a new world of our own'* (I just happen to like the way it is phrased in Russian more than the original French/English version of *'The world is about to change its foundation'* as it doesn't really work with the point I wish to convey) - can we really say that this is not our goal as well? And then again there is a Russian saying: *'Everything New is the well forgotten Old'*. The Titan and the Hero are formed from the same matter.

ANARCHY AND TOTALITARIANISM

BY ALEXANDER SLAVROS



This is just a new narrative I've mulled over to further drive the point home on several aspects presented in previous articles. If you have noticed we already had gone over Fascism's relationship with Anarchy and Totalitarianism, but this will be the first time that I directly put them side by side to shine more light on the subject of Fascist means to establish a temporal society of Truth.

In a way this is the definitive way to designate the difference between the two subgroups relevant to what I defined as Nazi Passion, which is an overt Force Against Time struggle. One of those subgroups I didn't give any name as such while the other one I designated as Futurism. Now I introduce a simpler way of looking at these two subgroups by directly associating them with Anarchy and Totalitarianism.

Neither Anarchy nor Totalitarianism are our end goals, but they are a means to an end. Futurism, the path to a Fascist Society through Anarchy, demands the annihilation of the existing temporal social order and its institutions in order to start from scratch so that

a more organic rebirth may occur straight through all the natural and organic processes.

The other path to a Fascist Society, through Totalitarianism, means utilising the mechanical state Leviathan in order to create a protective outer shell that would fall away once a new generation has been grown that would by default act according to what was previously enforced by mechanical means of total control. This method neither implies the need to destroy all existing aspects of social order or its institutions but neither does it call for trying to 'infiltrate' the system. It simply means a social revolution in the common sense of that concept - this is what happened in Italy, Germany and Russia (we're talking about the process here, not who or for what purpose did it).

All of this also mimics the understanding of having an Internal and External source of values and discipline. We've gone over how the human condition is a struggle between the True Self and the Body - self-discipline, the kind of higher discipline that comes from within, is the result of a strong spirit of the True Self conquering the Body and subjugating it, denying its mere material craves and wants beyond those necessary to keep the Body a functional tool. The other kind of discipline is enforced discipline from without. If the True Self is not strong enough an external force may come in and impose restrictions that are out of one's hands. Christianity, Islam and all religions (i.e. exoteric spiritual teachings) are examples of an external set of rules, morality is also one of those means to impose such order. On the social level this is the Totalitarian Structure. Esoteric spiritual teachings, our worldview, as we have discussed before, internalises values and allows you to make proactive choices.

As a result Fascism through Anarchy demands even higher standards, because it demands that everyone who becomes part of the natural restoration process be capable of self-discipline, of having their order and control originate from within, otherwise they are worthless and have to be babysat all the time. Thus Fascism

through Anarchy can be more radical and does not tolerate weakness, there is no place in the new growing organic state for the old generation of weaklings.

Fascism through Totalitarianism however does allow for the weak average commoner to be part of the Fascist society but he is constantly constrained by the system to make sure he does not in any way cause damage to the restorative process, that he follows the narrow line put in place. The Totalitarian approach is aimed towards securing a new generation that was given the proper education, teachings and understanding that they can carry on without the need for Totalitarian control, and to keep the older generation from interfering with this process while also allowing for them to be part of the system. Once a new generation is raised and the old generation dies out the Totalitarian system may be dismantled.

Jünger's Anarch once again comes to mind in this situation and a new interpretation (one that is closer to the truth?) of *'An Anarch is to the Anarchist what a Monarch is to the Monarchist'* arises: the Monarch is the source of external order imposed onto the Monarchist, he needs the Monarch to be his source of order. To the Anarchist (in what is now a far departure from the common notion of what an anarchist is) the Anarch is order internalised, the lack of imposition of order by an outside source, something to be emulated.

Now, none of this of course means that this applies to everyone, as once again not all people are capable of self-discipline. These are the lower caste people who require the superior castes and the hierarchical structure to exist. We are not talking about how a Fascist society is comprised entirely out of the superior people, but rather that the old generation is rooted in a worldview of Falsehoods, whereas the new generation has to belong to the worldview of Truth. What was said above is but an explanation of how Fascists would operate to establish a Fascist society by either of those two paths. So in the case of Fascism through Anarchy you can still have the lesser caste people in the process of growing a new society but their strength comes from accepting their place in it. In Fascism through Totalitarianism you can have the lesser caste

NEXT LEAP

people but not all of them are accepting of the Truth, i.e. the old generation is still present in this system.

Thus, to us Fascists, Anarchy and Totalitarianism are means to an end, transitional states, much like how Marx believed in the need of Socialism before you could achieve communism. Us Fascists need to first create Anarchy or Totalitarianism before we can grow an Organic Society. The first allows for greater freedom of action, the latter is more merciful towards preserving some elements of our temporal past.

UTILITARIAN MORALITY

BY ZEIGER



We've discussed previously how Fascists should adhere to the notion that good ends justify any means. What we mean by this, of course, is that restoration of Justice and the Natural Order is by definition 'good', and that methods aren't 'good' or 'evil', they are only tools. Taking this one step further, we can agree that ethics can't be thought of as just a bunch of rules or even principles like the 'golden rule'. All rules and principles are only a means to an end.

So this being said, I must address a common mistake, which is to describe this understanding of morality as being 'utilitarian'. Fascism is not 'utilitarian' in any way, quite the contrary.

Among the fools who call themselves 'philosophers' these days, those who theorise about ethics are the most delusional. Utilitarianism is a theory produced by this crowd.

Their 'analysis' begins much like ours does, by realising that moral rules are only a means to an end, and thus that true ethics is about those ends. But then they immediately go full-retard by jumping to the conclusion that ethics is about minimising pain and maximising pleasure.

They then proceed to proudly announce that they can scientifically and mathematically judge ethical concepts by applying economic analysis techniques to quantify pleasure and pain, as measured by monetary value and other statistical tools. This 'analysis' is then used to preach about which policies are the most 'moral'. Yawn.

This completely misses the point, to the point of childishness. They assume from the start that the goal of life is maximising pleasure and avoiding pain, that all humans are of equal worth and consideration, and that material conditions are the only aspects of the human experience which has moral significance. I beg to disagree.

Are pleasure and pain the final arbiters of good and evil? Is the life of a foreigner worth the same, morally, as that of your own blood relative? That of a thief the same as that of a saint? Are spiritual values to be cast aside for the benefit of more comfort and greater safety?

If there is a hard question in ethics, it's to decide on what the 'goal of life' is, not deciding how to accomplish it. Actual rules can be developed by a little bit of reflection combined with trial and error and common sense.

Utilitarian morality is a purely modern, and thus materialistic, outlook on life, which is in complete opposition to the Fascist worldview. A Fascist lawmaker does not want to maximise 'utility value' (comfort and safety), but works to implement the natural or divine order in society.

Fascist ethics is all about working to better understand this Natural Order and its implications in human affairs, as well as developing helpful rules and principles to guide the people towards it. This cannot be achieved through statistics, monetary analysis or other mathematical contrivances, but only through meditation and research on the eternal principles of the universe.

This would be abundantly clear, if not for those dull souls who derive their moral standards from ancient books or outdated traditions, without having any understanding of the spirit behind those standards. 'I don't steal because God said so in X book' is not a valid

UTILITARIAN MORALITY

ethic. It's just being afraid of the one with the power to punish you (God, in this case).

A free man, a brave man, doesn't conform himself to a code out of fear of being punished. A Fascist's internal compass, being based on the eternal order, will dictate his behaviour even if eternal damnation is the consequence for acting justly. This is what we mean when we talk of 'storming the gates of heaven'.

SPIRIT

ESOTERICISM, MAGIC AND THE OCCULT

BY ALEXANDER SLAVROS



Decided to tackle this subject so as to address the difference between edgy 'satan-autists' or autism-cultists and that which actually does have place and value in our Worldview and thus sometimes attracts to our side the attention of the former. We've had too much satanic Fascisms discussions and the O9A [Ed note: referring here to the 'Order of nine angles', a Satanist occult organisation] comes up every now and again so this might as well be dealt with now. Now, this is a hard topic to really get into because of the subject matter so I'll try to only talk about how we should separate the bullshit from what's actually valuable so that we don't throw out the baby with the bathwater. And for the record I kept trying to write and re-write this article about 4 times in two days so the final product is not as good as it could be.

Let's start by quickly summarising the basics we've already covered. Our Worldview sees all of Reality divided into World and Superworld, the former is the material, physical, temporal, and changeable while the latter is immaterial, metaphysical, timeless and unchanging. The former exists as a reflection of the latter. *'The establishment of an objective and efficacious contact between*

them (World and Superworld) was the presupposition of any higher form of civilisation and life' - i.e. the contact between the two is a hallmark of the Golden Age. In the course of Involution this contact is slowly diminished to a point until it is completely gone and we only perceive the World, i.e. material reality, which is the hallmark of the Modern Age. The point when this connection is severed can be called 'Death of God' or 'Ragnarök' or any of the other concepts that symbolise the 'death' of the higher order of reality to humanity after which we only live and experience the material World: 'civilisation limited only to the human dimension', 'everything begins and ends with man, including the heavens, the hells, the glorifications, and the curses', 'human experience confined to this world - which is not the real world'.

What must be clarified next is the nature of this contact, that I had done before in one of the religion topics. This is where the esoteric natures come into play. Religions and most modern spiritualism is at its core about passivity of humanity towards the spiritual world while presenting all spiritual knowledge as readily available - all you see in a given religious teaching is all you get and you are completely at its mercy, it is egalitarian and conformist. This is exotericism. Esotericism on the other hand is defined by saying that man can not only come into direct contact with the spiritual forces, but he can also study, expect, navigate or even control them, in fact the highest possible state implies transcending all of those forces. But it is not for everyone, not just that not all can do it or even hope to do it but that such teachings should not even be made available for all to know about, they should be kept private for the select few who are in fact capable of practicing these teachings (revelation of esoteric knowledge and subsequent practicing of it became Initiation). One of the obvious reasons for that is that if you allow those incapable of even properly reading such teachings they will misunderstand and misinterpret them, which is exactly what happened.

People know little and talk much. Thus the chance of mistakes and misunderstandings is great. Yet we should not give any support to those who do not even know where

the true principles lie, and for whom occultism is just another excuse for games and manias that they divert the public with.

One simpler way to mark the difference between exotericism and esotericism is that the former is entirely based on belief due to lack of any actual knowledge of the spiritual while also denying the possibility of knowing it in any positive, empirical manner, whereas the latter draws a divide between those who know and those who do not and opposes all exoteric teachings with the formula *'it is better to know that you know nothing, than to believe'*.

This form of spiritual knowledge was called Wisdom, the spiritual counterpart to profane knowledge of Science, however they are both dedicated to positive, direct, methodical and experimental knowledge in their respective (spiritual and material) fields. If anything, modern science inherited its attitude from ancient Wisdom. What is done in science to study matter has its parallel in Wisdom as Magic, or at least that is the distinction I would make, based on what one can read in Evola's *Pagan Imperialism* and the misconception produced in the preface to the *Introduction to Magic* by Renato Del Ponte, who explains the UR Group's understanding of the term Magic in opposition to its original meaning, whereas in *Pagan Imperialism* Evola specifically talks of the nature behind the term Wisdom, placing it exactly in line with the UR Group's use of the word.

The first task the UR Group set for itself was to invest the word magic with a particular, active, and functional connotation (as opposed to the connotation of knowledge or wisdom attributed to it in antiquity) that was close to the concept de-lined by Roger Bacon: practical metaphysics. Far removed from the abhorred 'spiritualistic' practices that were so fashionable at the time, from vulgar spiritism, pseudo-humanitarian Theosophy, and any of the confused and inferior forms of occultism, the UR Group, apart from

particular teachings that one or the other of the collaborators may have been most familiar with, intended to reconnect with the very sources of Traditional esoteric teaching, according to that principle of Kremmerz, for whom magic 'in all its complexity is simply a series of demonstrable theorems and experiences with concrete effects; the magical truths, as abstract as they may be, owe their evident demonstration in concrete "fulfilment", just as abstract mathematical truths have mechanical applications'. According to Kremmerz, magic, 'or Arcane Knowledge, is divided into two parts, the Natural and the Divine. The former studies all the phenomena due to the occult qualities of the human organism and the way to access and reproduce them within the limits of the organism engaged as a means. The latter is dedicated to preparing the spiritual ascension of the initiate, in such a way as to render possible a relationship between man and the superior natures invisible to the vulgar eye'. One must bear in mind, furthermore, that 'the point at which the former ends and the latter begins is very difficult to determine . . . and it therefore very often happens that both magical directions [the Natural and the Divine] move forward in tandem'.

In short: Wisdom and Magic are not synonyms, one is the field of knowledge, the other is the practice required to study that field, and the UR Group's understanding of Magic was perfectly in line with its definition from antiquity. Roger Bacon's definition of Magic as practical metaphysics is also perfectly in line with this distinction.

Occult Knowledge is basically just another term for Wisdom and Occultism another term for Magic in this context.

The reason these fields have become the grounds for autism is that in the first place they were branded as evil by exoteric teachings, which is to be expected because of their direct opposition to each other, which in turn of course makes them look edgy and 'cool'. Involution, affecting both certain teachings and people at large, coupled with revealing to the mass public (and Hollywood

didn't help matters any) of materials that used to be kept hidden to all but the Initiated led to the idiotic literal translations, misinterpretations and mixing and mashing of things that results in most all modern spiritualism and edgy occultism.

Understanding of the Occult as Wisdom and Spiritual Knowledge is gone and replaced with either the notion that it is some SINISTER DARK hocus pocus or feminine New Age mother-earth type spiritualism. Satanism comes into play with the former because of Christianity's war against occult knowledge by means of associating the occult with its own negative big evil monster in the dark narrative. If it's magic it's WITCHES so burn them at the stake!

Buddhism is now considered to be a feel-good religion when it used to be an Occult (Esoteric) teaching.

Alchemy is thought of as a misguided proto form of chemistry, when its actual purpose was the same as that of Buddhism.

Magic is thought of in terms of instant material gratification rather than a way of researching and manipulating the spiritual. In fact, modern attitude towards magic is similar to that of how people view technology - wave of the wand here and shit happens there, push of a button here and shit happens there. Modern man just wants a machine that will clean his ass for him, he doesn't care about the how. The modern 'pseudo-occultist' just wants some magic spell or devil contract that will clean his ass for him, he doesn't particularly care about the how, if he does then it is typically done in the style of intellectualism but applied to occult knowledge, once again marking the degenerate thinking involved.

Only people of actual scientific knowledge know why and how something happens at the press of a button, same as only 'magicians' knew how something may occur as a result of a particular ritual or rite (the establishment of which was pretty much done through trial and error experimentation just like in many fields of early profane science). The law of cause and effect is real for both material and immaterial.

Early Rome, for one, serves as an example of how life in contact with the metaphysical world was organised:

No belief was more strongly upheld by the Romans than the belief that the divine powers were responsible for creating Rome's greatness and for supporting its aeternitas and, consequently, that a war, before being won on the battle-fields, had to be won or at least actuated in a mystical way. Following the defeat at Lake Trasimene (217 B.C.), Fabius told his soldiers: 'Your fault consists in having neglected the sacrifices and in having ignored the declarations of the augurs rather than in having lacked courage or ability'. It was also an article of faith that in order to take a city it was necessary first to cause its tutelary god to abandon it. No war was initiated without sacrifices; a special college of priests (fetiales) was entrusted with the rites pertaining to war. The bottom line of the Roman art of war was not to be forced to fight if the gods were opposed to it. Themistocles said: 'The gods and heroes performed these deeds, not us'. Again, the real focus of everything was the sacrum. Supernatural actions were invoked to assist human actions and to infuse in them the mystical power of Victory.

Another quote:

The most benevolent may see in it an eccentric fatalism, but it is neither of these. The essence of the augural art practiced by the Roman patriciate, like similar disciplines, with more or less the same characters which can easily be found in the cycle of the greater Indo-European civilisations, was not the discovery of 'fates' to be followed with superstitious passivity: rather, it was the knowledge of points of juncture with invisible influences, with the use of which the forces of men could be developed, multiplied, and led to act on a higher plane, in addition to the everyday one, thus - when the harmony was perfect - bringing about the removal of every obstacle and every resistance within an event-complex which was material and spiritual at the same time. In the light of this knowledge, it cannot be

doubted that Roman values, the Roman 'asceticism of power', necessarily possessed a spiritual and sacred aspect, and that they were regarded not only as a means to military and temporal greatness, but also as a means of contact and connection with supernal forces.

So there is place for Magic and the Occult in our worldview, in fact, it's crucial to it, but not as those words are understood today. In fact, today's mixing of occult sources for that edgy feel is very much the same as how some idiots are trying to come up with their 'indieologies'. Let me mix together some Cabala, Satanism and Mithraism before I go out and wave my national-anarchist flag around. Moreover, mixing of certain occult elements is redundant as they very often say the same thing in different symbolical languages.

Zeiger just recently addressed this in another article. If you take the edge off you are left with something more scholarly that just doesn't appeal to the spiritual-rebel kid: 'fuck you Christian dad, I'll become a satanist!'

What does all this mean for us in terms of our struggle? Hard to say as at this point we hardly have the knowledge required to truly talk of any kind of practice beyond experimentation so 'it is better to know that you know nothing', but it is something that must be looked into. Yeah, Fascists are into Magic, the kind that doesn't involve robes or wizard hats but jackboots and shrooms.

FASCIST STYLE, NAZI PASSION

BY ALEXANDER SLAVROS



Now this is something that I had worked on a few years back and further expanded on with research done since then. Surprisingly, Savitri Devi's *The Lightning and the Sun* helped along with this, but originally this started with Armin Mohler's article *Fascist Style* whereupon I discovered parallels between Fascism in one man and Fascism as a movement with the concept of Riding the Tiger and then further developed a link with the Dry (Right Hand) and Wet (Left Hand) paths. This is something that I've been developing for my book as one of the key concepts to illustrate our worldview and how Cosmic Order pervades throughout all levels of reality.

The goal of all original spiritual teachings was to learn how to perceive the Cosmic Order, i.e. to experience Truth, which is only possible through transcendence, whereupon one can perceive both the material and immaterial worlds simultaneously in life and ascertain real immortality after bodily death (by having the Self crystallise and be able to exist independently in the immaterial world rather than have it dissipate into the spiritual energies from which it came in the first place when it was individualised into a corporeal body).

These teachings gave an understanding of two specific directions one can take in order to obtain this goal, one is commonly known as the Right Hand Path, or Dry Path in alchemy, while the other is known as the Left Hand Path, or Wet Path in alchemy. In reality the end result is always the same in both paths - complete disassociation of the Self from the material world it was placed within in order to fully comprehend itself as an immaterial entity, i.e. liberation from the perception that you are of the material world when in reality you are but anchored to it (by your body and the perceptions, feelings, emotions, senses that are imposed on the Self through it).

The principal difference in these two paths is in the process towards the result, which can be explained thus: in the Right Hand Path one must rely purely on the power of their spirit to realise the disassociation, whereas in the Left Hand Path one can harness and utilise some of the forces that keep you bound to the material world to do the same. The Right Hand Path is more difficult, but the Left Hand Path is more dangerous, which is not to say that either one of them isn't difficult or dangerous, but they have distinct edges, since in the former it is entirely up to you whereas in the latter you are using something that binds you in order to free yourself, but you may fail and then end up in even more bindings than before, ergo the danger.

I came up with the following to help grasp the two paths which relates well with various relevant symbols and concepts surrounding the teachings behind them in general (albeit it may need more consideration and polishing): imagine a chaotic whirlpool of energy with an empty location in the centre, imagine you being a part of it, you're somewhere in there and you are passive and get thrashed around.

In one case (the Right Hand Path) you attempt to reach the empty centre directly, cutting through the flow, which means you are using your own energy, creating a resistance to the energy around you as you get in its way - if you are strong enough and reach the centre you may then exert order on the flow and give it purpose and direction with you as its centre.

In another case (the Left Hand Path) you attempt to reach the empty centre by utilising the momentum of the flow and riding along it to the centre, where you again may exert order on the flow.

So it is simply a choice between inner strength and using an existing outside force to get you where you want. Buddhism comes to us as the prime example of the Right Hand Path.

In Alchemy, dealing with the bodily anchors to the material world are represented in the symbol of the Red Lion - 'the irresistible and savage instinct of the animal ego's self-preservation' which has to be 'reduced to extreme weakness' in order to pass such trials and complete the final process of 'mortification' and 'separation'. This came across to me as a parallel symbol to the concept of Riding the Tiger, however not so as to survive by being on his back and thus avoiding his attack, but in order to tire the Tiger out in order to subdue him, which brings in the question of a possible double meaning to the concept of Riding the Tiger which in the book of the same name Evola explained specifically in terms of survival, but in his earlier work, *Revolt Against the Modern World*, he had a more 'optimistic' take on the same symbol that would imply it having an alternative meaning as a way of fighting back rather than just surviving:

Thus, it would be expedient to take on, together with a special inner attitude, the most destructive processes of the modern era in order to use them for liberation; this would be like turning a poison against oneself or like 'riding a tiger'.

[...]

Regarding the way that has been mentioned, it is necessary to establish up to what point it is possible to benefit from such destructive upheavals; up to what point, thanks to an inner determination and orientation toward transcendence, may the nonhuman element of the modern 'realistic' and activist world, instead of being a path to the subhuman dimension (as is the case of the majority of the most recent

forms), foster experiences of a higher life and a higher freedom?

[...]

This dangerous path may be trodden. It is a real test. In order for it to be complete in its resolve it is necessary to meet the following conditions: all the bridges are to be cut, no support found, and no returns possible; also, the only way out must be forward.

*To sum up, in *Revolt Against the Modern World*, Evola speaks of *Riding the Tiger* in terms of using the forces of the modern world against themselves, not unlike the individual path to transcendence via the *Left Hand Path*, whereas in *Riding the Tiger* he speaks of people who are most likely already transcended and who exist above the temporal affairs of their time and whose concern is to live it out until the new cycle begins.*

This same theme can be traced in Savitri Devi's *The Lightning and the Sun* where she talks about People In Time, Above Time and Against Time. People in Time are obviously people of the modern world, completely engrossed in temporal affairs with no comprehension of the world beyond its material aspects. People Above Time fit the bill for the target audience of Evola's *Riding the Tiger*, those aristocrats of the soul who walk over temporal affairs and exist as islands of Truth in a sea of lies, rocks that stand unmoved by the flowing waters of temporal conditions around them. I personally maintain that Ernst Jünger was one such person from the way he wrote *On Pain* that betrays perception of someone who does not regard the body as part of himself, and because his concept of the Anarch seems to be a subtle description of the Man Above Time (and the Aristocrat of the Soul), though this is still something I have to look into in more detail.

People Against Time are those to whom we address the concept of riding the tiger for the purpose of tiring it out in order to subdue it, since People Against Time lead an active fight against

temporal reality in its decaying phase but have to operate within the temporal conditions of the time and place they happened to be. This would be us Fascists.

What this means in effect is that we are faced with the prospect of the application for the principles of individual path to transcendence onto the temporal struggle. What is true for the individual is true for a society, a civilisation, a race and so on, which in this case means that the laws for personal transcendence have their parallels in the Fascist struggle the purpose of which is not personal transcendence but the triumph of the same worldview that speaks of transcendence.

This is where Mohler's article comes in, where he gives the concepts of Fascist Style and Nazi Passion, where he also happens to compare Ernst Jünger and Nazi Germany's regime as representatives of those concepts respectively. The article in full is not something phenomenal but it has its good points (and at the same time certain classic mistakes of someone who mistakes worldview and temporal politics). However, its main contribution for my research was the introduction of such concepts that I had managed to integrate with a wider vision, same as what I did with Savitri Devi's *The Lightning and the Sun*. If anyone can find his article in English or translate it to English (there is definitely a German version out there) that'd be great to have around as I only have it in Russian. If nobody else does it I'll get around to it myself sometime in the next few months, here I want to go straight to how I have integrated these concepts with the narrative I've been leading so far.

Fascist Style is essentially the equivalent of the Right Hand Path and as such still has more to do with the survival interpretation of riding the tiger (defensive direction), it is the path of the transcended individual, a Man Above Time who may or may not be engaged in temporal affairs at all. However, such individuals still exist as the living embodiment of our worldview, case and point Jünger, who physically existed in the Nazi regime but was above it (naturally the same can be said for the rest of his life in West Germany).

Nazi Passion, on the other hand, is the equivalent of the Left Hand Path and thus deals with riding the tiger for the purpose of

tiring it out (offensive direction). In this case, it is not a path for transcended individuals but for those who lead an active fight against the modern world, Men Against Time, which means it can operate within the framework of the temporal conditions the men live in.

To simplify: a Man Above Time, as someone who has reached transcendence, is the living incarnation of our ideals, he is the one-man band and holds his ideals within, a walking fortress who distances himself from everything that has nothing to do with our worldview, hence the parallel I draw with the Anarch. He may physically live in this decaying modern world but his true Self has already reached such a state that it no longer matters, he doesn't have to lead any sort of temporal struggle because he has achieved victory within and distances himself from what is not of his world. He cannot utilise the methods and energies of a modern man because he has surpassed the limitations that define those methods and energies and thus simply has to 'survive' until his world once again gains temporal manifestation to be an active member of temporal affairs.

A Man Against Time, on the other hand, is someone who has to lead a struggle against the modern world and can do that by using the temporal tools of his time. He has to use its own methods and energies against itself in order to crush it and pave the way for the temporal manifestation of our worldview, but since these methods and energies are in principle opposed to our worldview, a Man Against Time cannot be a transcendent (which is not to say that a Man Against Time cannot achieve such a state, but when he does he becomes a Man Above Time and it is questionable if he can participate in the temporal struggle from that point on).

The further we come to the end the more contradictory the tools we use may seem to the end goals where the distinctions between Fascist Style and Nazi Passion come from.

Fascist Style is already there at the end of the road but on an individual level. It is individualistic in the sense of personhood, the liberation of true Self, it is elitist on an individualistic level, it cherishes private honour because one is only accountable to the Ultimate Truth through the core of our worldview that has to be seated

within the Self rather than come from an external point of reference. It is the Anarch, the Ascetic, a man who is a law only unto himself and the law comes from within himself. He distances himself from the temporal world, he is the human embodiment of the Cosmos and Form (order), this is the Lone Wolf in the truest sense of the word, the mythical Hero who reached Mount Olympus to return the fire to the Gods.

Nazi Passion is not there but in the here and now and thus can operate on the temporal level, in politics, thus giving it the form of a small group or mass movement, tapping into the modern energy of collectivism as a way of organising itself. It taps into equality in the sense of the warrior brotherhood (and in Nazi Germany you had the concept of all representatives of the nation being equal), men bound in struggle for the common goal. It must hold everyone accountable to this goal and the struggle, thus relying on public honour. It is the Overman, that pivotal point when the Titan force crosses from being the destructive material archetype of Involution and decay into a state of reconciliation with the Hero, as they are both made of the same cloth, it is the use of Chaos and Energy (as opposed to Cosmos and Form) in order to achieve Cosmos and Form. This is the path of a mass movement, a vanguard or even a terror cell, the only cases for this path on an individual level work as one-time hits, like Breivik (In addition, Nazi Germany's propaganda, as propaganda demands by nature, being a temporal tool, wound emotions tight. In the Right Hand Path such a practice would be wrong, but is the point of the Left Hand Path and is something we praise the use of).

The last age is the Iron Age, or, according to the corresponding Hindu term, the Dark Age (Kali Yuga). This age includes every de-consecrated civilisation, every civilisation that knows and extols only what is human and earthly. Against these forms of decadence there emerged the idea of a possible cycle of restoration, which Hesiod called the heroic cycle or age of heroes. Here we must employ the term heroic in a special, technical sense, distinct from the

usual meaning. According to Hesiod, the 'generation of heroes' was created by Zeus, that is to say, by the Olympian principle, with the possibility of retaining the primordial state and thus to give life to a new 'golden' cycle.

But in order to realise this, which is only a possibility and no longer a state of affairs, it is first necessary to overcome both the 'Lunar' spirituality and the materialised virility, namely, both the priest and the mere warrior or the Titan. These archetypes are found in the 'heroic' figures of almost every tradition. In the Hellenic-Achaean tradition, for instance, Heracles is described as a heroic prototype precisely in these terms; his perennial nemesis is Hera, the supreme goddess of the lunar-pantheistic cult. Heracles earns Olympian immortality after allying himself to Zeus, who is the Olympian principle, against the 'giants'; according to one of the myths of this cycle, it is through Heracles that the 'Titanic' element (symbolised by Prometheus) is freed and reconciled with the Olympian element. While, on the one hand, the Titan represents one who does not accept the human condition and who wants to steal the divine fire, on the other hand, only a small difference separates the hero from the Titan. Thus Pindar exhorted people not to 'yearn to become like gods'; also, in the Hebrew mythology, the symbol of Adam's curse acted as an analogous warning and indicated a fundamental danger. The Titanic type - or, in another respect, the warrior type - is, after all, the prime matter of which heroes are made.

- Mysteries of the Grail

To simplify further: someone who is of the Fascist Style is someone who has achieved the end goal of the highest order when manifested on the individual level, while Nazi Passion is for those who have not done so on a personal level but seek to achieve the end goal of the highest order when manifested on the temporal level.

As a quick side note: the concepts of Private and Public Honour were something that I was looking into at the time when I was first developing this idea and can be read up on in a series of articles on honour that got me to include these notions in the explanation of Fascist Style and Nazi Passion as manifestations of the Right and Left Hand paths.

Since I first developed this whole thing I had gotten into more elements and one particular addition that stands separate is the inclusion of Futurism as a separate particular branch of Nazi Passion that in a way can be described as Fascist anarchism. Those who remember the American Futurism Workshop are familiar with its basic premise of destroying everything of the modern world to quicken the new golden age and restoration of our worldview, which means wiping the slate clean. I offered this path to yanks because their whole nation is artificial, however it can be likewise practiced by anyone, but would feel more counter-intuitive to other nationalists of organic nations who wouldn't want to get rid of their past and culture altogether. However, the basic principle behind it is the same as that of general Fascist action in the Nazi Passion concept - ride the tiger to subdue it, using its own energies against it, but where most Fascists would do so in order to protect whatever ruins remain of their respective cultures so that they may survive to the new golden age and experience a rebirth (something that Roger Griffin explained as the Fascist core in the formula 'Palingenetic Ultrationalism'), the futurist would be more reckless. The original Futurist Manifesto gives the perfect taste of this particular substratum of Nazi Passion.

Now to clarify: The Right and Left Hand Paths are paths of transcendence, while I make the parallel between them and the concepts of Fascist Style and Nazi Passion it does not mean that the latter two are paths of transcendence. My point was to show how they follow same principles with a special case made for Fascist Style since transcendence is a pre-requisite in its case. The point is to once again show how the Truth and Cosmic Order project their laws onto everything in Reality, from but one individual to an entire nation, race, civilisation, physical nature and metaphysical nature.

FASCIST STYLE, NAZI PASSION

This also taps into a point I had made previously when I talked about what role Totalitarianism has in our worldview, which is that of a tool until we create the Organic State. This is another example of Nazi Passion at work as we utilise the mechanical methods native to the modern world in order to destroy it and make way for our own.

So the point here would be once again to give another angle in how we can and should perceive our struggle, rounding our understanding of our own worldview.

HOLY WAR

BY ALEXANDER SLAVROS



Those who read Evola's *Metaphysics of War* should be already familiar with the concept so I will only make a general reminder of it before I provide my own narrative.

In our worldview there is a differentiation between Holy or Greater War and the Lesser War. In the Golden age the Holy War is ideally presented both externally and internally, in other words it is outward wars for spiritual purposes and the inward conflict where by putting oneself through extreme conditions one overcomes whatever limitations are imposed by the body, so much so that it can create a catharsis that leads to Transcendence. But in the course of Involution the external motivation falls to the wayside as it is replaced by whatever new, temporal and material motivations take hold, thus War loses its Holy character in its outward form, but it may still go on internally in every person who takes part in it.

While, in the cycle of the first caste, war was justified by spiritual motives, and showed clearly its value as a path to supernatural accomplishment and the attainment of immortality by the hero (this being the motive of the 'holy war'), in the cycle of the warrior aristocracies they fought for the honour and power of some particular prince, to

whom they showed a loyalty which was willingly associated with the pleasure of war for war's sake. With the passage of power into the hands of the bourgeoisie, there was a deep transformation; at this point, the concept of the nation materialises and democratises itself and an anti-aristocratic and naturalistic conception of the homeland is formed, so that the warrior is replaced by the soldier-citizen, who fights simply for the defence or the conquest of land; wars, however, generally remain slyly driven by supremacist motives or tendencies originating within the economic and industrial order. Finally, the last stage, in which leadership passes into the hands of the slaves, has already been able to realise - in Bolshevism - another meaning of war, which finds expression in the following, characteristic words of Lenin: 'The war between nations is a childish game, preoccupied by the survival of a middle class which does not concern us. True war, our war, is the world revolution for the destruction of the bourgeoisie and the triumph of the proletariat'.

Another quote:

The lesser war here corresponds to the exoteric war, the bloody battle which is fought with material arms against the enemy, against the 'barbarian', against an inferior race over whom a superior right is claimed, or, finally, when the event is motivated by a religious justification, against the 'infidel'. No matter how terrible and tragic the events, no matter how huge the destruction, this war, metaphysically, still remains a lesser war'. The 'greater' or 'holy war' is, contrarily, of the interior and intangible order - it is the war which is fought against the enemy, the 'barbarian', the 'infidel', whom everyone bears in himself, or whom everyone can see arising in himself on every occasion that he tries to subject his whole being to a spiritual law. Appearing in the

forms of craving, partiality, passion, instinctuality, weakness and inward cowardice, the enemy within the natural man must be vanquished, its resistance broken, chained and subjected to the spiritual man, this being the condition of reaching inner liberation, the 'triumphant peace' which allows one to participate in what is beyond both life and death.

Frankly that is the very essence of how our worldview sees war. What I'd like to do in this article is not so much lament over that essence, as it is very straightforward, but rather talk about the value of War in of itself and how much it has degenerated and what direction it takes, which is not entirely as Evola predicted with the Lenin quote.

Mussolini's quote sums up the value of War and what it represents in a spiritual sense:

War is to man what maternity is to a woman.

In our worldview there are two archetypes for man and woman, each delivering their respective essential nature.

For man the archetypes are:

- Scholar, associated with Contemplative Asceticism and the Path of Knowledge - 'inner process in which the theme of detachment and the direct orientation toward transcendence are predominant'. 'May also lie entirely in a domain that is not connected to the external world by something tangible'. You can note how there is a theme here that parallels that of the Right Hand Path to transcendence.
- Warrior or Hero, associated with Heroic Asceticism and the Path of Action - 'immanent process aimed at awakening the deepest forces of the human being and at bringing them to the limit, thus causing a superlife to spring from life itself in a context of absolute intensity' and results in a 'Heroic Life'. Somewhat parallels the Left Hand Path to transcendence.

Woman has analogical archetypes:

- Lover, Aphrodite
- Mother, Demeter

You can get the full context of these woman archetypes in Evola's *Metaphysics of Sex*, specifically under the 'Woman as Mother, Woman as Lover' section. What I want to bring up is how these archetypes are paralleled in nature to some extent.

The Scholar seeks transcendence through the strength of his own spirit and overcomes his bodily limitations with no need for external assistance. This demands the deepest understanding of one's nature in the metaphysical sense in order to navigate the process of Transcendence, clearly a Right Hand Path process which also leads one on the path to being the Absolute Man in the sense that he embodies that metaphysical essence of manhood. In parallel with the Scholar you have the Lover (again I suggest reading that section of the book because there are explanations on the specifics behind this archetype and its relationship to cruelty and what danger it presents to men, which however does not detract from the point I will be making here) and I'm putting them in parallel because in order for a woman to reach this archetype she has to come to some sort of contemplation of her own unless she's simply barren to begin with and is incapable of having children and thus reach the Mother archetype. In this contemplation the woman must come to the conclusion that the nature of woman is completely sexual which leads her on the path to becoming the Absolute Woman. For the Lover this realisation means completely surrendering herself to man.

In the case of the Warrior/Hero you have a catharsis event that tests everything in man that makes him that from a metaphysical viewpoint and he conducts war on his bodily bindings and anchors to the material world, he purifies himself. Likewise, the Mother undergoes a catharsis event of motherhood and maternity that tests everything in woman that makes her that from a metaphysical viewpoint in accordance to the understanding that woman is completely sexual, but in this case this is delivered through the biological function of reproduction and completely surrendering herself to her

children (while man completely focuses in himself, woman always places focus outside herself in someone else - that is the ideal state).

Thus, War is to Man what Maternity is to Woman. In this comparison we gain a new dimension and insight into the true essence of War. Obviously men can fail the test of War as the catharsis to transcendence, same as women can fail their catharsis of motherhood. A coward is thus just as heinous as a neglectful or abusive mother (worse still a mother that kills her kids).

Brought together with the fact that we don't share the humanitarian notion of all life being sacred, one can see how War becomes a value in of itself, rather than being a disaster or horror. One would ask if that means we're against Peace and doesn't the Golden Age imply there being a state of Peace during said Age?

Savitri Devi, for one, insists on there being true Peace in the Golden Age and that being what destroyed her example of the Man Above Time, who refused to coordinate a defensive War against those who sought to destroy his kingdom. He was already operating by the rules of the Golden Age because he had that state realised in himself and thus abhorred War. However, this is more a values argument since she implies Peace being the value of the Golden Age and that being why there'd be Peace in the Golden Age - I'm not entirely convinced by this.

For one thing, we know for certain that the Golden Age can be achieved **only** through War in the first place (something even Devi admits), the first true Holy War both externally and internally since Involution began, led by the Invisible Army, the Wildes Heer, in the Age of Heroes. It starts at the 11th hour of the Dark/Iron Age (Kali Yuga) and ushers in the new Golden Age. If anything, a good deal of the new Golden Age would be spent leading a global spiritual conquest during which the Emperor of the World would be likely to present himself.

The real difference is that the world is smaller today than it used to be, so one could argue that some prolonged Peace would have been possible for traditional societies of the past Golden Age simply because they couldn't wage war far enough and the contenders were too far away leaving no one to fight. On the one hand,

one can see how this would then inevitably lead to decay and deterioration that would start the Involutionary process, so with that in mind it all seems to fit. On the other hand, the world being smaller makes for global conquest far more realistic but it may also mean abrupt end to War simply because there is nothing left to wage War on and thus leading back to peace and decay. Which again, seems to fit the cyclical understanding of history. This, however, is a side note to some extent, an interesting question to mule over but not that important for now, since War is still inevitable.

What I, again, wanted to discuss is War as a value and how it has deteriorated.

First of all, about the degeneration of Lesser War in its motivations. For the most part Evola's right, Lesser war had been changing its motivations in accordance to the Age, from true Holy Wars to wars for allegiances (temporal or religious rulers) and lands, to wars for national and economic interests. However, what followed was not the Lenin 'class war of the masses' in the worker/serf sense, but rather the lessening of the national interest aspect and the rise of war for economic profiteering and usury. Most temporal leaders are no longer interested in maintaining a strong and healthy nation, but rather in maintaining a state of consumerist complacency within the nation. Wars are not fought for strengthening the nation by strengthening its economy but for strengthening the economy for the sake of the economy itself. Where once the State Leviathan controlled economy for its interests, now economy rides on the back of the Leviathan. This is happening in tandem with degeneration of society and the approaching Race War which will come either as the last rebellion of the inferior against the superior (which will be the quintessential rock-bottom of war in terms of motivations) or as the Rise of the Invisible Army (which will be the return of the true Holy War).

Next, I'd like to mention degeneration of Lesser War in terms of practices involved. In our worldview it is maintained that nobody is born as someone by accident and everyone has a destiny (in the Francis P. Yockey sense of potential), a role to play. Not everyone is cut out to be Warriors and not everyone should be, which is exactly

why Warriors used to have their own caste and it was the second caste in the organic hierarchy (marking close relation to the spiritual caste because of the high probability of Warriors becoming Heroes and thus Transcending). However, with deterioration we have come to the concept of Soldier, which has less to do with your natural vocation and more to do with new temporal mechanics. A Soldier is less than a Warrior because anyone can be a soldier, even those who were not meant to face conditions of War (while War is to Man what Maternity is to Woman, not all people are born with that destiny or potential for Transcendence in the first place, while some may not have the capacity to do it through War but can do so through Contemplation, which was most likely the practice of the Divine Royalty, the highest caste).

Deterioration continued further with the appearance of Total War and Total Mobilisation as the mark of the industrial age, where everyone became involved in War whether they liked it or not (I suggest reading Ernst Jünger's *Total Mobilisation* work to get familiar with this state and its consequences). The introduction of nuclear weapons and the fear of Mutually Assured Destruction had almost eliminated the old ways of waging war and limited associated prospects for spiritual experiences which could be maintained even in the industrial age (look to Jünger's interwar articles and J.F.C. Fuller's works).

Without war there would be no driving out of the money lenders from the temple of human existence ... the true purpose of war is to create and not destroy.

- J. F. C. Fuller

And today deterioration took another turn as we are faced with two new prospects: the rise of robotic warfare and the rise of private military companies. The former introduces the rock-bottom of war in terms of eliminating the human element entirely and thus War will no longer have any shred of its original value left to it. There is no chance for spiritual catharsis because those capable of undergoing it are not allowed to seek and fulfil their nature and war

HOLY WAR

goes on purely for material and temporal reasons. The latter introduces the deterioration of war in terms of destroying the human element's motivation. Even today yank soldiers can delude themselves into thinking that they are fighting for their country and not for the economy that is simply utilising the populace for its own sake and thus there is some minor higher aspiration in mind, but private militaries are only interested in their paycheck and their allegiances are connected to the economy that pays them (or which they are interested in having them pay, i.e. there is the possibility of PMC's conducting their own underhanded operations in order to give someone reason to pay them).

Thus the time when our own Holy War comes it will not be just about its supreme spiritual goals in both external (establishing the temporal rule of our worldview) and internal forms (Transcendence, forging of new temporal Elites and the summoning of the Emperor of the World), but it will also be a War of Wars, it will be our War for restoring and upholding the Value of War as the path to Transcendence and part of our worldview against the Lesser Wars of our enemies, who will fight in defence of their petty reasons, no matter what those are and how they conduct them.

Just as our internal struggle is the battle of the True Self against its corrupted bodily reflection, so will our War be at struggle against its own corrupted reflections.

War is my fatherland.

- Pierre Drieu la Rochelle

LOVE AND HATE

BY ALEXANDER SLAVROS



One of the reasons I've been writing all these articles recently is that I couldn't get back to my proper reading routine for a while now so this way I'm sort of making up for the delay in research. I'm still stuck reading Evola's *The Doctrine of Awakening* on Buddhism, however that's not to say that even reading a little in a long time doesn't contribute greatly, immediate example right now: read up in this book about the Buddhist conception of Love, the original meaning put behind that word and not the earth-mother hippie understanding of it which makes Buddhism so appealing to the flower-child crowd of imbeciles. Same situation is applicable to the Buddhist understanding of Joy/happiness but we'll talk about Love as the consequences in interpretation for our temporal struggle are much more insightful and interesting.

Here the distinction is between natural and supernatural love, between love based on the senses and love based on will and liberty. The former is, in fact, conditioned by feeling and is not free, since it does not stir until confronted by an object corresponding to a tendency; for this reason,

when the object changes or when the mind alters its outlook, the love decreases or gives place to another feeling. In this form of love the individual, in fact, only loves himself or, more correctly, it is the samsaric being in him that loves; and this is so not only with lustful love but also with sublimated forms of love and affection. This is all part of the world of dukkha. It is an alteration, a bond, a disturbance of the spirit. The Aryan path of awakening does not recognise love in this sense, and regards it in all its forms as a limitation and an imperfection.

Different is amor intellectualis, which, though preserving the characteristics of an affective state sui generis, is based not on sensibility but, as we have said, on will and liberty. In Christian theology this is 'loving all creatures in God'; which means that we here remember each individual's transcendental source, liking in him that which he is in the impersonal, metaphysical sense, and resolutely excluding any like or dislike proceeding from our particular nature. In this case liberty of spirit triumphs over the conditioned character of the senses, and love becomes purer and the sign of higher liberty the less it depends upon particular satisfactions and attachment to single beings.

Only if we think of love in these terms can we understand that its value is simply instrumental and cathartic: in the ladder of Buddhist realisations it takes its place simply as the equivalent of the earlier jhana, that is to say, of the contemplative simplifications designed to remove the limitation of the individual and to neutralise the 'five bonds'.

The reason I bring up this difference is not the same as why Evola brings it up, as he is explaining the Buddhist teaching for transcendence where the subject is rejection of all samsaric anchors to the material world.

What I have come to think about based on this distinction has to do with our temporal struggle against the world of falsehoods. I

have mentioned prior how we seek to serve the Truth in all things in life, thus there is a Personal truth, a National truth, a Racial truth and so on. These truths help make up that Ultimate Truth that is the Cosmic Order of all things. When you take into consideration this differentiation between 'profane' love and 'spiritual' love we are presented with an entirely new view on Nationalism, Racism and even the struggle with SJW idiocy.

We've recently been discussing with Zeiger the issue of individuation and the Self. Individuation is what determines the nature of any given human being in the physical world, when spiritual energy is attracted to a very specific body that is the material symbol of the spiritual energies undergoing 'binding' and individuation. These energies are of that individual's transcendental source that comes into question when we talk about 'spiritual' love.

The final element that we must then consider is how in these teachings nobody is born by accident. As was said, above energies seek the perfect physical symbol for themselves in a given individual. Nobody is born by accident to be of a certain sex, race, ethnicity or caste, it is all determined. In a traditional caste society to have gone out of your way to do something that is not the task of your caste immediately marked you as a pariah, an exile of the caste system. The rule worked both on serfs trying to be something more and nobles trying to do something less and they could be ridiculed by everyone in the caste system, regardless if they were their equals, superiors or even inferiors, because they had committed a form of lie against that transcendental source. They had betrayed their own nature and their own truth and thus the Ultimate Truth.

This, however, applies to not just castes but everything else, including race, ethnicity and sex. Which in turn presents a new dimension to our temporal attitude as Fascists to certain things. Being a race traitor is betrayal against the spiritual race and thus against the transcendental source that determined that spiritual race. Not accepting your place in the racial hierarchy is the same as not accepting your place in the caste hierarchy. Being a traitor to your National truth is thus a betrayal of the transcendental source. Trying

to pretend you are a different sex or gender or whatever is another form of the same betrayal.

All of these are lies, falsehoods and betrayals, but not simply against their temporal forms, but the transcendental energies behind all those things. We don't simply hate the traitors for what their acts mean in their temporal form, we also hate them because they betray their transcendental source. They are given in so much to their material bindings that they readily commit debilitating actions against their own nature, in which reside the transcendental energies that we love in that sense of spiritual love. They commit betrayal and subject their spiritual sex, ethnicity and race to mutilation.

These acts of betrayal are stabs in the back of that which we call nationhood or race in the much deeper sense, and thus we are provoked to extreme hatred for the samsaric, material, physical beings that have trapped in themselves these transcendental forces and then actively mutilate them. In this sense we get a new interpretation of 'cutting out the cancer of the nation'. By killing such beings, we release from their bindings the transcendental forces of our nation/race and allow them for a new chance to be individuated in someone more deserving.

Moderates and shills who had attempted to discredit Breivik for his actions say that killing people of your own nation is not nationalism, however in this deeper, spiritual context, doing so is one of the ultimate acts of love for your nation - it is not merely preventing degenerates and liberals from coming to power and making things worse in temporal affairs of the material world, it is also about freeing from their grasp that which we have a 'spiritual' love for. The biological material comes second to the spiritual energies, thus giving new meaning to how we say that traitors to the nation and race are no longer part of it.

We hate them because they hurt that which we love, that which we share with them but they dare to defile and further still by defiling it they commit a lie against the Ultimate Truth as well. The more they corrupt their nature the less human and more bestial they are.

NEXT LEAP

Loving your nation is not just loving the physical body of the nation, but also that transcendental force behind it and its National truth that also reside within oneself.

If I had but one bullet and before me stood both a traitor and an enemy, I would shoot the traitor.

- Corneliu Zelea Codreanu

Thus each of us speaks to the race traitors, to those who betray National truth and the Ultimate Truth: I hate you because you have defiled that which resides within me and you, that which I love within you and me, that which I cherish and attempt to free from lies that seek to corrupt it, that which you have actively surrendered to those forces. To slay you would be to save your Self and everything that went into its creation, that which we share. You are a pariah, so I cast you out of the physical body of the nation and race, you are a liar, so I set the elements of Truth within you free. To slay you is a greater act of Justice than to slay an enemy that follows his own nature.

ADDRESSING CONCERNS ON ESOTERISM

BY ALEXANDER SLAVROS



A couple of concerns were expressed over how there is now all this esoteric stuff on IronMarch because of me. One of them is how this may appear to newcomers. The other is just how compatible this is with Fascism. I'll make this point again, that this is not an instance of the word-soup condition that we're familiar with from all these idea-makers that try to make their own 'indieology'.

This is not trying to make two things stick together and damn the consequences because that comes from a place of trying to create an idea based on some criterion, nowadays that criterion is mostly autism of one variety or another, like trying to create 'the most logical system' or 'because I like elements of X and Y so I want to be an XYer'. I've come into the esoteric field specifically through studying Fascism. It is not an attempt to put a layer of something foreign on Fascism, but rather what I discovered by peeling away the surface layers of Fascism to see its core.

The esoteric stuff fits perfectly into what an average Fascist that lacks such knowledge already thinks and does and it has always been my goal to express how this is just a deeper meaning behind

what we already do. It is a new dimension to what is already our goal in mere temporal terms. It's neither a plugin nor an attempt to introduce something new or that is external to Fascism - it is Fascism at its deeper roots.

I made a point how this knowledge is not for all when talking specifically about people outside the movement, however it can be likewise said for within the movement but that is where we have to find those who can understand its deeper nature. These topics are not meant to be mandatory knowledge for every single foot soldier of the movement, but every member of the movement should have access to them and give them a try. If they don't get it they still fight the same fight as those who do and it in no way means their contribution is less, this is just again acknowledging how people are different which is a truth we constantly uphold. When it all goes down we'll have foot-soldiers who are spiritual fanatics empowered by this knowledge and those who are not clouded with doubt by something they don't understand. If you don't think these topics are something that opens your eyes to a grander understanding of our struggle, then it is better if you do ignore them or just keep in mind the most basic aspects and have more certainty in the temporal and material aspects of the struggle because that will be your strength in as much as spiritual comprehension of the struggle will give strength to someone who can understand it.

Again, here applies one of the premises of the Law of Silence - that it is better to admit that you know nothing than to believe. If you don't understand it then don't take it on blind faith and open yourself up to doubt and contemplation. If you do understand it then follow it. Like I keep saying - I'll take a skinhead over an evolafag any day. But having 'esoteric soldiers', if you'll consider the term, is something as inherent to our movement as having political soldiers.

IDEALISM VS. MATERIALISM

BY ZEIGER



We, as Fascists, are obviously against pretty much all that the modern world represents. We all feel it, we all know it, no one is denying that the modern world is cancer and we're the chemotherapy. And we can enumerate those symptoms easily enough: white guilt, race mixing, faggot rights, effeminacy in men, angry feminist women, people don't care about the past or the future, people have no pride or dignity, etc.

And we also have a diverse and contradictory list of causes for this shit storm of degeneracy: the jews, the enlightenment, Christianity, lack of Christianity, wrong interpretation of Christianity, consumerism, superstition, atheism, the comforts of civilisation, white pathological empathy, etc.

You can be a reasonably effective activist regardless of your understanding of why this is happening. But ultimately, the highest cadres of whatever revolutions will happen should know what the real and ultimate causes of degeneracy are. Because if they base their policies on a wrong or superficial understanding, then those policies will eventually backfire on them (or at least prove ineffective).

For example, if I think the jews are the ultimate cause of our decline, then my policy will be to deport all the jews, to insure no jew is in a position of influence and authority. This will obviously have a positive effect, but won't solve the problem. After all, we're allowing ourselves to be controlled by jews, while it would be unthinkable for ancient Germans or Spartans, for example, to let themselves be dominated this way. So we currently have a weakness that the jews are exploiting and making worse, but getting rid of the jews won't remove the weakness by itself.

If I believe we're degenerate because we've been led astray from the one true faith (whether the true faith is Catholicism, atheism or Odinism), then I'll make it my priority to restore that religion. In some cases, that may help, but there are so many examples in history of pagans, Christians and atheists being degenerate (or inversely, of being tough and based SOB's) that thinking that a certain set of religious beliefs and practices will prevent (or cause) degeneracy is just seeing history with a massive confirmation bias.

If I think we're degenerate because of all this modern technology and comfort, I might decide to force society to return to an agrarian standard of living. But the thing is, just because you don't have I-phones and washing machines, doesn't stop anyone from being a flaming faggot. It will certainly reduce it, by the simple fact that life is now harder and there is thus less wiggle room to be a degenerate retard, but it's not addressing the root cause.

Even if you were to address ALL these issues, and get it right, you're only just putting a band aid on the wound. It may be a really good band aid, but eventually it'll start to come apart. This is why it's so important to find the root-cause of degeneracy and address it directly. Fascism isn't about 'racism' - even liberals were racist in the 1930's. Fascism isn't about hating jews - even libertarians and conservatives often hate jews today. Fascism isn't about restoring 'muh christianity' or 'muh pagan traditions' - what the hell do we have in common with Bible thumpers and wiccan faggots?

Since the beginning of known history, we've been debating and oscillating between two opposite views of the world. The first view

IDEALISM VS. MATERIALISM

is usually called 'idealism' and the second view is usually called 'materialism'. Idealism is the view that thoughts, ideas and concepts are real and permanent, forming the fundamental reality, while matter is an illusion or a secondary by-product of thoughts. Materialism is the opposite idea, that physical matter is the fundamental reality, while thoughts and concepts are an illusion or a secondary by-product of matter.

'But Zeiger, I get this, I heard this in philosophy 101 in college. What the hell does this have to do with Fascism? In fact, what does it have to do with anything? After all, those philosophical positions are basically interchangeable and can't really be proven either way.'

Ah, well there's the thing. While it's nearly impossible to decisively prove or disprove one or the other viewpoint (since the result of any experiment will be interpreted in opposite ways by two people with the opposite viewpoints), those positions are NOT interchangeable. Each comes with a slew of hidden assumptions and a slippery slope leading their adherents down an opposite ideological path.

If you're an 'idealist', then you'll generally be inclined to believe that your mind will survive the material body after death. Thus you'll also come to the conclusion that in some way or form, the minds of all your ancestors are still around. You'll view this earthly existence as something temporary and ephemeral, compared with the permanent existence in the realm of 'ideas' or 'spirit'. Thus accepting suffering and sacrifice on earth to respect principles makes a lot of sense, since principles are eternal and real while human suffering is just a temporary illusion. All these ideas will sooner or later germinate in the minds of people who think in terms of 'idealism'. Those ideas lead to virtue.

If you're a 'materialist', then you'll generally be inclined to believe that your mind will disappear completely once your body ('brain') disintegrates. Thus any conception of life or reality after death is suspicious or irrelevant at best, compared with material life on this earth which is of primary importance. Since matter is constantly in flux, everything we hold dear in life will eventually disap-

pear, our deeds will be forgotten, what we work towards will disintegrate or become obsolete. Thus the past and the future are of secondary importance, compared with the present moment. There's no point to making sacrifices in the name of principles or virtue, since those things are just arbitrary and illusory ideas, while human suffering is real and a tragedy. Thus the only value of ideas and principles is the immediate pleasure and satisfaction they can bring us - the real meaning of life is to extract as much enjoyment out of it as possible, while avoiding danger and discomfort. All these ideas will sooner or later germinate in the minds of people who think in terms of 'materialism'. Those ideas lead to degeneracy.

Is everyone on earth either 100% an 'idealist' or a 'materialist'?

No, not in the sense that we all accept ALL the natural conclusions of either viewpoint. But we do see things in one way or the other. Basically, over 99% of western people today are 'materialists' while 99% were 'idealists' in, say, 300 BC. But there are still idealistic holdovers from a previous age that many people cling to, like the old religions, old traditions, old laws. But those old religious ideas and traditions and laws were a product of an age of idealism, and could no longer be produced today. Thus we see those types of 'old-fashioned' things disappear slowly, and being replaced by materialistic ideas, products of this new age.

My point is that so long that a people is thinking in terms of materialism, it will slowly inch towards degeneracy. It may take hundreds or even thousands of years, but the final destination must absolutely be a hell-hole like we have today, even if we wouldn't have jews, even if we're all 'Odinists', even if we're living simple lifestyles. Inversely, if a society thinks in terms of 'idealism', it will slowly crawl up towards a different sort of state.

And that is the essence of Fascism. Fascism is the opposite of the modern world, and the modern world is the product of the 'materialist' world view.

Because the 'idealist' world view is usually thought of as belonging to the past, we call it the traditional world view. Because 'materialism' is identified with the root of the modern world, we call it the modern world view.

IDEALISM VS. MATERIALISM

'Okay Zeiger, fine, degeneracy is a result of moving away from idealism and adopting materialism instead. That still doesn't explain why we have to 'sperg out' about solar tendencies and alchemy.'

No, indeed we don't have to talk about alchemy or any kind of quaint symbolism. However, we DO need to think about how we can transition as individuals and as a nation from materialism to idealism, or if you prefer from the modern world view to the traditional world view. If you're on Iron March, presumably you're some sort of elite, in the sense that even if you're a loser with no friends, you should be a loser with an IQ over 120 who knows about a lot of stuff and who wants to improve himself and his nation. This means that you have extra responsibility, in whatever movement you end up being a part of (or creating) to know right from wrong and to guide people towards virtue. In Alex's case, this means studying how past people thought through researchers like Evola. In my case it means reading medieval books. In your case it could be reading Plato, or just discussing it with others.

But ultimately, my point here is that it's fine if a foot soldier's understanding of Fascism is limited to '1488 boots on the ground, gas the kikes race war now'. But if leaders don't personally transition to the traditional world view, then their ability to make correct decisions on basically all important issues will be compromised. You can't be a real Fascist unless you adopt the idealism of our ancestors (even if they never heard the term).

If you call yourself a Fascist, you should make it your goal to root out the source of degeneracy, if only within yourself. To do that, you can't toss aside this talk of the traditional world view with the back of your hand - you have to grapple with it. Nobody is saying you have to read Evola, or Plato, or study alchemy or astrology or anything like that. It doesn't mean you have to believe in god, or stop believing in god. But maybe re-read my short descriptions of the 'idealist' worldview vs. the 'materialist' worldview, and then think about all the baggage that comes with them. And then come back to me and tell me if I'm wrong to say that materialism will always lead to degeneracy, while idealism will always lead to virtue.

ORGANIC RELIGION

BY ZEIGER



This is something of a tricky topic I've been thinking about for a long time. I'm personally in the position of never having been raised in a religion, and having grown up in a society which for all extent and purposes is totally non-religious (liberal Quebec). Since it's clear to me that a society can't be healthy without some sort of spiritual tradition to provide moral guidance, I've been pondering about how we'll ever manage to regain that in the future. Can we simply reinstate Catholicism (or some other form of Christianity), or will we have to develop a whole new religion? Can we let this happen by itself, or will the state have to be involved? Does paganism have a role to play in a spiritual revival for modern nations? This is certainly one of the most divisive issues in the Fascist and nationalist communities.

At some point while I was studying the traditional worldview, it dawned on me that basically less than one in a million people in today's world actually get the old religions in the same way they were understood before. After that realisation, I understood that even the people who call themselves Christians (as well as the new-age weeaboos and most of the neo-pagans) do not have a fundamentally spiritual view of the world. One example of this is how

many Christians seem very concerned about whether every last detail of the Bible literally happened as written. To put so much importance on material facts mean that deep inside their minds, their 'faith' is only a hypothesis which relies on empirical proof - which can only be granted as material objects and events. Someone with a spiritual outlook wouldn't even care if Jesus was a historical person or not - it would be blasphemy to make a spiritual truth dependent on a material fact. Of course, they would still regard it as poor taste to even discuss this question, because it's missing the point. The same goes for pagan gods and heroes. For the new-age people, it's obvious that they are materialists because they put so much emphasis on being 'peaceful' and 'nice' and 'understanding each other'. This shows that they regard material comfort and safety over spiritual truth, so that if there is a disagreement in principles between two people, they should 'compromise' so that 'no one gets hurt'. This is only a virtue from a materialist standpoint, which regards material welfare as supreme, and regards ideas and principles as unimportant or simply as a source of 'entertainment'.

Ultimately, what I want for my people, and what we need to extricate ourselves from the degeneracy of the modern world, is not simply to have some token doctrine to fill the 'spiritual slot' in our psyche, but to move away from materialism en masse. Can this be done? Would simply going back to church and talking more about Jesus on TV do this? Would the average person attain the traditional (spiritual) worldview if they just started reading the Bible (or the Eddas, or the Hymns of Orpheus - or whatever). Sadly, I don't think so.

This is because I've come to believe that switching from materialism to traditionalism is done progressively, in steps. In simple terms, suitable when we're thinking about the masses of people, the difference between those two world views is the following:

Traditionalism: Asserts the supremacy of the spirit (ideas, the mind, principles, etc.) over the material (form, perceptions). Is concerned with what is eternal (past and future) to see past illusions of the present. Maintains the cyclical notion of time.

Materialism: Asserts the supremacy of matter (what we perceive with our five senses) while maintaining that the mind is an illusion. Focuses on the present while holding the past in contempt and sees the future as the fulfilment of today's fantasies. Maintains the linear notion of time ('progress').

So what is a possible progression from one to the other? We've seen already how we progress from traditionalism to materialism - it's been happening for hundreds of years now. Could the things be switched around?

My idea of the steps is that basically if we trace the progression of religion, we'll trace the progression of savage man moving towards spiritual man.

1. **The savage man:** Lives in the moment only to survive. Is concerned mainly about avoiding pain, seeking pleasure (sex, food, comfort and safety) and trying to ensure better conditions in the future.
2. **The visionary savage:** When the savage conceptualises a great project that will greatly benefit his descendants, but that will take several generations to bear fruit, he takes the first step away from materialism and forms a bond with the eternal, in the form of a contract of trust between himself and his descendants. In turn, his offspring will honour his memory and continue this project. An example of an early multi-generational project would be the domestication of the cow, or the wheat plant.
3. **The ancestor cult:** When the tribe begins to accumulate the memories of past members in order to build on their understanding of the world, they strengthen their bonds with those ancestors. Memories of great heroes and their deeds begin to form a 'national' mythology, while memories of the wisdom of sages, as well as from the lessons of the past, crystallise into the beginnings of a tradition. As the survival and welfare of the tribe starts to depend more on this ancient accumulated wisdom, rather than immediate material

concerns, the men will start to understand the power that **thoughts** have in shaping their world.

4. The animist man: Since the memories of their ancestors are so powerful and important in their survival, it is clear that some part of those men of the past still remains after death. Thus the spirit/body duality becomes clear. It also becomes clear that if men have spirits, then animals and plants must also have them. The animist man now begins to deal with the 'spirit world', by appeasing the spirits of places, of animals or of impressive weather phenomenon. This eventually develops into early paganism. The animist man clearly understands the importance of the spirit, as he knows that his knowledge, resolve and thoughts put him into communication with the world at large. This develops into concepts like 'mana', 'anima', 'prana', 'Ka' and so on.
5. Solar man: When man is fully immersed in the spiritual worldview, he will seek contact with something truly eternal and good. Since the sun is the source of all that is good in the world (life, heat, light), it is normally taken as the symbol of that ultimate, transcendental reality. This manifests as something which is closer to what we would consider 'religions'. Examples include some aspects of Christianity, Akhenaten's sun worship, Rome's Sol Invictus, and many others.

It's a sad fact that the modern world has declined back to step 1 since the whole 'democracy' thing. There are no more projects with a longer span than 20 years, never mind projects that span many generations. So step 2 is right out. Step 3 is even further away, with white people not only forgetting their ancestors, but positively hating them and holding them in contempt.

So my thinking is that in order to bring back the traditional world view, we need to focus on bringing about steps 2 and 3, rather than trying to force a Solar religion on people who are solidly stuck in step 1 thinking. In other words, instead of talking about God (or Jesus or Thor or whatever), it's more crucial to talk about our

heroes, to glorify our ancestors, to remind people of great deeds of the past while reminding them about how we need to do something for future generations.

Indeed, perhaps the first decisive step to begin our ascension towards the spiritual world view would be to rally people behind a long term project, something which could not possibly be accomplished before the end of their lives, but that will benefit future generations. This will begin to put people in contact with the past and the future - which is to say, with the eternal.

ORGANIC RELIGION

We have already discussed how the goal of the Fascist political project is to attain the 'organic state', where each member of society fulfils his role in the social hierarchy (and thus in the Cosmic Order). We have also discussed the two paths that can lead to this organic state, totalitarianism and anarchism. I'd like to discuss parallels to the spiritual dimension of society, which is to say, the attainment of the 'organic religion'.

In the path of totalitarianism, the state would adopt (or devise) a complete solar religion which is deemed in accordance with the Eternal Truth. This religion would then be imposed on the people absolutely, just like every other aspect of the totalitarian society is regimented from above. As the spiritual outlook would be infused in every aspect of the social order and every detail of the state doctrine, the citizenry would be made ready for the organic state within a few generations.

Conversely, the path of anarchy and futurism would imply a total wiping out of old religious beliefs and traditions, and a slower ascension on the steps I delineated earlier in this article. Out of this dim age of violence and hardship would emerge heroes and sages, who would be worshiped as demigods. As society and civilisation would be rebuilt, great works undertaken, great wisdom rediscovered, a new 'pagan' ethos would form. And from this, Solar man would be born again, firmly establishing the new Golden age and the Fascist organic state.

CONCLUSION

One way or another, the masses of people will not renew their ties to the spiritual outlook by themselves through the decayed remnants of the old religions which still linger in these twilight years of the Iron Age. While individuals may find their way through old traditions, the Church will only leads its adherents towards the rot. And the pagan revivalists are mostly degenerates as well, few of them ever being truly inspired by either the spirit or the practices of antiquity.

Conversely, trying to 'start a new religion' is equally pointless. The problem isn't the lack of the right book or the right doctrine, but the very spirit of the age. The masses' spiritual outlook can only be changed by the ice bucket of a radically new experience of their reality, which will only be achieved through the totalitarian control of society, or the collapse of the 'consumer experience' brought about by the fall of industrial civilisation.

LEARNING ABOUT THE OCCULT

BY ZEIGER



‘Occult’ is a Latin word meaning ‘hidden’. As was explained in an earlier article, the branch of spiritual teachings followed by the few, the esoteric branch, involves direct experience of spiritual realities as opposed to faith in doctrines imposed from authorities. This has made esotericism an enemy of religious authorities, who feared losing their grip on their social status. This is one reason why esotericism was ‘hidden’.

The second reason is that even absent persecution, esoteric teachings are not for everybody, and it was widely believed that spreading them around to the unworthy was tantamount to defiling them. These concepts are elaborated upon in the article ‘Law of silence’, later in this anthology.

Those wanting to learn about occultism in past ages usually had to find a teacher who would take them in if they were deemed worthy. These teachers were ‘philosophers’ in ancient Greece (like Plato and Pythagoras) or ‘magicians’ and ‘alchemists’ in medieval Europe (like Agrippa or Paracelsus). Learning from books would have been

nearly impossible, as books were incredibly rare and expensive, illegal and impenetrable for most people.

Today anyone wanting to learn about occultism finds himself in an opposite quandary; rather than the rarity of books and teachers being the problem, he finds a bewildering abundance of books, teachers, organisations and materials. He could read all his life and gravitate from one cult to another and never come across a consistent idea or learn anything effective.

My own learning experience was filled with great frustrations. I've had to commit large amounts of materials to memory, only to later figure out that all of it was either flawed or useless. Most people would have stuck to their prejudices and rejected the new conflicting information, especially if it was an unpopular idea. But I was always determined to learn the truth of the matter, and so never hesitated in taking the axe to any materials I understood were flawed.

I've still got a long way to go before my study is complete, if such a thing could even be possible, but I've come to learn some basic principles that are invaluable in sorting the gems out from the heaps of trash which you can find on the subject of 'occultism' in bookstores and on the internet today.

First, the older, the better. Not all old sources are good or valuable, far from it, but 99.9% of what was written after the 16th century is utter garbage, although some good books on the subject of astrology were still being produced in the 17th century (more on this later). Save yourself a lot of time, and simply don't read it if the original publishing date is after the French revolution. The exceptions to this rule are so few that you can rest easy. Of course, I talk of primary sources here, not scholarly analyses, translations and so forth.

Second, the reason for this is that the history of books on occultism is shaped somewhat like an hourglass. There was an abundance of books written in antiquity, often by the students of sages and philosophers who would publish their 'course notes'. Over time, as philosophers were persecuted and banned, and as the influence of the church grew, these publications slowed down. As the Middle

Ages progressed most of the books published on the subject were translations and commentaries of ancient authors, as well as anthologies and books of quotes of previous authors. In accordance with the scholastic style of academics, even original authors made frequent references to the ancients and justified their ideas through the authority of antique authors.

This culminated in the 16th century with Henry Cornelius Agrippa's writing of *Occulta philosophia libri tres*, a massive anthology and commentary on over 200 ancient authors, covering every aspect of esoteric teachings. This was an underground 'hit'. Practically every book or grimoire that follows shows the influence of Agrippa's anthology, and as time went on this influence became increasingly distorted and corrupted. In the 19th century Francis Barrett published *The magus*, a corrupted and incomplete plagiarism of Agrippa's book, which had long become forgotten, though its descendants lived on. *The magus* was a major influence on the formation of 19th and 20th century secret societies, being absorbed into their hodgepodge of eastern and western ideas, incomplete translations of hieroglyphic writings and new age theosophical concepts. This in turn was the seed for all the new age bullshit calling itself 'esotericism' in today's world.

Thus all ancient teachings were summarised in Agrippa's book, and most of what followed was an increasingly distorted and incomplete child of his work. As such, Agrippa is one place to start when trying to learn more about the western esoteric tradition. Modern annotated versions (especially the new Latin critical edition) have all the references, making possible to go to the original antique sources to expand on any subject desired.

Third, a critical thing to keep in mind about this study is that all the old texts assume a learned reader, which in that time means a reasonable understanding of astrology. The concepts of astrology permeate these texts, and a modern reader will miss countless references without this knowledge. As such, a study of traditional astrology is something of a prerequisite, before which philosophical, medical, occult and even religious texts can't be fully understood.

Luckily, and surprisingly, there is one good modern book which is very effective at preparing a modern student to the learning of traditional astrology: John Frawley's *Real astrology*. This book is actually a deconstruction of the modern world view, as the author compares it to the traditional world concept, using astrology as an illustration. However, he introduces the basics in an easy to understand way for modern readers, and provides a comprehensive bibliography at the end for further exploration.

All this of course, assumes that you want to learn about the **western** esoteric tradition, which is what I would recommend to westerners. Unless you learn Chinese or Sanskrit and find a legitimate master, I can't recommend pursuing eastern esotericism as anything more than a scholarly pursuit.

POINT OF ORIGIN

BY ALEXANDER SLAVROS



I warn you that this subject will be rather like taking the red pill all over again, some things will fit what you already think and believe, some might be harder to accept - this only speaks of how fundamentally different the Traditional world is from the Modern one and just how far back dates the start of the decay that not only we, but our fathers and our fathers' fathers and our ancestors even further back were subjected to - we are all in its grasps in one way or another. Here I will try to introduce fellow Fascists to the origins of our ideals.

Point of origin - now that we imagine history as a cyclical process, with the original Divine Royalty stage reaching back into the mythical past of our cycle, some may ask what was the point of origin for our Divine Royalty and how is it that various cultures have these same teachings. These are legitimate questions, however the themes that are relevant to the answers have been turned into such a mockery that it is hard to take them seriously if one doesn't discard the embarrassing notions made up by 'evolafags' and the likes.

Hyperborea. Yes I said it. Long since a tool of ridiculous propaganda (Dugin claimed at some point that Russia is in fact Hyperborea) and subject of pseudo-scientific mystical debate (one old fart in a British New Right pub meeting said that to reach Hyperborea

we need to construct a trans-dimensional supersonic jet) which lead to it being a topic of jokes and ridicule ('muh hyperborean Aryanism') rather than a valid point of discussion in our own ranks.

What Evola suggests is that there used to be a race that inhabited an actual land, Hyperborea, which was the seat of Solar Tradition in our world, its point of origin. However, due to a natural cataclysm that is also symbolically described in various cultures, this race was forced to migrate from their homeland, which was no more after the cataclysm:

We know that owing to an astrophysical cause, that is, to the tilting of the terrestrial axis, in every era there has been a change in climate. According to tradition, this inclination occurred at the specific moment in which the syntony of a physical and a metaphysical event occurred, as if to represent a state of disorder in the natural world that reflected an event of a spiritual nature. When Lieh-tzu described the myth of the giant Kung-Kung who shatters the 'column of heaven' he was probably referring to such an event.

- Revolt against the Modern World

Various cultures reference Hyperborea even if they don't use the same name for it, the point is that the place, being the seat of Tradition, was both a physical place and a symbol, and naturally the symbolic properties were later projected onto other themes that could mean the same thing, i.e. an island has same material aspects that can be interpreted in symbolic meaning as a mountain - they both have themes of centrality and are places that are hard to reach, so in that sense the Olympic theme is a parallel to the Hyperborean theme. What's more is that it doesn't necessarily mean actual islands or mountains, these are symbols that impart same meaning. Hyperborea, being the seat of Tradition, was a symbol and a place, once the place ceased to be we only have the symbol of the highest form of Tradition, it is a state of being that is hard to ascend to, thus the 'journey to Hyperborea' becomes not a physical journey to a physical location of the seat of Tradition, but rather a spiritual

journey to spiritual enlightenment, Initiation into Tradition, which is why Hyperborea is a 'place' that one 'cannot reach by walking or by sailing' (or by flying, so scrap your supersonic trans-dimensional jet designs).

[The 'pole'] - represented as an island or as terra firma, (a mountain) and symbolises spiritual stability (the seat of transcendent beings, heroes, immortals) opposed to the contingency of the 'waters'; or as a mountain or 'elevated place' usually associated with Olympian meanings. In ancient traditions both of these representations were often associated with the 'polar' symbolism that was applied to the supreme centre of the world and thus to the archetype of any kind of regere in the supreme sense of the word.

- Revolt against the Modern World

The memory of this Arctic seat is the heritage of the traditions of many people, both in the form of real geographical references and in symbols of its function and its original meaning; these symbols were often elevated to a superhistorical plane, in other words they were applied to other centres that were capable of being considered as replicas of the former. For this reason there is often a confusion of memories, names, myths, and locations, but a trained eye will easily detect the single components.

- Revolt against the Modern World

The migration of this Hyperborean race is said to have occurred in a pattern of **North to South** and **West to East** all around the world. There is mention of the coming of this race in **Irish** (the 'heavenly' and 'ancient' Neimheidh race that came from the Hyperborean region), **Aztec** (funny enough these tales are often used by proponents of the extra-terrestrial origin of humanity as proof of their concept because they interpret them purely materialistically, thus 'heavenly' or 'those who came from the sky' is taken literally, rather

than symbolically, i.e. pointing to the North) and Indian cultures (the Uttara-Kuru that came from the 'white sea' or 'milky sea', namely, the Arctic Sea), which is an example of rather compelling evidence of cultures that had no contact with each other having very specific themes that mirror each other almost exactly (Evola designates the study of cultures and finding direct parallel themes as the **Traditional Method** in his book *Mysteries of the Grail*). There's more that can be found in Chinese, Tibetan and Iranian cultures, however I picked the above mentioned three as my primary examples due to their great displacement from one another.

Evola goes into great detail on the migration of the Hyperborean race and its encounter/conquest of races that inhabited the world at the time, somewhat corresponding it to our material anthropological knowledge, in the 'Northern-Atlantic Cycle' chapter of *Revolt Against the Modern World*.

There is however an aspect to this position that will be hard to swallow: (at least a **partial**) **denial of evolution**. Not only that, but that Hyperboreans were 'more-than-human beings', which is why in various cultures they are described as gods or demigods, but they withered away because they mixed with the inferior races that they conquered. It is indeed a problematic concept to wrap one's head around since it doesn't answer the question of mankind's and the Hyperborean race's origins, i.e. how they came into the world, and some of the arguments against the theory of evolution being made are questionable if nothing else, however it is not without its own merit that must be explored.

The reality of the conflict arises from the false attribution to evolution of a qualitative character and from the relative relation between the material and immaterial worlds.

If you think of evolution as moving from an inferior to a superior place then that's a wrong interpretation, a progressivist one. When you think about it as just adaptive change it loses the qualitative point that creates the misconception.

The other aspect is that, to the doctrines in question, any material world changes in terms of 'becoming' are irrelevant, because

they in reality still pertain to the material world and thus no true qualitative change occurs.

So evolution becomes irrelevant to these teachings rather than something that is opposed in principle. So we may acknowledge evolution but only insofar as it does not claim progressive qualitative change which is the source of the conflict. As long as it is change that simply means just that: change from one state to another based in adaptive, selective principles. Change of purely material adaptive character is irrelevant to the only substantial change recognized by the spiritual doctrines: change from material to the immaterial and qualitative degeneration.

And in samsara there is no 'evolution', there is no beginning and there is no end. By 'going' one does not reach the 'end of the world'. The direction in which we may find awakening and liberation, the direction of initiation, is vertical and has nothing to do with the course of history.

Certainly, the condition of modern man is very different from that of ancient man - and in course of this study we have repeatedly emphasised this fact. A 'fall' or a 'descent' has taken place, which is in no way a happening in an evolutionary scheme, designed to produce, in a 'happy ending', something higher than ever existed before. If this fall has any significance, it is that it shows the terrible power of the liberty of the spirit that can design and bring about even its own negation.

- *The Doctrine of Awakening*

SOLAR AND LUNAR

BY ALEXANDER SLAVROS



As you recall the point of this anthology is to give insight into the wider context of Fascism as a worldview, rather than a mere political ideology/doctrine, so that we may become once again connected to our spiritual roots and thus finally have the complete picture of what it is that we are fighting against and what it is that we represent and fight for. Thus far we looked into the simpler points on this matter that explained errors in our perception and conduct, and painting the traits of the Fascist worldview in broad strokes. Now I will try to paint a concise image of our spiritual roots in several key points, mind you that I am also writing a book on this subject that will be about this very same topic but will go about it in more detail, whereas here I will write from memory without refining the information, so I will pose some questions that are essentially unanswered definitively at this point.

Solar and Lunar - I repeatedly stated that Fascism represents Tradition, namely Solar Tradition, and from what was said before you can figure out on your own that the Solar Tradition came from Hyperborea, that is to say that the Hyperborean race was the direct source of the various cultural manifestations of the Solar Tradition

in other races around the world (through their conquest and becoming the elite in various cultures they influenced the local stories, hence their unified themes).

According to these teachings the other spiritual side that stands in opposition to us is the Lunar (anti)Tradition. Lunar tradition is foremost associated with a Southern origin (perhaps in the sense that the Solar Tradition was spread from the North and all unaffected Southern areas are left in their original, Lunar, state), a Semitic one, or perhaps simply the faith of the inferior races that were not conquered by the migrating Hyperborean race. So according to the Traditional teachings there exists a spiritual dichotomy of Solar and Lunar, and you will soon discover that everything we as Fascists stand in opposition to already, actually belongs specifically to Lunar spirituality. Furthermore, the entire process of Involution can be characterised as the dissipation of the Solar spirituality and the increase of the Lunar.

So what are the Solar and Lunar spiritualities? There are numerous symbolic ways of characterising the two that lay down a specific pattern for each one, moreover these symbols are interconnected.

The Solar Tradition is, naturally, associated with the Sun, the Sky, that are typical Masculine (the supernatural principle), Patriarchal symbols (the association of the sun with a male deity) which are also defining characteristics of the Solar Tradition, as opposed to the Moon, Earth and Water, typical Feminine (principle of nature), Matriarchal symbols (the association of the moon with a female deity, the relation between the Moon and Water, i.e. the tides, the concept of 'Mother Earth') which are defining characteristics of the Lunar Tradition.

Solar Tradition is that of Hierarchy and Imperium, while the Lunar one implies equality of all (everyone are children of Mother earth and are thus equal, hence how concepts of equality, democracy and communism are all products of the Lunar (anti)Tradition, not to mention how the hippie communes and some feminist theories directly talk of things like Mother Earth or some ultimate Mother figure).

The Solar Traditional spirit is one of truth in a transcendent sense ('purity of heart, justice, wisdom, adherence to sacred institutions are qualities that characterise every caste during the height of Tradition in the Golden Age'), gold (because of its association with the Sun) symbolises what is incorruptible, solar, luminous and bright, it is associated with splendour and glory (Plato characterised gold as the distinctive element of the race of rulers), while silver in this context is the symbol of the Lunar spirituality, associated with the glow of the moon (Hesiod declared that the Silver Age was characterised by a very long period of 'infancy' under maternal tutelage).

The Solar spirituality promotes the Hero as opposed to the Lunar concept of a Saint, the Conqueror as opposed to the Martyr, Faithfulness and Honour as the highest virtues as opposed to charity and humbleness, cowardice and dishonour as the worst possible evil as opposed to sin, methodical punishment of evil and unfairness as opposed to turning the other cheek, fighting the enemy to the end and being magnanimous only after defeating said enemy as opposed to loving one's enemy.

Solar spirituality thus promotes a Warrior-like culture, a culture of a classless hierarchy not of wealth but of rank (like in the military - all soldiers are equals as men of honour, but there are higher/lower ranks; each strata has greater or lesser responsibilities and privileges and its own culture; officers and soldiers are equals as men of honour but each group has its own culture and way of interacting with each other) as opposed to the Demetrian, peaceful, communitarian and priestly type of culture that is inherent to the Lunar spirituality.

Naturally there is a difference of rituals that are connected with all this symbolism: in the Solar, Northern and Masculine Tradition the dead are cremated so that they may ascend to the skies, while in the Lunar, Southern and Feminine (anti)Tradition the dead are buried, so that they may return to the 'Mother'.

Thus the process of Involution can be clearly seen as going from the Solar (Masculine - characterised by virile stability, centrality, a principle that is contained within itself - an Absolute Truth that

gives order to everything else, it enables everything around it to move by virtue of its existence) to the Lunar (Feminine - characterised by constant movement, there is no principle, no solid truth, no direction, what is true today becomes a lie tomorrow, symbolically associated with churning waters), as feminisation of the spiritual and materialisation of the masculine:

When that which is naturally a self-subsistent principle (masculine) succumbs to the law of that which does not have its own principle in itself (feminine) by giving in to the forces of 'desire', then it is appropriate to talk about a fall.

- Revolt Against the Modern World

Sounds all too familiar when you apply it to life as we know it now. We can thus associate the Masculine Solar Tradition with having an internal core that dictates its own nature and thus dictates order around itself, this core is Truth, while as the Feminine Lunar Tradition lacks said core and thus becomes subject to outside influences, that is to say desires, which gives flourish to things like egocentrism, hedonism, sense of entitlement, even the concept of 'rights'. And when we talk about the materialisation of true virility we are talking about things like physical strength, harshness, violent affirmation (whereas femininity in material terms presents itself as sensitivity, self-sacrifice, love), which doesn't discredit these aspects, it merely means that masculinity becomes confined entirely to them and nothing more, thus giving way to the rise of the feminine.

In the Traditional World the Masculine Solar principle, truth, reigns supreme and thus becomes a point of attraction to the Feminine principle which already seeks something outside of itself, however, the Masculine principle then proceeds to give it form.

When the feminine principle, whose force is centrifugal, does not turn to fleeting objects [desires] but rather to a 'virile' stability in which she finds a limit to her 'restlessness'. Stability is then transmitted to the feminine principle

to the point of intimately transfiguring all of its possibilities.

- Revolt Against the Modern World

In short: in the Traditional World the Masculine principle provides the centre around which the Feminine principle then rotates, but when Involution begins, the Masculine principle dissipates, allowing for the female principle to run rampant to a point of it attempting to usurp power of Dominion that is typical of the Masculine principle (the favourite idols of feminists, the Amazons, are a symbol of this usurpation).

What is the foundation of the feminine representation of this power? Since every symbolism is based on specific relationships of analogy, it is necessary to begin with the possible relationships between man and woman. These relationships can be either normal or abnormal. They are abnormal when the woman dominates the man. Because the symbolism of the woman connected to this second case does not concern the issue I am discussing here, I will not dwell on it. I will only say that these are instances of gynecocratic (matriarchal) views that must be regarded as residues of the cycle of the 'Lunar' civilisation, in which we find a reflection of the theme of man's dependency and passivity toward the spirit conceived under a feminine guise (Cosmic Mother or magna mater, Mother of Life, etc.); this is a characteristic theme of that cycle.

- Mysteries of the Grail

This process of feminisation of the spiritual and materialisation of the masculine is well depicted in the theme of Prometheus and Heracles: Prometheus is a Titan and represents Titanism (wild material forces) and he sought to bring down the Flame of the Gods (virile spirituality) down to the level of humanity, however Heracles, as a hero (he who seeks to restore tradition, representative of the

Olympian [read Hyperborean] element) frees Prometheus and returns the Flame to the gods. Here Prometheus is the crude material masculinity and his actions bring about feminisation of the spiritual, whereas Heracles restores Traditional order (a theme Hesiod described as the Age of Heroes, an attempt to restore the Golden Age by overcoming lunar spirituality and materialised masculinity). However, the Titan and the Hero are both 'cut from the same cloth', they are representations of the Masculine principle in its purely material and in its spiritual forms, the idea of restoration lies in their reconciliation.

... it is first necessary to overcome both the 'Lunar' spirituality and the materialised virility, namely, both the priest and the mere warrior or the Titan. These archetypes are found in the 'heroic' figures of almost every tradition. In the Hellenic-Achaean tradition, for instance, Heracles is described as a heroic prototype precisely in these terms; his perennial nemesis is Hera, the supreme goddess of the lunar-pantheistic cult. Heracles earns Olympian immortality after allying himself to Zeus, who is the Olympian principle, against the 'giants'; according to one of the myths of this cycle, it is through Heracles that the 'Titanic' element (symbolised by Prometheus) is freed and reconciled with the Olympian element.

- Mysteries of the Grail

In this sense Fascism comes forth as the contemporary 'generation of heroes' who seeks to return the Flame to the gods by reconciling Titanism with Heroism, however because of our neglect of our spiritual roots (as a result of evolafaggotry) we are close to repeating the Titanic fall of Prometheus, which is a danger always present to Heroes and is described not only in some Greek myths, but also in the stories of the Grail, which is in of itself a symbol of that same return to the Solar Tradition.

The danger of this fall lies in self-centric fascination of humanity, when human attention moves away from the more-than-human

transcendental, metaphysical to the naturalistic, biological, self-interested cult of man (the Renaissance as the appearance of this cult). In the stories of the Grail this theme is tightly associated with the symbol of the Woman (yet again pointing us to the feminine nature of the fall) which represents the force/power that one must make subservient or liberate (in itself a symbolic parallel to the traditional relations between men and women) or become subservient to it, that is to say that one becomes passive to its influence because of their prideful self-interest that is the definitive trait of the modern world.

And if in this type of literature we also find women who are seductive and who represent a potential danger for the hero, this should not be understood solely in a primitive and direct manner, that is, in terms of a mere carnal seduction. Rather, this should be understood on a higher plane as a reference to the danger that a heroic adventure can lead to a Titanic fall. In this case, the woman represents the seductiveness of transcendent power and knowledge when its possession means Promethean usurpation and the sin of prevaricating pride. Another, opposite aspect may be related with what someone has called 'the death which comes from a woman', referring to the loss of the deeper principle of virility.

- Mysteries of the Grail

When we apply this knowledge to historical Fascism one may accuse German National-Socialism of experiencing a Titanic fall because of its adherence to the cult of man through elevation of the purely biological, naturalistic aspects that ultimately lead it to the concept of the Übermensch (adaptation of Nietzsche's Overman, which is also a point of criticism on the background of motifs that are reconcilable with and rather close to the Solar Tradition). In this sense the idea of the Übermensch/Overman becomes the goal of creating a perfect human animal by admitting that the human be-

ing is but an animal and more so the king of animals (the perfect/ultimate animal), in other words the Übermensch becomes the idealised Titan. The Overman is the concept of an Ideal primitive, which betrays it as a primitive ideal.

This and the threat of desires is also reflected in the Solar concept of a Greater Holy War and the Aryan Warrior wisdom:

The 'greater holy war' is a man's struggle against the enemies he carries within. More exactly, it is the struggle of man's higher principle against everything that is merely human in him, against his inferior nature and against chaotic impulses and all sorts of material attachments. This is expressly outlined in a text of Aryan warrior wisdom: 'Know Him therefore who is above reason; and let his peace give thee peace. Be a warrior and kill desire, the powerful enemy of the soul'.

- Revolt Against the Modern World

However, this criticism is only applicable if these concepts are goals in of themselves and not a prerequisite for the ascension to the more-than-human state.

This Hero/Titan concept is best represented in the dualistic symbolism of the Wolf, which is both the symbol of Solar Tradition (in fact the wolf is the symbol of the Hyperborean god Apollo) and of the animalistic, primal aspects (Titanism).

KIKE ON A STICK

BY ALEXANDER SLAVROS



I previously listed a number of Solar and Lunar characteristics, and some may have already noticed how many of the Lunar aspects presented in one list sound like Christianity:

The Solar spirituality promotes the Hero as opposed to the Lunar concept of a Saint, the Conqueror as opposed to the Martyr, Faithfulness and Honour as the highest virtues as opposed to charity and humbleness, cowardice and dishonour as the worst possible evil as opposed to sin, methodical punishment of evil and unfairness as opposed to turning the other cheek, fighting the enemy to the end and being magnanimous only after defeating said enemy as opposed to loving one's enemy.

And the truth is that Christianity is indeed of Lunar (feminine) Spirituality, and its rise on the back of the collapsing Roman Empire (which at the time had experienced its own degeneration and weakening of the Solar Tradition, however there was also a fundamental clash between the Roman policies on religion and the teachings of Christianity which made it impossible for Christianity to integrate into the religious structure of Rome that permitted various deities) can be strongly associated with the beginning of the first Fall from

the Golden to the Silver Age. The Christian Church began to make a claim of having absolute authority in Spiritual matters and subsequently sought to use that as a premise for having great temporal power, giving rise to the concept of the Two Swords, creating the split of these two powers and allowing them to be at odds with each other rather than being represented in one being.

However, Christianity did not come out of the struggle against Solar tradition unscathed, in fact, it had inadvertently adopted many Solar themes, myths and symbols, becoming a sort of vessel for Solar Tradition (an interesting note would be that the prime competitor of Christianity for Spiritual dominance in the Roman Empire was the Cult of Mithras, a traditional solar deity that was worshiped at the time in the Roman military). Evola argues that everything that is good in Christianity is in fact remnants of the Solar Tradition, while everything purely Christian in it is bad. From *Revolt Against the Modern World*:

The tradition that shaped the Roman world manifested its power vis-a-vis Christianity in the fact that, although the new faith was successful in overthrowing the ancient civilisation, it nevertheless was not able to conquer the Western world as pure Christianity; wherever it achieved some greatness it did so only thanks to Roman and classical pre-Christian elements borrowed from the previous tradition, and not because of the Christian element in its original form.

[...]

... for the most part Europe remained pagan. [...]

Christian idea seemed to have become absorbed by the Roman idea in forms that again elevated the imperial idea to new heights, even though the tradition of this idea, found in the centre constituted by the 'eternal' city, had by then decayed.

One only has to look to the medieval times, the Crusades, for when Christianity, namely the Catholic Church when we think of Europe, acted more in line with traditional teachings rather than its own dogma of universal love and acceptance. It is small wonder that modern Christian nationalists and Fascists look up to the Knights Templar, who had been the one Order that was most adherent to traditional teachings, in fact they outright rejected the idea of Christ's doctrine leading to salvation.

This seed of Tradition hidden in Christianity prevented Europe from converting to the Lunar spirituality, however the more this seed eroded over the ages, the purer Christianity had become. Ironically, early Christianity was closer to the world of Tradition, while modern Christianity has become more true to its own dogma. Modern Christianity is the true, pure vision of its teachings, so it's hardly any surprise that it now is promoting themes of universal love, tolerance and pacifism, or that the Catholic Church now looks favourably on homosexuals with the coming of the new Pope.

Catholicism borrowed from the Roman world and from classical civilisations in general.

[...]

This is how Catholicism at times displayed 'traditional' features, which nevertheless should not deceive us: that which in Catholicism has a truly traditional character is not typically Christian and that which in Catholicism is specifically Christian can hardly be considered traditional.

- Revolt Against the Modern World

As you recall, with the First Fall from the Golden to the Silver Age, the spiritual and temporal powers had been separated, and that the main subsequent effect was the feminisation of the spiritual - Christianity represents exactly that in the concept of the Two Swords, when the Church, as an actor of sacred/spiritual power, sought to subdue regal power (in its now purely temporal

vision) to its own whims, whereas the restoration of Tradition demands reintegration of the two into a single force - this is a crucial difference between the Solar and Lunar spiritualities.

Of course the situation somewhat differs when we look at Christian Orthodoxy and its concept of a Symphonia, i.e. the coexistence of the two powers and each regulating only its respective fields, however the existence of a division still betrays this to be a Lunar spirituality. If we look towards the Byzantine Empire, we will see that theoretically it also enjoyed a high degree of traditional spirit:

- The idea of the sacred ruler (his authority comes from above, his law is divine law with a universal value)
- Clergy was subjected to the ruler, he was in charge of both temporal and spiritual affairs
- The idea of the 'Romans' - unity of those who were elevated by the chrism inherent in the participation in the Roman-Christian ecumene to a dignity higher than any other people ever achieved
- The Empire was once again sacrum (sacred) and its pax had a supernatural meaning

However, all of the above remained nothing more than a symbol carried by murky forces rather than a conscious manifestation of Tradition and it ultimately again degenerated in a split and Symphonia of the powers in question. During the early centuries of the Christianised empire and during the Byzantine period, the Church still appeared to be subordinate to imperial authority.

Interestingly enough, when Orthodoxy travelled to Rus it underwent heavy modifications as well. One can in fact argue that the local Slavic incarnation of the Solar Tradition had further diluted the Lunar nature of Orthodoxy, as in Russia the Church remained subservient to the Czars and Emperors well until the fall of Russian Empire, thus having this principle outlive its manifestation in Europe. This was solidified by Philotheus who had authored the concept of Moscow being the Third Rome: 'Two Romes have fallen. The Third

stands. And there will be no fourth. No one shall replace your Christian Tsardom!' The idea behind this was that Moscow Rus became the leading country of the world by virtue of being the seat of Christian Absolute Truth. However, the keeper of said Absolute Truth Philotheus proclaimed to be the Czar, thus giving him religious legitimacy, making Czars not only absolute rulers in secular, temporal matters, but also spiritual rulers - the Czar was the de facto ruler of both State and Church. In practice this was reflected in the Orthodox concept of the Czar Doors - only priests were allowed behind the Czar Doors, albeit all men were behind them at least once to be baptised. With the arrival of the Third Rome concept the Czars were allowed to enter these doors, thus their power was recognised by the Church, and this remained so until the last Emperor of Russia, Nicholas the Second. No other Orthodox Church did this, this is an exclusively Russian phenomenon.

If we are to look at the bastard children of Catholicism we will see how they were all purified of their traditional aspects to become more Lunar in nature. The Reformation was a serious blow to the traditional element in Christianity.

Luther rose up against papal Rome out of intense dislike for what was a positive aspect, that is, the traditional hierarchical and ritual component that existed within the Catholic compromise.

[...]

... German princes used the reformation to forward their own purely political goals [it legitimated their revolt against the imperial principle of authority]

[...]

Luther helped subordinate religion to the state [foreshadowed a democratic theme]

- Revolt Against the Modern World

Essentially Lutheranism brought about spiritual equality (feminisation of the spiritual) by opposing Church hierarchy. Having translated the Bible into German and making it readily available for the common folk, he proclaimed that there is no need for popes, bishops, cardinals etc. With the Bible in hand every man could read it and be his own priest. What this meant for practical politics of the time was that he had distributed the power to all people, every man became a subject of political culture (at the time heavily defined by religion), which would serve as one of the various foundations of democratic ideals in Europe. It used to be that an illiterate German peasant would go to a priest and listen to him talk about something in Latin, and now it was that every German had direct access to 'the word of god' and thus could address god directly. The boundaries between Priests and Laity were eroded, protestant priests were brought down to earth, they became 'civilians' same as the rest. Just look to modern protestant priests who sit in offices and people come see them like they would see a doctor.

Protestantism (especially in the Anglo-Saxon Calvinism and Puritanism)

[...]

... religious idea increasingly dissociated from any transcendent interest and thus susceptible to being used to sanctify any temporal achievement to the point of generating a kind of mysticism of social service, work, 'progress' and even profit.

[...]

... in this sort of society profit became a sign of divine election that, once the prevalent criterion became the economic one, corresponds to wealth and prosperity.

[...]

... this theory has supplied an ethical and religious justification for the rise to power of the merchant class and of the

Third Estate during the cycle of modern democracies and capitalism.

- Revolt Against the Modern World

Don't know about university education in the States, but here the contribution of Protestantism to the evolution of capitalism is a simple fact of profane science that knows nothing of Traditionalism, so this point is well recorded without additional proof from Evola, however, it is given new light in the context of the Traditional (Fascist) worldview.

However, the differences between Solar and Lunar spirituality go beyond the relationship between temporal and spiritual powers, it goes well into the understanding of the spiritual world in general. To put it simply, the traditional worldview perceived what we call gods not as anthropomorphic deities or even any sort of beings that possess consciousness. This came about only later when cultures degenerate and take what are symbolic representations of spiritual forces for some sort of self-aware beings (take a look at Greek and Roman mythology and pantheons).

One would look in vain for 'religion' in the original forms of the world of Tradition. There are civilisations that never named their gods or attempted to portray them - at least this is what is said about the ancient Pelasgians. The Romans themselves, for almost two centuries, did not portray their deities; at most, they represented them with a symbolical object. What characterises the primordial times is not 'animism' (the idea that an 'anima' is the foundation of the general representation of the divine and of the various forces at work in the universe) but rather the idea or perception of pure powers, adequately represented by the Roman view of the numen. The numen, unlike the notion of deus (as it later came to be understood), is not a being or a person, but a sheer power that is capable of producing effects, of acting, and of manifesting itself. The sense of the real presence of such powers, or numina, as something

simultaneously transcendent and yet immanent, marvellous yet fearful, constituted the substance of the original experience of the 'sacred'.

- Revolt Against the Modern World

If anything, Rome perceived these forces with an almost scientific attitude, as something that must be studied and exploited (Romans originally never went to war unless they believed that the spiritual forces would favour their victory, same as a sailor would not set sail if the wind wasn't in line with his intended direction).

With regard to the rite there was nothing 'religious' about it and little or no devout pathos in those who performed it. The rite was rather a 'divine technique', a determining action upon invisible forces and inner states similar in spirit to what today is obtained through physical forces and states of matter. The priest was simply a person who, by virtue of his qualification and the virtue intrinsic to the rite itself, was capable of producing results through this technique.

[...]

Instead, what was at stake was to be able to understand such relationships so that once a cause was established through a correctly performed rite, a necessary and constant effect would ensue on the plane of 'powers' and invisible forces and states of being. Thus, the law of action reigned supreme.

- Revolt Against the Modern World

Another example of interest comes from Egypt:

In ancient Egypt, even the 'great gods' could be threatened with destruction by priests who knew special sacred incantations. 'Kemotef' ('his mother's bull') was a title of the Egyptian king, emphasising that as a man, the king possesses the primordial substance; he affects the divine more

than being affected by it. One of the formulations recited by the Egyptian kings before the performance of the rites was: 'O gods, you are safe if I am safe; your doubles are safe if my double is at the head of all living doubles; everybody lives if I live'.

- Revolt Against the Modern World

The above-mentioned serves as a way of understanding what constitutes the metaphysical, i.e. forces, much like forces of nature that are known to profane science, that have effects and can be affected. The closest tangible example that should be immediately simple to comprehend I can think of is political power - it cannot be measured by any scientific device like radiation can be measured with a Geiger counter, however we know that political power is a force with its own laws that are undeniable, for instance the first law of political power is one that has equivalent in the profane material sciences: a power vacuum is always going to be filled.

This relationship of the physical and the metaphysical, how they influence one another, what the Romans had practiced at one point, is what constitutes wisdom in the traditional sense of the word, as opposed to the purely material profane science which has focused only on the physical and denied the metaphysical. As a result of this, we are left with nothing but blind faith which is also representative of the process of Involution.

The precursor to materialistic science lies in that science - in the sense of real, positive, material knowledge - is competent only in physical matters. There can be no science when it comes to that which is not purely physical, scientific methods are of absolutely no use there, and science, due to its own incompetence in this sphere, passes on these matters to faith, to dead and arbitrary abstractions of philosophy and the sentimental 'moralistic' spiel.

- Pagan Imperialism

In the Traditional World the relationship between humanity and the spiritual world existed in two particular ways: Initiation and Faith. The simple way of explaining it would be associating Initiation with Knowing and Faith with Believing. A person believes when he doesn't know and thinks that he will never be able to know. Thus Wisdom becomes knowledge of the metaphysical, while Religion is based in nothing else but blind faith.

... we remain loyal to the possibility and true reality of what we call Wisdom. This means that we remain loyal to the idea, that in the 'metaphysical' sphere there can also be a positive, direct, methodical, experimental knowledge, just as the experimental knowledge of science in the physical sphere. This metaphysical knowledge stands above faith, above any sort of morality and above any kind of human philosophy.

- Pagan Imperialism

However, Traditional society too knew faith and it was the deal of the masses, while Wisdom was the privilege of the Initiated from the upper castes - the elite knew metaphysics as we know science today, while the masses could do nothing but rely on faith that what constitutes knowledge for the elite is true. Yet the Modern World knows no such elite and we are all stuck in the sea of masses that have nothing but blind faith, as a result of Involution.

In place of knowing the sacred comes faith in it; in place of experience - dogma; in place of the ascension technique and real participation - a prayer, fear of god, humility; in place of the feeling of self-sufficiency and supra-individuality - insufficiency and dependency on the Almighty.

All of this constitutes a 'religious' system, which had its place and was justified in existing in the traditional world, as it led the masses and was offered like a surrogate to

those, for whom the path to aristocratic, supra-religious and initiatic realisation was unavailable.

- Pagan Imperialism

The final point that is to be made here, is that when we look towards Pagan mythology of various cultures we must look into them while keeping in mind their unified source (when it comes to cultures affected by Solar Tradition) and that these various gods aren't sentient beings but natural, metaphysical forces. We can, using the Traditional Method which I had mentioned in *Point of Origin*, clearly discern that all these mythologies speak of the same things but give them different names, this means gods, events, places - all these things are meant to represent in a symbolic way metaphysical forces and what phenomena occur in the metaphysical world.

What does all of this mean for Fascism? Foremost I want to point out again that modern Christianity is more Christian than ever before, and yet Christian nationalists and Fascists look up to Knights Templar and the era of the Crusades as their source of inspiration - this means that yet again, Fascists are naturally drawn towards their spiritual roots, but due to growing up without the context provided here they are more likely to think of modern Christianity as a degeneration of its original visage - they will have to come to terms with the fact that the truth is exactly the opposite.

What Christian Fascists draw strength from in Christianity is of the Traditional World, however they do not have to outright revoke their Christian beginnings. What draws Fascists to like Christianity inevitably leads them beyond Christian dogma back to the Traditional teachings of the Solar Spirituality. The bastard children of Catholicism are beyond reprisal from the Traditional viewpoint, however the two original branches of Christianity, Catholicism and Orthodoxy, each for their own reasons, can be, technically, spared. A return to these two variations of Christianity is justified in so far as they are a tool for the return to the original Traditional order and if they accept their role in that order.

Modern Catholic Church seems less likely to go down this path than the Orthodox Churches in their respective countries, which were always in their nature close to national interests, making the path of restoration easier via Christian nationalist and Fascist activism in league with their Churches. On the other hand, Catholic nationalists and Fascists cannot rely on the Catholic Church to support restoration, meaning that their path might as well be individual, that is to say that they must overcome Catholicism in themselves to return to Traditionalism or they must get involved with the Catholic Church in order to change it from the ground up, from within, which yet again sounds like an unlikely course of action. Alternatively, they can completely forgo involvement with organised Catholicism and proceed as any Fascist movement in our common struggle until our Victory is won and the Church finds itself in a world where it can only conform to the new order or perish.

Ultimately, Fascists of Christian Faith must reconsider how much are they truly Christian and if that at all has any bearing on the intended goals to which their activism is dedicated, then they can either outright overcome Christianity in themselves or follow one of the paths outlined above.

HISTORY AND POLITICS

THEORY OF HISTORICAL CYCLES

BY VARIOUS AUTHORS



PART 1 (BY KULTURKAMPF)

The notion that history is cyclical is extremely old. The basic idea of the cycles themselves are kind of like...

Great nations rise and fall. The people go from bondage to spiritual truth, to great courage, from courage to liberty, from liberty to abundance, from abundance to selfishness, from selfishness to complacency, from complacency to apathy, from apathy to dependence, from dependence back again to bondage.

- Alexander Fraser Tytler

This can be covered in great detail, and there are some significant variations among historians in how they analyse the cycles, the most comprehensive and in depth view perhaps being Toynbee. But I haven't read him in forever, and the big difference is Toynbee was being more specific and detailed than the other philosophers and historians who touched on it, not so much in that there was an actual disagreement.

Plato covered it extensively in *The Republic*. Confucius's entire theme is that society has degenerated far, and that he is only trying to reinvigorate the teachings of former sages. Like Plato, he even pointed out that certain *music* leads to degeneration. Amazing parallels.

I have even heard it said that the bulk of the Old Testament of the Bible is along these lines... Israel going to God and flourishing, then gaining power and falling into decadence and decay.

Romans were so strongly influenced by Plato's philosophy on this that there were people suggesting to not go into the Punic Wars against Carthage not out of fear of losing but out of *fear of victory*, that it would cause their Empire to grow too large and they would become a decadent, mercantile society subject to death and decay.

The idea that societies go from stoic, industrious, honourable and glory hungry communities to overly rich, individualistic, decadent societies and collapse was pretty much the most universally accepted view of history, ever, and the first real challenge to that was Marx. Hegel even believed that while things do get better, that there is a social dynamic within societies, and that for it to be healthy there ought to be some sort of internal and external struggle.

Atheist historian Will Durant accepted the premise in his famous book about the Roman Empire. Fairly antagonistic to Christianity, Gibbons accepted this in his *Decline and Fall of the Roman Empire*.

Christian historians Spengler and Toynbee accepted it.

Jew and atheist Leo Strauss supported Christian conservatism because he so strongly accepted the above premise.

Basically, Fascism accepts the premise, and it is a vital part of our analysis of current events and our understanding of the world. But this is also just something that is accepted by the majority of any conservative peoples anywhere. It is a fundamental feature of conservatism in general more so than a feature of Fascism necessarily, but many mainstream conservatives are too dim-witted to actively use these arguments and this is one of the draws of Fascism.

Here are some fun quotes on the topic that illustrate the general point:

Moral decay contributed to the dissolution. The virile character that had been formed by arduous simplicities and a supporting faith relaxed in the sunshine of wealth and the freedom of unbelief; men had now, in the middle and upper classes, the means to yield to temptation, and only expediency to restrain them. Urban congestion multiplied contacts and frustrated surveillance, immigration brought together a hundred cultures whose differences rubbed themselves out into indifference. Moral and esthetic standards were lowered by the magnetism of the mass; and sex ran riot in freedom while political liberty decayed.

- Will Durant, *Epilogue to 'Caesar and Christ', 'Why Rome Fell'*

History fails to record a single precedent in which nations subject to moral decay have not passed into political and economic decline. There has been either a spiritual awakening to overcome the moral lapse, or a progressive deterioration leading to ultimate national disaster.

- Gen. Douglas MacArthur

Why, yes, he said, and there is no harm; were it not that little by little this spirit of license, finding a home, imperceptibly penetrates into manners and customs; whence, issuing with greater force, it invades contracts between man and man, and from contracts goes on to laws and constitutions, in utter recklessness, ending at last, Socrates, by an overthrow of all rights, private as well as public.

Is that true? I said.

That is my belief, he replied.

Then, as I was saying, our youth should be trained from the first in a stricter system, for if amusements become lawless, and the youths themselves become lawless, they can never grow up into well-conducted and virtuous citizens.

Very true, he said.

And when they have made a good beginning in play, and by the help of music have gained the habit of good order, then this habit of order, in a manner how unlike the lawless play of the others! will accompany them in all their actions and be a principle of growth to them, and if there be any fallen places a principle in the State will raise them up again.

- The Republic, Book IV

PART 2 (BY ZEIGER)

I would say that it's actually difficult to extricate Fascism from the concept of 'cyclical' history, simply because the notion of cyclical history is completely embedded in traditional thinking and a Fascist should be striving to separate from modern (materialist) thinking anyway.

Someone who lives close to nature will always be conscious that life (and thus our human reality) is composed of cycles - the seasons being the most obvious, but also the estrous cycle of animals, the moon phases and their effects on crops, the cycle of aging in humans, rotations of crops and depletion of soils, and so on. A linear experience of life is only possible when cut off from nature (in a synthetic environment - the city). Someone with a materialist view of the world may think that those cycles are just random coincidences and have no bearing on anything else, but in the traditional world view, it was believed that those various natural cycles existed because of deeper spiritual cycles, which is to say cycles in the tendencies towards certain ideas and modes of existence.

This is why astrology played such an important role in people's lives until roughly the 18th century - the cycles of the stars were used as a reference point for the other cycles in life, from natural

phenomenon such as storms to human tendencies like war and greed. This was considered perfectly natural, since after all they were already using the sun and the moon to predict the passage of seasons. Thus the movement of the stars could be used to plot the life of a man (natal astrology), the development of clans and dynasties or even countries and empires (mundane astrology).

In traditional thinking, everything is cyclical, and everything is inter-connected. A man has four ages (infant, youth, maturity and old age), and the same goes for nations and empires, because after all a nation is a 'man' at a higher scale. Similarly, it makes sense to think that the world has ages similar to a man or a nation.

But beyond saying that the cyclical concept of time is Fascist because it's traditional, it's logically necessary in the context of mankind's evolution and progress. That is because of the relationship between human quality and human development (ie. civilisation). Basically, a lack of civilisation creates a harsh and trying environment which brings the strong, the just, the creative, the cunning and the brave to the forefront. In a harsh environment, those who are loyal to each other (have strong bonds) overpower those who look out only for themselves. In that environment, those who have flexible minds, who seize every chance and create better tools have the edge.

Out of this meat grinder of an age, comes out the most virtuous men. That is the golden age - the age where human quality is at its highest, and where the best of the best stand at the top. As that age progresses, those men of virtue progressively build civilisation, which is good to them because it makes their world more orderly and beautiful, more holy and pure - but this artificial order and purity means that men of lower quality can rise above their station (or at least, survive more easily).

This process of human quality driving improvements to civilisation, which drives down human quality, is the essence of the cyclical concept of the human condition. This is not some new concept - it was well known in remote antiquity that comfort and safety made men weak and degenerate.

Thus, forgetting about spiritual notions, the only way to really discard the cyclical nature of time is to show how that the increases in comfort and safety which result from civilisation don't make men softer and weaker (i.e. more degenerate). Of course, saying that there's exactly four ages is not necessary. The sun is either rising, in the middle of the heavens, setting, or below the earth, but everyone understands that the sun is in a continuous cycle. Same goes with time. The four ages of man are just convenient devices to analyse the progress of the cycles. There isn't a specific date in which we'll go from the Iron Age to the golden age.

PART 3 (BY ALEXANDER SLAVROS)

'A season for all things: A time to live and a time to die, a time to build and a time to destroy!'

The concept of Anacyclosis and Spengler's *Decline of the West* culture/civilisation distinction follows the same theme. The issue with Toynbee is that after the rise of a civilisation he immediately talks about decline, so he doesn't include a period of prosperity at all, i.e. the Golden Age.

It is indeed an essential aspect of our worldview, what should be said however, is that we have to consider the scale of things we're talking about. I keep mentioning how things follow the same patterns in various scales which is what I always find fascinating, like the sun/wheel/centre symbols and laws of physical reality, how a path to transcendence finds its parallel in a temporal practice and so on. So the cycles are likewise represented in most things, the contributions above mention human lifetime and changing of the seasons, while the examples given refer foremost to the lifetime of a civilisation, but all of those are part of a grander cycle still - civilisations rise and fall like minutes pass in an hour, when we talk of modern man we actually speak of a period of time that goes well over a few centuries into the past and when we talk of the Golden Age it may very well stretch back in its origins to pre-history and our only records of it are myths that today nobody can comprehend

to their full extent and so they are delegated the role of some petty story with a moral message.

The sun is either rising, in the middle of the heavens, setting, or below the earth, but everyone understands that the sun is a continuous cycle.

Brilliant moment here to demonstrate a point of how symbolism works with roots in material world phenomena but depicts metaphysical laws. Earth is the universal materialism symbol in our worldview along with Water as the symbol for lunar/female principle/forces which are also associated with the Moon, not to mention the whole Moon and tides connection; the sun's symbolism is already well known (solar, masculine, etc.), the association with Fire as well; lastly, Heavens are associated with that supreme state and freedom in transcendence (something interesting to consider is how in Christianity you have 3 elements - heaven, earth and hell, yet you can often find Heaven and Earth as the sole figuring concepts as it is seen in the traditional worldview).

In *Revolt Against the Modern World* Evola essentially talks about Involution as the 'materialisation of virility' and 'feminisation of spirituality'.

You can now read what Zeiger said in that bit again and literally see it as the description for the grand cycle of the cyclical vision of history. Sun setting or below the earth = materialisation of virility, Moon rising in its place to the Heavens = feminisation of spirituality. Description of decline/Involution. Moon setting and the Sun rising is restoration of the Golden Age. And this would be very easy to symbolise in a single drawing.

HISTORY, POLITICS, WORLDVIEW

BY ALEXANDER SLAVROS



As a Russian Fascist with a certain attitude towards the USSR I get either the 'how can Russians be Fascists' from the antifascist side and the 'how can a Fascist like the USSR' from the Fascist side.

What I'm getting at is how people have a hard time telling apart history, temporal politics and a worldview and thus have a hard time getting how those interact. The Fascist Worldview is beyond limitations of temporal/physical qualities, so it is eternal. In our worldview history is cyclical and subject to specific laws of cycles, which can be great and small, akin to there being minutes in hours, but they follow essentially the same patterns that are roughly described as decline and renewal. Temporal politics are the product of a specific time and place, so unlike a worldview they are not eternal, but temporary and relative.

As was mentioned prior, there are men/forces In Time and Against Time (also Above Time but that category is extremely rare, more individual and thus less relevant to the point I'm making here). Forces IN Time are defined by history and thus their temporal politics are reflective of their age. Forces AGAINST time however, are in essence one singular force, as they are defined by their eternal

worldview and thus all forces AGAINST time that ever existed make up one singular effort (I have mentioned this as the concept of the Invisible Army in previous writings), however, as they have to act in their respective historical era they have to work with what they have and so they have to operate via the temporal politics of the time (if you try to use politics not applicable to that time then you will surely fail, Savitri Devi gives an example of one Egyptian leader as a Man Above Time who tried to rule as though the world had already undergone renewal and failed to defend what he had built).

The reason is obvious why we have a hard time telling these things apart and I already explained in a recent conversation: we were already born into the modern world and thus all our lives have worked under the premise that things have always operated this way by default, so escaping that misconception is not easy. As a result, people mistake what Hitler's Nazi Germany, or any Fascist regime really, actually is and present it as the definitive example of what Nazism/Fascism is. They constrict the worldview into mere idealistic temporal politics and project it as a static thing, rather than a manifestation of something greater in particular temporal conditions.

On our side this sometimes manifests in various forms of Germanism and the like. We mistake a particular manifestation out of many for the singular end all be all definitive case for our views and bag it up with all its temporal politics.

In the early 20th century the world was still operating under certain dynamics defined by history, there were still some empires, some colonial powers, winds of change were only starting to creep in prompting some reaction from the static forces that existed prior. People still operated under the thinking appropriate for that era, even those whom we praise. Hitler operated under those notions and thus while he was a manifestation of our worldview he was also still a product of his time (as evident from reading *Mein Kampf*), so the primacy of German restoration and its expansionist ideas were partly a result of the thinking of his age (and more broadly of the entire cycle) and partly a reaction to the changes

occurring (supposed threat of communism on one side and American meddling to open up foreign markets on the other). Clay-grabbing was a natural ambition of the time which in of itself has less to do with our worldview.

To sort of help get straight to the point I'm attempting to make:

- As a Russian I don't have to like or approve of Hitler's ambitions to take out USSR and Russia, but I get where he was coming from when I look at it from purely temporal, political viewpoint. Frankly he goes over this in very simple terms in *Mein Kampf*: he disliked the Russian Empire and her Pan-Slavic rhetoric before WW1 and resented the Russian Empire for fighting against Germany in said war, so he would've gone to fight it if it were still around to exact retribution like he did with France; he thought the Russian state was historically done, at its endpoint and about to be taken over by jews so there was no reason not to take over but he wouldn't have helped re-establish the Russian state and just leave Russia to be a province of the Reich. He rightfully believed that there could only be one continental empire/superpower so if it were to be Germany, the Russian state would have to be taken out regardless of what form it took. I get all of these points but from a Russian nationalist sense in all cases I'd still be fighting against the Third Reich rather than for it.
- As a Fascist I don't have to like or approve of Hitler's ambitions to take out USSR and Russia because those are not inherently the goals of our Worldview so there's little Fascist about them beyond the additional point of maybe needing to do a pre-emptive strike on USSR out of fear that it would try to invade Germany and thus crush the only hope for our Worldview at the time, that I can get, because that was actually likewise the position of the USSR regarding Germany.

But here's the deal: this was an inevitable conflict one way or another because of the particular temporal conditions at play, regardless if Russia was still an Empire, a Republic, the USSR or anything else for that matter. The regime championing our worldview at the time had to deal with this reality. In some regards it was dealt a very shitty hand, since Hitler thought that allying with Russia would only get Germany back into the exact same hole it found itself in after the treaty of Versailles. Sadly, history showed that it was destined to find itself in that hole no matter what option it chose.

So I can certainly admire the Nazi regime for what it had done at home as the champion of our worldview but also see it as an enemy in the sense of temporal politics, an enemy that I respect in the same sense of temporal politics, one that I get perfectly and would act exactly the same were I in his shoes.

You can apply the same to other nations, like the Serbs - everyone remembers that call we did with Torren on Serbia? That's actually a good example of how this sort of confusion muddles our narrative, but hey no offence to Torren, he's the man.

In some ways this is an expansion on the point how Fascism is not a mere ideology that was created by some individual, so no man or regime can maintain the position of being its sole exclusive champion, thus it cannot be defined by any given regime especially if you try to define it by its temporal politics.

When it comes to contemporary Fascism, on the other hand, we live in a more globalised world with notions of clay-grabbing heavily subsided. We for the most part, agree with modern borders in terms of nations, but most importantly we had gone beyond country-based temporal politics, exactly why such notions as Europe a Nation hold more weight in our ranks than ideas of 'Greater X'. There's certainly more specific cases that have to be dealt with separately but there is no friction between those particular cases themselves or between them and Europe a Nation. We tend to now give less primacy of nationhood as we further expanded on Nazi racialism and began to talk about a more honest brotherhood of nations based on racial relations. The next step would be to further expand

with the notion of a racial hierarchy where we'd see the possibility of other races joining us in the same Worldview provided they accept their place in it, something we've been actually moving to here on IM thanks to our nature as a global Fascist community and how we have brilliant non-white members on here whom we treat as dear comrades.

In a way modern Fascists enjoy escape from very particular bonds of the previous generation of Fascists, who were still more rooted in the temporal conditions of their time which were still defined by national-clay-grabbing. Because of further Involution and globalisation we had been given the opportunity to breach that mindset and actually come closer to the full context of our worldview, which seems to be the way the cycle is supposed to work, seeing how in Greek mythology we have the message that Zeus will usher in an Age of Heroes right before the end of a Cycle and in Norse mythology Odin gathers the Wildes Heer, the mystical army that he leads to fight the last battle against the 'elemental beings'. The worse things get the better they get in the sense that we become more in tune with the full nature of our worldview and thus more equipped to deal the modern world the final blow that will mark the renewal of the cycle.

To finish, in my recent conversation with Sammy he expressed his belief that Russia and Finland are destined to wage war against each other repeatedly. My argument in return was to the contrary, that this would be only true if there were no greater cycle at play and only minor cycles that can exist even in the linear perception of history, in other words it is a true estimate only in so far as you think that all of previously known history defines how history works in perpetuity, but if we see it as the decline of the cycle then upon renewal we will see an entirely different pattern, for which we are already being slowly equipped as we have less clay-grabbing notions and more notions of organic hierarchy that manifests itself on all levels of life. No Russian nationalist has any clay-grabbing ambitions for Finland and the idea would be laughed down. But if we were to leave history in the hands of modern man (i.e. if there was

no cycle or if it were broken), then perhaps that estimate of repeated warfare would be perfectly accurate. Likewise, I don't think many German nationalists still have ambitions for France or Poland, or Denmark has ambitions for Sweden and Norway (except for Natt, obviously) and so on.

So do not confuse history and temporal politics with our worldview - they are intertwined but the relation is more relative than direct and because we have come to pass that stage in history we no longer need to be basing our actions now on what was done in relation to a previous time period. We can learn from it, as one always should from history, but we have to remain in the framework of being champions to an eternal worldview that transcends both history and temporal politics, we only have to navigate those things, not allow ourselves to be defined by them (which is not to say we shouldn't be defined by our culture and nationhood, but those things also transcend history and temporal politics in an intertwined relationship).

It should go without saying that we are the latest champions of our worldview, the newest recruits of the Invisible Army and stand closer than all who came before to the end of the cycle. It's hard to say if we are the last or if there will be a few more generations after us, if we live in the Age of Heroes or if that is the privilege of those who come after, but one way or another right now it is our turn, so let us see the conflict we're engaged in all the more clearly and not be confused by conditions that have already passed.

INVOLUTION

BY ALEXANDER SLAVROS



Involution - the point I'd like to start off with is the perception of time. Our enemies see history as a linear process, this is what allows them to talk about 'progress': human history starts at point A and keeps going forward and up until it reaches point B. How they envision point B is always their ideal model of society that upon being reached is supposed to be the end of progress and so people are then expected to live 'happily ever after', i.e. there is no more progress after that, we just stay put until the end of humanity. Some argue that once we reach this ideal society we'll acquire a new perception that was unavailable prior, a sort of 'Maslow's hierarchy of needs' inspired notion, until we get this ideal society X we can't even fathom needs that will arise and become the point of progress thereafter.

Funnily enough, we already blame liberals for this sort of thing when we claim how gay rights will in turn lead to a fight for paedophile rights, but they dismiss this as the 'slippery slope fallacy' and refuse to see it as an algorithm of their own views playing themselves out: if you agree with option A then you must agree with all of its consequential effects such as A1, A2 and A3, you can't be in support of option A and then say that you don't like A2 - your choice directly leads to the realisation of that point, you can't just

pick and choose, this is a package deal. Once you get your ideal multi-racial free LGBT love utopia the new point on the horizon will be free incest and paedophilia, with zoophilia somewhere further down the line.

You can see examples of this type of thinking all over the place. For instance, Marxism expects eternal communism and Francis Fukuyama shot his pants when he started to think about the ultimate victory of liberalism as the end of history and thought that maybe we ought to slow down progress. There are numerous philosophers and thinkers upon whose works this perception of history was established, but if you go farther back you will see a very different concept, which is the one that the Fascist worldview adheres to: that history is cyclical. Yes, there still exist points A and B as the start and end of human history but these points are not defined by progress, but by humanity's existence, with point A being the moment when humanity begins and point B being when humanity ends. There is no perfect society waiting for us at point B after which there is nothing to do in terms of progress, there's simply no more humanity left to conduct events that would make history. In other words, history ends with our extinction. Of course in the case of the linear view of history that theorises there will be new horizons after we reach point B, like points C, D, etc., human history thus also has the chance of ending only with our extinction, however it still implies the same vision of linear progress, forward and up. With cyclical history there is no vision of continuous progress but instead an understanding that there are high and low points.

I'm sure you are familiar with some of the more profane examples of this vision, for instance the various concepts on the cyclical nature of governance such as the *Kyklos*. This concept is of course true in its own right on the level that it operates (a level of a government's 'lifespan', if you will), however we can make a point that this is a smaller cycle and is reflective of much grander processes (the idea that this similar type of decay occurs on a much grander scale as you will see below). Think of it as of minutes and hours (even if these concepts are our own arbitrary creations for the sake of convenience).

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The essential belief of the Traditional world that can be found explained in different cultures (some of which had no contact with each other) is that there exists a grand spiritual kind of cyclic process to human history, which also starts with something great that then proceeds to degenerate until such a point that a return to the beginning is inevitable. 'There is a season for all things: a time to live and a time to die, a time to create and a time to destroy.' What this belief does, however, is parallel the several stages of this process, in their nature, to the 4 traditional societal castes: Divine Royalty, Warriors, Merchants and Slaves. Julius Evola had called this process Involution, and what it essentially declares is that not only human history is cyclical, but that it is not evolutionary/progressive in nature, but the exact opposite: we start as something truly great and then proceed to degenerate and decay.

This teaching thus declares that human history began in the 'Golden Age', a world of Tradition when the Divine Royalty was in charge, rulers of both temporal (that is to say purely material/political) and spiritual power, meaning there was no separation of 'church' and 'state', in fact, there were no such institutions at all. These powers were vested in the Divine Royalty, demigods if you will, but not in any mystical sense but in terms of the power they held. The period of their rule stretches into a distant past, before recorded history (pre-history), the only 'records' we have of this era are the various myths of different cultures, which are not fairy tales or superstitions to explain natural phenomena, as their materialistic interpretation would suggest, but rather symbolic representation of either actual or metaphysical events (myths = metahistory). The last echoes of this highest form of Tradition were silenced with the Ghibelline vision of the Holy Roman Empire.

With the fall of the Divine Royalty begins the Involutionary process of history. Power falls to the next caste, the Warriors. The Kings are no more than military, temporal rulers, while the spiritual power has been usurped by what are essentially shamans, and so the temporal and spiritual powers are either co-existing (in Christianity this is the Orthodoxy concept of Symphonia of the Byzantine Empire and to some extent of the

Russian Empire albeit here the Church acted more subservient to the Czars and Emperors so there's room to argue that the situation here was closer to tradition, but the proper system would not have these powers divided at all) or are at odds with each other (in Christianity this is the situation of the Catholic Europe and the concept of Two Swords, with the Church and Kings always at odds with each other for control). The concept of a King's 'Divine Right' is no longer valid, it is nothing more than an empty formula. This is the 'Silver Age', era of great European monarchies, the rule of Kings, their knights and of the aristocracy.

A new fall occurs and this time the power is in the hands of the Merchant caste, bringing about the 'Bronze Age'. The French Revolution signifies this moment, and Napoleon, while formally called an 'Emperor', begins a war that will spread this decay, with merchants of the conquered countries greeting Napoleon as a liberator while a fittingly named Holy Alliance emerges in response to the ideals of the French Revolution. Ultimately, however, the Kings, that is to say the Warrior caste, lose their powers to the rising concept of constitutional monarchies ('the king reigns but he does not rule') which all inevitably leads to the rule of capitalist oligarchies.

The power then falls to the Worker/Slave caste, the 'Iron Age' begins. There are no more leaders of any sort, just the masses left to their own devices, and Evola believed that the Russian Revolution was the prelude to this cycle, seeing as how communism is the very vision of this final stage of human decay before the world as we know it collapses and the cycle may begin anew. This is the Dark Age.

Finally, civilisation as we know it ceases to be, a final collapse that signals the end of history as we know it before a new cycle starts and our own history becomes stories and myths for the people of the next cycle, who will start with a clean slate, making it possible for a new Divine Royalty caste to arise.

This is the grand, cyclical vision of history that is taught by Tradition. Julius Evola didn't make this up but found this teaching in different cultures and applied it to our known history, showing that the process unveils exactly as the teaching tells it. This is the vision

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of history that is inherent to Fascism as a force for Tradition. We see the decay, the degeneracy, the rot, we oppose it and we want to fight it. This is one of our core narratives, that we want to restore our ancestral glory.

Naturally, some may question if it is possible to fight Involution at all, and if we believe in this being a cyclical process then why bother and not let it play itself out. The answers to these and some other questions you may already have (including the point of some other details in the Involution graph provided in *Castes and Vocations* chapter) after reading this first point will be provided in the future.

THE FRONTIER

BY KALASH



I have recently completed a bit of light reading on the Ottoman Empire, and I became fascinated with a few eternal concepts which surrounded its meteoric rise, dazzling glory, and finally its slow decline; concepts which seem to parallel many of Alex's writings on Fascism as a worldview.

Like any great Imperium, the Osman dynasty rose out of a dusty backwater and a tribe of men devoted to an ideal. It closely mimicked the rise of Rome, and it is only fitting that it was the new force which wiped out the pitiful remnants of that long-dead empire. Surrounded by mystical initiatic orders and a hardy retinue of warriors whose piety could only be matched by their ferocity in battle, Osman marched westwards, easily subjugating petty warlords and divided Byzantine remnants. Meanwhile, the order and discipline of the empire's internal affairs brought the traditional division of the earth into 'Dar al-Islam' and 'Dar al-Harb' to a living reality.

The empire practiced a high and spiritual racial hierarchy. The Turks occupied a central, superior, and paternal position. Other cultures were tolerated and typically left unconverted, as it was understood among people like the Greeks, Balkan Slavs, and Armenians that they could continue their cultural practices uninhibited so long as they accepted their lesser place within the hierarchy. They could

even join sects that would allow them to adopt the external trappings of Islam (thus being eligible for bureaucratic rank) while remaining unbelievers. Similarly, the masses would adopt the trappings of Fascism under that order for immediate and material reasons, as opposed to the inner circle of true believers, the Fascist Alma Mater. Also, notice the parallels of Ottoman racial hierarchy with what Alex has outlined toward our non-white comrades.

This understanding continued unabated until the ascendance of Europe post-1683 and the 19th century emergence of (liberal) nationalism among the empire's Christian subjects. Nevertheless, it was both materially effective and spiritually enlightened during the empire's long heyday. Compare it to the current interpretation of the Dar al-Harb under the Islamic State - not a land of diverse peoples to be ruled steadfastly but tolerantly by a divinely inspired and Solar Imperial figure, but rather one to be converted to the same rigid interpretation or be removed forcibly (much like communism), and ruled directly by the hand of God. IS specifically considers the Ottoman Empire to be a false Caliphate, and the differences between the two are stark - where the Ottomans constructed elaborate spiritual hierarchies, IS rejects such a structure as an affront to the divinity of Allah.

Dar al-Harb, the land of war, Osmanli's birthright as granted by providence - the Emperor of the World. The same superior impulse drove Roman legions toward a hypothetical and inscrutable 'North', as Evola outlines in *Meditations on the Peaks*, and drives ordinary men to conquer mountains both physical and metaphoric. It drove Alexander to the 'ends of the world', Genghis out of the steppe, Cortes to the new continent. This impulse can also be seen in the German desire for Lebensraum, the Japanese concept of Hakko ichiu ('all the world under one roof'), even Manifest Destiny, and in a severely degenerated sense, the communist world revolution. In a lesser way it drives innovation in the profane sciences. It must be mentioned and emphasised that such an impulse is an inherently masculine virtue in its higher forms.

It is the Frontier, and it is exactly what today's western man is lacking.

NEXT LEAP

To appropriate a leftist May '68 slogan, 'When society has abolished all adventure, the last adventure is to abolish that society'. Such a concept is particularly relevant to American Futurists, as we have concluded that this 'nation' has too few redeeming qualities to be preserved; its dissolution is our Frontier. I am uncertain how the concept applies to our European comrades, but perhaps a more astute member could enlighten me.

In conclusion, conservatives are more accurate than one might imagine with their term 'Islamofascism'. Also, it's time to put on the wolf pelt, become a barbarian, and begin a New Empire on a New Frontier.

NOTES ON DEMOCRACY

BY ZEIGER



Fascism is neither democratic nor anti-democratic. Whether to apply democratic processes in any given situation will be determined by the circumstances, judged by the criteria of the timeless principles of the traditional worldview.

Both the practice and the purpose of democracy in the ancient world was different from today, because the system was adopted with a different perspective in mind. Democracy today is meant to insure the primacy of quantity over quality, by making sure that no one individually is responsible for any decision. Democracy in the ancient world was meant to insure the primacy of quality over quantity by forcing all citizens to be involved and to accept personal responsibility for the future of the nation.

In today's degenerate world, democracy is the last thing we need though. That may change after a few hundred years of Fascism, by for now Fascists should consider democracy to be just a relic of a more enlightened age, inappropriate in today's circumstances.

To clarify, the difference between today and say, ancient Athens, is the quality of the people and scale of the state. Back then

NEXT LEAP

men were hard and cantered, compared with today's soft and useless men (on average). Also, since the polis was small, everyone knew each other. In modern cities (let alone nations), democracy means voting for people you've never met - it ends up being a competition of the most clever liars.

While I don't think democracy will ever work in the context of a large nation, in the distant future it might be appropriate to have elections at the local level to select representatives, in communities small enough so that everyone knows each other. This also presupposes that the society in question is home to a harder breed of man. And that only the men can vote.

**AGAINST THE
MODERN WORLD**

THE BLACK MASK

BY ALEXANDER SLAVROS



Originally I just wanted to talk about the symbolism of wearing black but it can be pretty much summed up in one line so I decided to expand on the subject with the symbolism of masks as well, ergo the title. In the end the topic ran away from me and became a little more than I bargained for as I had to start considering more and more implications of what I was considering. The last few paragraphs dealing with Rebis, First Matter, etc. should probably be read with some reservations as I dealt with some aspects that I myself have yet to systematically lay out in order to understand them better and I may have actually realised that or to the contrary confused myself, so input is welcome.

In our Worldview we can isolate three particular symbolic colours that create a particular hierarchy: black, white and red - in that order (one might think back to the flag of the German Empire as it has those colours in that specific order). You have the same colours designating the stages of the Royal Art (Alchemy) in the same order: Black Work (initiatic death where the philosopher's soul is freed from the body), White Work (initiatic rebirth where the soul has been made incorruptible), Red Work (return of the soul to the body thus producing the Philosopher's Stone i.e. philosopher's body). Finally, and most relevant to what will be discussed in this article, the same colours appear in some ritualised initiations into knighthood:

after bathing a knight first puts on the black coat, symbolising the death of his inferior nature, then he dons the white coat, symbolising new purity and then he dresses in red, symbolising supreme male strength that is found in the heroic days of bloody sacrifice in the name of the spirit.

The latter is of most relevance in the sense that such knightly orders most likely had some relation to the teachings of our worldview (like the Knights Templar, though I'm not sure if they practiced this same ritual or not), meaning that they too most likely belong to the same Invisible Army as Fascists.

While I wouldn't argue that Mussolini purposely had the same kind of symbolism in mind when he formed the Blackshirts, it still works out in line with our Worldview even if by accident or by an innate hunch that Mussolini had but couldn't verbalise its true meaning as expressed in our teachings. In the sense of temporal movement symbolism the Black becomes the symbol of rejecting the Modern World, tantamount to rejecting one's own inferior nature and samsaric influences, making it a declaration of War in both the Lesser war and the Holy War meaning of it, i.e. a temporal war against the reign of falsehoods in the material world and a spiritual war waged within oneself for the liberation of the Self. The Black is the very colour of our Struggle in all its forms, while the Red can be called the symbolic colon of our end goals in same respects of both external-material and inner-spiritual Victory.

When speaking of our Worldview I have repeatedly talked about the eternal character that it possesses, which is why the concept of an Invisible Army is possible in the first place, that people who fight for this worldview belong to the same cause that transcends time and space, thus it transcends us as individuals, even though the temporal manifestation of our worldview would create the only conditions where it is possible for everyone to discover who they truly are, making them not merely individuals but real persons. The very goal of transcendence implies complete freedom from all bindings that confuse the Self as to its true nature and thus

allow for it to become truly liberated from everything in both material and spiritual terms, which comes after the completion of the Red Work.

For us donning the Black symbolises the rejection, struggle against and the death of our inferior nature, of our Self's samsaric bindings. If one thinks back to the Myth of Narcissus in its true meaning of Narcissus falling in love with the materialist reflection of his Self and then drowning, donning the Black becomes tantamount to Narcissus struggling against the influence of his material reflection. Likewise, in Buddhism the Black Work is in some respect explained via the mantra 'I am not this, this is not mine, this is not my self'.

All of this can find a new reflection in temporal movements of today in wearing a mask, something that has also been rather prevalent in modern Fascist movements. One can argue that our enemies also wear masks but the principles applied are entirely different. To them wearing a mask is all about anonymity and protection of their temporal identity, the motivations are samsaric as is what they protect: they wear the mask to protect themselves as material beings so as to not suffer material punishments. They want anonymity to protect the Narcissus reflected by the waters.

For us Fascists wearing the mask becomes/must be understood as something else or as something more than just prudent action of self-preservation against the System while we lead our struggle.

Foremost it becomes a means of symbolising the eternal nature of our ideals - they cannot be expressed by any one man and thus cannot have any one face define them, we do honour those who have lead us in the temporal struggle as Heroes but even so they cannot represent the entirety of our worldview unless we talk about the Emperor of the World, however even he must pass as a material being and thus a new one would appear over time, meaning that faces still fade. The mask thus represents the eternal character of our worldview and defines us as members of the Invisible Army who hold the Invisible Banner - the mask then holds the same symbolic principle as those two concepts.

THE BLACK MASK

Next, it further declares our rejection of the material world and its influence over us. We look in the mirror and say 'I am not this, this is not mine, this is not my self' and thus cover the reflection with the mask so as to reject that illusion that had led to Narcissus' demise - in his struggle against his material reflection Narcissus dons the mask. When our enemies put on the mask they do so to protect their reflection whereas we do it to reject it for the sake of liberating our true Self.

What our own faces symbolise speaks of our Personal truth which is of course made up of a variety of truths that define who we are by means of our vocation, sex, ethnicity, race and so on, all of which combine in material form that can lead us astray from the deeper meaning behind our nature. To truly live by one's Personal truth they have to either undergo transcendence or live in a temporal Organic State, both of which can be done in the active struggle against the Modern World. Thus rejection of inferior nature goes hand in hand with the understanding and liberation of our deeper, superior nature and so the mask becomes on an individual level the symbol of rejecting the inferior individuality for the sake of discovering one's inner truth that reflects his person.

Finally, there is another way of looking at the mask as a means of symbolising the transcendental source, deeper spiritual energies that via individuation form the Self in the first place, meaning that the mask becomes a variation on symbolism for the alchemical First Matter from which everything originated. This is also symbolised by the Hermetic androgyne Rebis (that finds another symbolic interpretation in the Greek myths of how Zeus was born and married his own mother) that is closely associated with Antimony a.k.a. Magnesia, leaden Marcasite, black earth with white eyes - all symbols that have to do with the rejection of the bodily bindings and transcendence.

In a sense these are all symbols of the human condition, of that double nature hidden within and symbolised in the Hermetic Rebis 'made of body and either white or red spirit', First Matter before its split into Male and Female Principles after which the correct order is for the Male Principle to come and dominate the Female Principle

as is symbolised by Zeus marrying his own Mother that was First Matter prior to his birth and then the Female Principle after his birth (their separation).

I might've gone a bit too deep here with the symbolism but I wanted to impart how connected all these symbols are (to a point of speaking about the same thing completely) and thus justify my proposal for the Black Mask becoming a similar symbol that encompasses all the same characteristics as previous traditional symbols and how it is applicable in our struggle as both practical and symbolic apparel as well as, to some extent, a possible new ritualistic device (giving it a new, immaterial practical quality) the same way donning the black robe was for initiation into knighthood.

Thus I propose to you the Black Mask, the symbol of the Worldview we fight for in temporal reality, the symbol of our association with the Invisible Army, the symbol of our internal struggle for liberating and understanding our true Self, the symbol of where we all come from, the window into the eternal as well as the symbol of the lesser war we wage.

But you know, without going full masktism about it and turning it into a mere fetish in the mystical sense of the word.

SACRIFICE AND POWER

BY ZEIGER



I'd like to talk a little bit about restrictions, discipline and sacrifice here, but not along the usual lines. Yeah, eating healthy and quitting smoking is a good idea, you should do it, but that's not what this is about. Even plebs can benefit from good habits, and from quitting toxic addictions, so naturally Fascists will too. But there's another meaning to restraint and sacrifice within the traditional world view, apart from whatever benefits are inherent to it.

FREEDOM VS. POWER

For everything we want to do in life, there's an infinity of different ways of doing it, and infinite number of paths to walk. But only one of those ways will be 'ideal', in the sense that it's the shortest, easiest path that gives the best result. All other ways are in one way or another inferior. Becoming stronger is a process of eliminating the sub-par forms until only the ideal way remains. For example, if you're throwing a jab in boxing, there's one ideal way to throw that punch, where you'll get the most range, the highest speed, the strongest impact, while keeping yourself well defended and in a

state of balance. Even the slightest deviation from that perfect form means you'll lose effectiveness in one area or another. Of course, there are different types of punches with different goals, and different body types, but for a given situation, and a given objective, there is one absolute best form to fulfil it. A powerful boxer is one which consistently follows that ideal path, that ideal form - at least more than his opponent.

So in this sense, freedom is diametrically opposed to power. The more choices you have, the more paths are open before you to reach your goal, the less effective you will be at reaching that goal. The man who is most likely to succeed is the one who's denied every path but the best one. Then he can move forward with no hesitation, concentrating all his faculties towards reaching the end point. The man who has all his options open will flip flop, change his mind all the time, and generally make progress much more slowly, if at all.

The more restrictions are put on what you can and can't do, the more focused you are. Imagine a water tower. If you pour out the water in a diffused way, by poking a million holes in it, you'll get a gentle shower. But if you plug all the holes but one, water will pour out in a powerful jet. Your willpower, your energy and strength are the same way; the more freedom you have, the more diffused your faculties will be, and the weaker you'll be as a result.

This is the first way in which restraint leads to power.

THE ALCHEMY OF SACRIFICE

Everything in the universe can be thought of as an exchange of one thing for another, a transaction, a conversion. With enough knowledge, we can transform something we have into something we need. For example, if we have dirt, but need a house, we can transform the dirt into walls with the cob technique. If we have time, but need money, we can work for someone else who has money. If you have musical skills, but need political influence, you can use your popular concerts to build a movement.

This conception of the human experience as a series of 'transmutations' has several implications. The first is the notion that

'nothing's free in life, there's a cost to everything'. Indeed, whenever we acquire something, we always have to exchange something else in return, even if it's only time, energy or the feeling of indebtedness. The second, subtler implication, is that 'everything given will be repaid'. If you give away something you own and get nothing in return, this creates a 'cosmic debt' that will eventually be repaid in order to maintain order in the universe. This is the rationale behind the culture of 'sacrifice' that existed in all pagan societies.

The sacrifice is a voluntary loss of wealth that ancient people accepted in order to make the universe (the gods, the spirits, etc.) indebted to them, and hopefully grant them luck and honour in the future. This seems exceedingly silly to modern people. But it shouldn't be discarded lightly.

The concept of balance and 'fairness' is deeply ingrained in our minds, and even if there aren't gods keeping score, our subconscious certainly is. We all have a vague notion of how much we've given to society, how much we've suffered, how much effort we've expended, against which we balance how much we've received from society and how we were blessed by circumstances. If we feel that the balance is too much in our favour, we feel guilty, while if we feel like we've given more than we received, we're more confident and assertive. I believe this will affect both mental and physical power; compare whites, who have consistently created and given more than they've received, with the jews who always take more than they deserve. Rather than making them strong, their ill-earned wealth warped their bodies into weak and sickly goblin-like forms.

The highest form of sacrifice, rather than being an offering of wealth (money, cattle, art, etc.), takes the form of the vow. A vow (or an oath) is a formal resolution to give up something or abide by some restriction. Vows are traditionally taken as part of a ceremony to attain a higher standing in life, whether in religion (vows of silence or poverty for monks), war (knightly vows) or political power (oath of office). An oath is in effect a sacrifice of a whole aspect of your life, sometimes permanently, sometimes for a set period of time. Whatever personal power or mental resource was staked on that aspect of your life will be freed up after the oath, to be used

for other things. Thus paradoxically, taking up restrictive vows usually feels freeing and invigorating, rather than stifling. You get a surge of latent power.

This is the second way in which restraint leads to power.

SOCIAL AND SPIRITUAL DYNAMICS

At the core of our concept of society and civilisation is the notion of justice. I alluded to this earlier when I discussed the feeling of debt to society. We all judge each other according to our abilities and contributions to the group. We admire those who contribute much and take little, and we have contempt for freeloaders. This is totally disrupted in modern society for two reasons: first, human groups are too large and the people don't know each other well enough to make these judgments accurately, and second, we've all received so much from our ancestors that we're all basically freeloaders coasting on their achievements while we hold jobs in marketing or study art history in college. This disruption is why we have totally worthless human beings reaching the heights of political power and social influence.

But this doesn't mean that our inner sense of justice is irrelevant today. Those who have sacrificed much (like combat veterans) are still instinctively admired and honoured by most people. Inversely, we all have an instinctive contempt towards gluttons and sloths. This means that in any natural social organisation, those who have restraint and virtue tend to acquire influence and authority (if only moral authority). It's noteworthy that both Stalin and Hitler had rather ascetic lifestyles, unlike modern leaders who take pride in living lavish lives, and have no moral authority as a result.

A long time ago I read a French version of the Mahabharata, and I was struck by certain comments. Some characters have superhuman powers, or magical weapons and machines, and the author makes a point of explaining that those things were attained as a result of their 'austerities' - meaning that the gods were impressed by their restrained lifestyles and granted them powers and favours as a result. This is really an extension of the social dynamics mentioned earlier to the realm of the spiritual. Spirits, gods or spiritual forces

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will have respect for those who control their animal natures rather than being controlled by their senses and desires. If you believe in a higher dimension to existence, beyond matter, then it makes sense that your power and standing in that realm will grow along with your ability to exercise control over your body and the rest of your life.

And those are the final ways in which restraint leads to power.

IN CONCLUSION

I think imposing restraints on our lifestyle is an important method of increasing our personal strength and dignity, and that those things directly lead to being able to influence others. The first step to establishing Fascism in your environment is to establish it in your immediate life, and then in your social circle.

Arguments are simply not effective at 'convincing' others to come to our side. What's needed is strength - spiritual strength.

SYMBOLISM AND FASCISM

BY ZEIGER AND ALEXANDER SLAVROS



PART ONE (BY ZEIGER)

One thing that separates modern thinking from tradition is the extensive use, by the ancient ones, of a rich system of symbolism in their writings and their art. Nowadays, it seems like there's two types of work being produced: technical work, which is full of meaning, and which is expressed in dry and explicit ways (literal prose, precise realistic schematics), and 'artistic' work which is devoid of meaningful value but goes wild with the form (abstract paintings, modern poetry, experimental novels, etc.).

The tendency of Fascists is to go back to the older ways, to express meaning through symbols, to combine form and function into a harmonious whole. We adopt ancient symbols from the glorious past of our respective civilisations, and develop our own according to our modern needs and our current perspective. We express our worldview through fables, pictures and stories, rather than exclusively with technical jargon like the Marxists.

I'll talk here a bit about the origins and the purpose of symbolism.

SYMBOLISM BY NECESSITY

First of all, we should mention that many ancient languages didn't have the wealth of abstract vocabulary that we have developed since the renaissance in Europe. We can write sentences like 'The harmful meme of causal determinism inflicts psychological trauma to transcended souls', and expect that people will understand what we're talking about. But try to translate that in Akkadian or Old Norse, and you'll see the problem.

For ancient people, the only way to communicate abstract ideas, or even talk about concrete realities more advanced than day-to-day living, was to use metaphors and analogies using common object to represent those abstract concepts. It was thus inevitable that a certain symbolic 'vocabulary' would develop to facilitate the transmission of knowledge on science, religion, philosophy and so on. But then again, where do those symbols come from?

MENTAL ASSOCIATION

The human mind doesn't have the innate capacity for making logical judgments. That's a skill we learn. The basic way our minds work is by associating ideas together, making 'networks' of memories. So, for example, when we hear the word 'lion', we don't immediately start classifying it according to category (it has four paws, is carnivorous, a mammal, is dangerous to humans, etc.) but instead all associated memories float to our consciousness, with the strongest associations being most clear. Thus we'll first think of their golden fur and big teeth, we might hear the roaring sound, we might be reminded of a cartoon we saw last week with a lion, and so on. We'll also feel the emotions related to lions, perhaps fear if we've been confronted with lions in real life before.

This is the origin of symbolism. When a people have a common core of human experience, then it's possible to know what kind of emotions, what kind of memories and impressions will spring in other people's minds when you talk of a certain common object. For example, if someone in a group of shepherds accuses someone of being a 'wolf', they will all understand that this implies being a thief,

a criminal, a dangerous deviant and an enemy, because they all have the experience of having their sheep stolen by wolves. To a city dweller, whose only experience of wolves comes from TV documentaries, the wolves only remind him of a noble hunter, similar to a dog.

Thus symbolism unites a people, it defines an in-group of people who have a similar experience of life. Symbolism is always exclusionary of foreigners and other alien elements. This, of course, is also why symbolism is no longer very much used today; the people are disconnected from nature and from the needs of survival, and thus no longer have a common core of experience outside the entertainment media. The only symbolism used is of memes referencing TV shows, movies and videogames. The old symbols no longer have the same emotional impact and meaning because we no longer have the same experiences.

PRESERVING MYSTERIES

The role of secrecy and silence has already been touched on by myself as well as Alexander in the past. But here I'll note that using symbolism has also been a traditional way of hiding knowledge in plain sight, so that the 'initiated' will understand deeper meanings of a story or a speech, while the common people will only realise the literal meaning.

To those who truly believed in hiding knowledge from the eyes of the unworthy, writing down important things in plain language represented an unacceptable risk. There is always the possibility that a book will fall into the wrong hands. Thus secret orders and mystery schools developed complex symbolic languages that could only be understood by those trained by their fellow initiates.

The same thing is progressively happening in Fascist culture across the world, where one can mention '#ropeculture' and we will all chuckle knowingly, and where a party can call itself 'golden dawn' and we all know it refers to the end of the iron age. This coded language will become more complex and impenetrable as time goes on, to the point where non-Fascists will become utterly

unable to understand our communications. This will obviously be a great advantage.

CLARIFYING OBSCURITY

The inverse of the previous point, is that by using symbolism that speaks to the common man, it's possible to get points across far more effectively than Marxists can. My favourite example of this is the fables of Aesop, which illustrate natural law in tales featuring archetypal animals. All Fascists should meditate on the power and clarity that those fables have. Imagine a leftist trying to argue against the lesson of *The ant and the grasshopper*, how foolish they would sound.

This is the reason why I often use animal metaphors in my book 'Hammer of the patriot', because those symbols cut through abstract nonsense, it paints a vivid picture in people's heads that complex Marxist rhetoric can't erase:

THE HARES harangued the assembly, and argued that all should be equal. The Lions made this reply: 'Your words, O Hares! are good; but they lack both claws and teeth such as we have'.

This ancient fable clearly paints Marxists as hares, feeble animals, while making our positions that of the lion, a strong and noble animal. Now when people hear Marxists talk of equality, they will picture the hares complaining like fools, and it will be difficult to take them seriously.

Well-chosen symbolism can bring even more clarity than just using simple language, by making the subject more concrete, by relating it to the common experience of the people.

PART TWO (BY ALEXANDER SLAVROS)

I brought up this topic thinking back to the various similes and metaphors utilised by people of our worldview and how it seems to be very related to the original symbolic language of the ancient world. Jünger and Evola make particular points on the nature of symbolism that expresses the entire topic quite well.

Anyone who truly values life feels what it is - common blood. He also knows that it is harder to talk about those moments when this fluid force of nature churns with unrest. Blood cannot be expressed by mere words. Language is like a fishing net that loses the lion's share of the catch through its gaps just as it is raised from the depths. Language contains in itself meaning like the walls of a house and only through the windows does the magical light escape. The mysterious unspoken heat, once expressed in a word, becomes matt pale and colourless. Even the richest language is but an artful frame for the mysterious paintings that are visible only to the internal gaze.

- Ernst Jünger, *Blood*

[...] when the contrast between the contingent world and the eternal world is pushed to the extreme limit of Buddhism, it is no longer possible to imagine any logical relation whatsoever between the two terms. All we can do is to use as a symbol, as an allusive sign, a word...

[...]

Since that of which we might say 'is' or 'is not' is absent, there is no definition or discussion possible.

- *The Doctrine of Awakening*

I had also touched on this subject briefly in the Next Leap topic when I mentioned how our worldview is something timeless and

thus without name, that names for the struggle to uphold and restore our worldview come and go with time.

The basic message is that human language is by definition often insufficient to convey the meaning of things that are 'not of this world', not material but spiritual. Thus, the most we can often do is rely on symbolism, metaphors and similes to explain the nature of such things and as Zeiger already pointed out this used to be the default language for our ancestors. In fact, the entire aesthetics of the Golden Age are characterised by symbolism of sacred art. Thus, Norse Pagan stories and Greek Mythology become not merely stories with some moral to learn but an intricate language that tells a far more complex story than meets the eye on the surface.

In the quote above, Jünger used a metaphor to explain exactly how sorely language lacks in transmitting the meaning of things, a nice little trick. And we're dealing with someone who already enjoyed the access to abstract language that we had developed and that Zeiger mentions. Still it is not enough because it is entirely reliant on our material view of the world and thus comes up short, as shown in the Evola quote: all our abstract philosophising on being and non-being fails when dealing with ancient symbolic tracts, in this case Buddhist teachings, which go as far as using double negatives for symbolic purposes.

But with Involution and a purely materialistic worldview we resolved to using the two formats of language that Zeiger spoke of. This language in turn serves to further the purely material, literal worldview that we oppose. What is blood to modern men? Just biochemistry, there is no value because it has been explained in purely material terms. Likewise Race, where if still recognised as scientific fact is held as just something largely irrelevant.

Something else that Jünger spoke of comes to mind here, namely the concept of the Gestalt - something that is greater than merely the sum of its parts. What's the difference between a dead and a living man from a purely material viewpoint? Structurally they are identical, same organs and all. But we obviously know there's something more to it than that, that a human being is more than just the sum of his organs. This is the function of symbolic language

- to deliver the Gestalt meaning of things greater than merely material, that everyday language we know and use (even the most sophisticated and well-read examples of it) is ill equipped for because it is a product and a facilitator of the material perception of the world. When writing on the meaning behind such teachings, Evola warns that such explanations are 'schematic' in nature and always notes that one can only truly gain full knowledge of the immaterial phenomena in question by direct experience and that all ancient comprehension of sacred knowledge implied that one had to experience it first hand, to grasp its full nature and comprehension empirically.

And thus the reason why Fascists have always used symbolic language as opposed to dry academic formulas, why our delivery is qualitative while the enemy requires categorisations. We talk of Superior and Inferior, they talk of what box to put a file into, is it technically Left wing or Right wing according to some list of check boxes that they created. It's impossible to be a Fascist and speak in this way because then you are talking of mere parts and what is their total sum rather than that greater element that forms, the Gestalt meaning. The intrinsic qualitative nature of Blood, Race and so on are lost in the modern language and thus helps push the notion that these are trivial biological/chemical facts or worse still 'accidents'. Only symbolic language can deliver the real power behind these forces and thus you hear Fascists talk in a symbolic language that is not unlike that of our ancient ancestors for whom it was the standard nature of communication.

LAW OF SILENCE

BY ALEXANDER SLAVROS



Turba philosophorum: 'Who has ears let him open them and listen, who has a mouth, let him keep it shut'.

In the process of achieving transcendence one must keep a close guard against all samsaric influences that assault the Self through its bodily binding to the material world which it experiences through bodily senses.

The man who does not know or who forgets this practice is dominated by forms, sounds, smells, tastes, contacts, and thoughts, instead of being their master.

In another way this discipline can also be summed up by the word silentium: 'to gird oneself with silence', silence in the technical and initiatory sense, in the sense of the Eleusinian σιωπή, Impressions are arrested at the periphery, at the limit of the senses. Between them and the 'I' there is now a distance, a zone of 'silence'. We thus become endowed with that form of silence that consists of not pronouncing either the exterior word or the interior word, and this in turn implies not hearing, not seeing, not imagining. This theme has also been expressed in a popular form. It is, in fact, the deeper, hidden significance of the well-known

statuette of the three sacred monkeys of Benares, one with the ears closed, one with the mouth closed, and one with the eyes closed: speak not, hear not, see not. And we may here also recall the curious hermetical formula: 'Who has ears, let him open them [in the sense of a close watch on every impression], who has a mouth, let him keep it shut [in the sense of the aforesaid silence, of calm, intangible 'neutrality']'.

The Law of Silence can be otherwise explained with the expression 'do not cast pearl before swine' and essentially means that Initiatic knowledge and Wisdom must be kept hidden from the masses which is the essence of esotericism as opposed to exotericism. The primary reason for this is simply that revealing such knowledge to the unworthy leads to inevitable decay, first of all because the unworthy can't understand the true meaning of such knowledge no matter how hard they try and secondly because they will misinterpret the meaning of this knowledge based on their lower perception of things. As a result, the knowledge wasn't imparted but instead corrupted by false impressions.

Thus revealing higher knowledge is tantamount to perverting it.

The image and explanation provided to it in the spoiler have to do with Silence as a technical part of achieving transcendence but it all the more explains the need in the Law of Silence as it was explained above: only people of a higher order can keep at bay samsaric influences, whereas the masses are consumed by them and thus will always perceive everything in a manner that is contaminated by samsaric influence, which breeds false interpretations of initiatic knowledge.

I've already made a case for how this has affected various strands of esoteric teachings, quoted Evola and Guénon in how this affected Alchemy in particular, and Zeiger wrote an article alluding to the reasons behind this same issue [ed. note: The article is *Obsession with religion - sign of a profane mind?*]. What I'll do here is go

over the issue in short detail once more with particular attention paid to aspects that previously were not addressed.

One question arises from understanding the Law of Silence which is why would Evola and Guénon go ahead and write books revealing the meaning behind symbols in the teachings of higher knowledge and explain their nature in detail? The crux of the matter here actually lies in one of the biggest conundrums that deal with the process of restoration at the end of any grand cycle (during the Dark Age and the rise of the Age of Heroes), namely that in the process of Involution all Initiatic Centres, that is to say schools that practiced such teachings and thus imparted their knowledge only onto the worthy from generation to generation, had either deteriorated (as is the case with Buddhism) or became extinct (as is the case with Alchemy) thus leaving no place one could turn to in order to have such knowledge imparted to him by traditional means. So how do fully realised initiates (the transcendent) come about when there are no true teachers around to guide them?

This is something that Evola discussed in *The Limits of Initiatory Regularity* where you can also read his points of disagreement with Guénon on the matter. The basic gist of it is that Guénon foremost accepts the possibility of Initiation through such Initiatic Centres whereas Evola makes stronger arguments for the possibility of 'spontaneous' initiation in a world devoid of such centres (i.e. the modern world). Evola himself puts a divide between his work and Guénon's as being practical and theoretical respectively, meaning that Evola's work is directed at providing lesser knowledge that can give the most basic preliminary guidance for the process of self-initiation whereas Guénon only provides theoretical knowledge on the nature of Initiation at large and via Initiatic Centres specifically.

If we address the question posed above once again while keeping in mind the previous paragraph it can be argued that Guénon does not divulge any information that would break the Law of Silence while Evola does, but we also have our explanation as to why this is so. Guénon believed only in initiation through initiatic centres which is why he 'converted to' or rather undergone the process of initiation via Sufism. Evola on the other hand made a point about

deterioration of Initiatic Centres in the West and how simply 'converting' to foreign Centres that may or may not still hold their pure nature is not a solution:

We are thinking, naturally, of the Western man. In the East - from Arabia to China - there are still certainly some centres which keep enough of the characteristics indicated by Guénon. But they cannot really be counted on, to any great extent, even if one decided to travel there to receive a regular and authentic initiation. To do so, one would have to be lucky enough to get in touch with centres of a, so to speak, absolutely supertraditional purity, because, otherwise, one would be dealing with initiations whose jurisdiction (as acknowledged by Guénon) is within the context of a given positive religion, which is not ours. And this would not be a matter which could be resolved by 'conversion'; a complex of psychic, subtle, racial, and atavistic factors, of specific forms of cult and of divinity, and even the factor represented by the mentality and the very language, comes into play. It would be a matter of transplanting oneself into a different psychic and spiritual environment. This is something which is certainly not for most people, nor can it be achieved by mere travel.

Evola's work appears as a lesser knowledge form of guidance to self-initiation. I say lesser knowledge because these are merely books and words which is not to say they don't have their value but Evola himself makes a point of how self-initiation deals foremost with establishing a personal connection with the metaphysical:

Guénon admits to a certain extent that there are some such paths. The spiritual centres - he says - can intervene beyond the forms of regular transmission, even if only by means of modalities extremely difficult to define, 'either in favour of especially 'qualified' individuals who find themselves isolated within environments whose obscuration has reached

such a point that virtually nothing traditional survives and initiation has become unobtainable, or, even more exceptionally, in pursuit of a more general goal such as the restoration of an accidentally broken initiatory 'chain'. ['Des Centres initiatiques', fifth paragraph]. Thus, there are certain abnormal possibilities of direct 'contact'. But Guénon adds: 'what we must nevertheless insist upon is that, even if it so happens that an apparently isolated individual arrives at a real initiation, this initiation of his only appears to be spontaneous, and derives necessarily in reality from an attachment, by some means or other, to a centre which really and effectively exists'. [ibidem]. Now, in this precise respect it is necessary to agree with him, and to ascertain from what quarters the initiative which determines the contact may come. We say 'contact', because the main thing is not a joining 'horizontally', that is to say, the joining of a given organisation which has persisted historically, but rather the joining 'vertically', that is to say, the inner participation in the principles and supra-individual states of which any particular organisation of men is only a tangible manifestation, and, therefore, in a way, only a contingent externalisation. (3, 4) Thus, in the cases in question, it can always be wondered: is it really the intervention of a centre which has determined initiation, or, on the contrary, is it the active initiative of the individual, albeit encouraged to a certain extent, which has brought about this intervention? In this respect, we may speak of a qualification which is not in any respect similar to those indicated by Guénon, but is an active self-qualification created by a special discipline, by a special individual preparation, which makes the subject capable of not only being 'chosen', but, in some cases, of imposing his own selection and initiation.

I'd argue that Evola's and Guénon's works can be described as that form of minor encouragement in the form of lesser knowledge (knowledge as we understand in our daily lives) that may or may not

lead people of certain predisposition to take active steps towards self-initiation. However, in order to provide this encouragement, Evola would have to break the Law of Silence. In the course of Involution all former initiatic knowledge has long since been made public knowledge (and in our age of information the issue has only been exacerbated), in other words Involution and the erosion of the Law of Silence go hand in hand. There were already many prevalent forms of corruption of this knowledge before Evola ever wrote his works and they had since only grown in number well without being influenced by Evola's work (namely the New Age shit, satanic 'occultism', degenerate Buddhist influences and so on). This is not to say that we don't face new corrupt elements directly formed via his writings (New Right, radtrads) but that result was all but assured in the modern world. However, Evola made a specific point, repeatedly, how his work is not for everyone - anyone can read it because it transmits lesser knowledge, thus anyone can corrupt it. Nevertheless in an age of total corruption it provides the only source of authentic research in understanding of original spiritual teachings thus providing those few people of certain predisposition that necessary encouragement towards real self-initiation.

In an interesting bit of irony, deterioration of the Law of Silence, which is one of the sources for Involution, may be one of the key factors to restoration of the temporal order of Truth.

What does this mean for Fascism specifically? Personally, I've spent a lot of effort trying to give insight into the true value of Evola's contribution to our cause specifically because corruption of his research by radtrads alienated the very people it was foremost meant for. Now it is time to address the flip side of that, which is something I mentioned in passing before but will now make a specific point of in relevance to the subject matter: even though these teachings are now readily available to the masses, even though Evola's books are just as readily available - you do not use this knowledge for propaganda or recruitment and you do not make it your central rhetoric in our struggle, it is still the heart of our struggle but it is not the rhetoric. The heart of the struggle is eternal and binds together people beyond limitations of time and space in that

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Invisible Army to which Fascists belong as well, whereas rhetoric is specifically tied to time and place of any given individual or temporal movement, thus I again repeat what has been said many times before - boots on the ground are more important than asses in the seats, we must always value a skinhead over an armchair intellectual and this applies in the same way to valuing members over supporters.

Everything we can learn about the very core essence of our struggle is what we keep for ourselves, not something to be put up on banners. We maintain the Law of Silence in a world of corruption by simply keeping it out of our rhetoric. Those not worthy of that knowledge will still not understand it and will either dismiss it or originate new kinds of corruption, but from our struggle, upon our victory and with the destruction of falsehoods and restoration of the Organic State, new Initiatic Centres may be built in which the higher teachings are once again retained only for the worthy.

In conclusion, 'evolasperging' is fine between fellow Fascists but is not propaganda material, keep it 14/88 and 'Hitler was right'.

THINKING AND FEELING

BY ALEXANDER SLAVROS



I'm tired of people who can think; I want people who can feel!

- Oswald Mosley

The principal difference between Fascists and common people stems from the strength of the spirit in one's Self. There is a qualitative difference involved that very much explains the concept of the Age of Heroes that comes about at the end of the Dark Age and ushers in the new Golden Age. This spiritual strength produces in us that feeling that something is wrong with everything that is around us, though we initially often fail to articulate or even pinpoint what it is that we are feeling. It is a form of intuition that comes from the Self that is not fully corrupted by its material, samsaric bindings.

Ultimately this also boils down to race, both biological and spiritual, as the two are very closely connected - those of Aryan descent possess the potential for releasing in themselves the highest form of spiritual race that is most in tune with our Worldview and the Truth, whereas other races either experience a lesser potential

to have even secondary relation to that spiritual nature or are barred from it entirely and only have potential for the lesser forms of spiritual race, some of which are inherently driven to relish in the material world as being the end all be all of things.

Thus we find a new point as to why Fascism could only come about from biological races of Aryan descent, which also reinforces the notion of there being a racial hierarchy in the world.

But through Involution, degeneration and race mixing, fewer and fewer people can experience that connection to a higher spiritual calling even among Aryan descendants, thus leaving only those of the strongest spirit, which, upon realisation of the true nature of things, take such a violent stand against the Modern World and all of its ills, manifesting as a fanatical, dogmatic but quantitatively small force. Only those who Feel can be truly fanatical, only those who know Love can manifest true Hate, whereas those who only Think are too preoccupied with calculating favourable conditions for self-preservation.

Using this strength and subsequent intuition we navigate ourselves around what information is available in the material world, however, the nature of that information is produced by people who operate from a limited, material perception of the world, driven by Thinking. Here I am talking about Thinking as the degenerate counterpart to Contemplation, Thinking as the intellectual, philosophical process of either abstract or aimless mental exercises respectively. I often bring up as an example Zeno's Paradoxes, namely the one where Achilles can never catch up to the tortoise, here you have logical thinking existing in abstract vacuum - it makes perfect sense in that space but is not applicable to reality. The factor missing in it is speed. We can bring up the Marxist concept of Historical Materialism that likewise is missing a factor that would show its inconsistency with reality because it exists in its own abstract narrative just like the logic that doesn't allow Achilles to catch up to the tortoise. Which is not to completely dismiss Historical Materialism, because it does have its validity but only in a degenerate world, meaning that it can be applied to Modernity, but not to the higher order of Life that used to exist prior to it.

I'll also once again bring up my point on how this explains the number of Fascists that came from communism - we share with Marxists certain points of criticism in the scope of modernity, but with their limited perception they make the wrong logical conclusion as to how they should react to the state of affairs and thus follow a downwards trajectory, whereas Fascists have used their intuition to argue for an upwards trajectory and that is the point of departure for Fascists from communism. They utilise their limited, abstract Thinking and get an answer that further drives Involution, we utilise our Feeling that guides us to fight for the restoration of a superior order.

The modern world is foremost driven by people who can **Think** and that has been exactly the problem. Fascism is a movement of those who can **Feel** the Truth and with each generation we have been moving closer to fully comprehending what it is that we fight for in its entirety.

This also shows why we have such disdain for people who come to Fascism out of some sperg/autist notion that Fascism is 'logical' in the sense that is driven solely by logical thinking devoid of emotions, where optimisation and practicality are key rather than standing for something that is Right, and it is typically these people that limit Fascism to political programs in the socio-economic sphere and insist on writing their pointed manifestos that are a result of their Thinking.

The country is dying because of a lack of men, not a lack of programmes.

- Corneliu Zelea Codreanu

And mind you, I'm talking about logic as the abstract subject onto itself, there are literally university courses about logic that consist of making up logic formulas that exist in a vacuum. When we on average say that something is 'logical' in an everyday conversation, we mostly imply that it makes sense, it fits and helps explain things that are not directly relevant to the subject matter, so they go beyond just their field of abstract thinking and concern

themselves with life at large. Yet many of our enemies, these lib-college educated Thinkers, will often toss logical fallacies at us as if they were conclusive arguments. 'Slippery slope' is what they love to use most of all and yet they don't use it to negate Algorithms. 'No True Scotsman' is something I imagine they'd use against us if we were to explain to them how we don't consider white degenerates to be truly white because their fallacy completely misses a qualitative element, but they will commit this fallacy themselves in defence of Muslims: 'real Muslims are peaceful and would never commit terrorism'.

This is the principal issue, modern men are subject to limited perception of reality and can only operate with that limited knowledge in the fields of profane science, which is all well and good but it leaves out a whole other dimension that completes the picture of how life operates and without which coming to the correct conclusions is impossible, meaning that no matter how hard you Think it you will never get it.

There are plenty of people who can Think but they are stuck in a rut. We need men who can Feel what is Right and Feel the need to fight for the Truth.

REDEFINING PSYCHOLOGY

BY ALEXANDER SLAVROS



So one of the key aspects to our worldview, as we've now well established, is the vision of reality as having both the material and immaterial sides, physical and metaphysical, corporal/temporal and spiritual, whereas the modern worldview is entirely confined and focused on the former in all cases. As such, Evola dubs all modern science as 'profane science' because of its strict materialistic boundaries.

Now profane science is not bad, it is just limited and it's not entirely its own fault that it is so limited, because it is by definition limited to material methods of research, ergo why all the fucking arguments about how if science can't prove god exists then he doesn't, because strictly speaking spiritual matters are outside the competence of profane sciences as they are material by definition. Likewise, you wouldn't ask a mathematician to come up with a mathematical formula that proves the existence of sensation or emotion.

However, the limitation means we only get half the picture and not even the full half anyway as we're missing the connection point between the material and immaterial, so all points of interlacing are

outside profane science's grasp even though it may be partially rooted in the knowledge of the material. Once the Involution of humanity reaches a point when we lose our understanding of the spiritual, a point which can be rightfully called the Death of God i.e. Ragnarök (yes, I'm saying Ragnarök already happened), we are stuck in a limited perspective of how the world operates and thus can only draw conclusions from the information available. I have previously made my point elsewhere on this issue utilising a parallel with a mathematical equation that requires first solving the X formula. If you got the formula right you can solve the entire equation right, if you got it wrong, once you put that wrong result into the equation it doesn't matter if you solve it correctly with the wrong input because the end result will still be wrong. This pretty much applies to most of known history once we reached that point of disconnection from the spiritual side of reality.

The consequences of re-establishing that connection would be huge for profane sciences as they would have to be brought up to speed with information that was previously unavailable to them in order to complete the picture of how the world truly operates, thus we'd essentially redefine science at large.

Psychology would be one such science I'd like to address and give a rundown of the issues it would face, it'd be both an interesting topic on its own and it would give you an example of the consequences for profane sciences upon our victory.

The main issue with psychology is how late it came into prominence and reached the status it is recognised at today. It appeared on the stage of the modern world in full swing and thus had nothing to work with but modern thinking. Freud is often criticised from our side for being a jew who just came up with bullshit for whatever nefarious kike reasons, but he wouldn't really need to be that. Freud could've been a goy and still come up with the same conclusions because all of psychology as we know it, Freud included, work with modern thinking and then proceed to project it onto all of humanity throughout history as the standard way of thinking that is only limited by information provided by other profane sciences. Thus, we get the usual liberal notion of how our ancestors knew less and were

dumb or had limited vision (oh the irony). However, when you look at psychology in its present state and apply it to the modern man it does its job well enough, proof is in the pudding. For instance, how Freud's nephew used his uncle's findings to help usher in consumerism and other relatively new phenomena. Will bring up again a tremendous documentary that looks into these subjects - *Century of the Self*.

Thus the first true consequence for psychology would be to recognise Involution and how it affects thinking, how the scope narrows and thinking becomes based only in the material side of reality - in other words, that thinking declines from a broader context capable of symbolic meaning to a narrow context of literal meaning, thus showing that we are the ones with the more primitive thinking and limited vision. This would essentially place everything known to psychology nowadays into but one of the possible categories of thinking on the Involutionary down slope.

The next consequence I briefly touched on in another article. Once traditional teachings on how reality operates in its full vision of having a physical and metaphysical sides are restored, we would be brought to deal with an entirely new question of psychology that would in part probably even help have the name of this science restore its meaning. In traditional teachings there is spiritual matter that undergoes a process of individuation, like water is poured into a container, so the matter is poured into a material vessel - the human body. The consequence of individuation, which is responsible for the creation of the Self, is that the body begins to inflict upon this matter its own qualities, meaning that the Self becomes distorted as a result of this process. Not to say that this is inherently bad, it just is, like in laws of physics, in fact immortality is only achievable by the Self which can only be created in the first place by individuation, so without the body the Self wouldn't exist in the first place, the goal becomes to overcome the body in order to ensure that once it perishes, the Self remains rather than be poured back into the spiritual matter it came from, thus losing its individuation (think of it as recycling).

The way we all think of ourselves now is not the true Self, but the Self influenced and restricted by the body. Thus psychology is suddenly presented with the interesting topic of how much of our thinking is conditioned by the body and how much of it can be attributed to the Self, if any at all. The relationship of the Self and individual thinking would be the new central topic to psychology that gives meaning back to its name, as nowadays we associate all psychology with the mind, however the term psychology actually means 'study of the soul', which would be once again the subject matter of this science if it were to focus not just on thinking as that of the mind, but also of thinking as that of the Self, created via individuation of spiritual matter, which can be called the human soul. At this junction psychology would have to work with traditional teachings and learn from them in order to paint the full picture.

As I mentioned in the past, the body has its own cravings which are not of the Self, however, since the Self is influenced by the body, we are confusing our desires for the desires of the body. Thus we are presented with a struggle between the animal of the human body and the Self that is 'imprisoned' within, and research of this struggle would give us insight into subjects and themes that had been previously researched by psychology with its limited perception that hinged on the mind having all the control and conflicting desires within itself. When it comes to learning from traditional teachings we would be able to perceive asceticism in its true form, as the conscious struggle of the Self against the body and one of the prerequisites to liberation from the body altogether (in Buddhism we find words like 'this body is not me, this body is not mine' that conveys this message while in Alchemy the body and its desires are symbolised as a Red Lion that is afraid of losing its solid [material] footing and thus attempts to prevent the Self from trying to leap into a symbolic Void). Regarding the body as an animal would then help better understand its cravings and motives as being akin to instinct, if not exactly that, not to mention that it would redefine research of human emotions altogether, as all teachings on transcendence from the Right Hand Path (Dry Path in Alchemy) are directly related to overcoming emotions altogether (the Left

Hand/Wet Path teachings are on the contrary based in utilising emotions for the purpose of transcendence but this has considerable risks) meaning that emotions may have to do more with the body than with the Self.

Same goes with sensations and one has to only really look into Jünger's *On Pain* to get the message and then apply it to all other sensations. You, the real you, the Self, feels nothing, it is confused because the body feels and then inflicts an illusion on the Self that it feels as well. One exercise I came up with to help get a small glimpse at that perception of feelings and sensations happening to the body, to that 'outpost far away' as Jünger put it, is to focus on sight when you experience them and then imagine sight as being your Self, in other words perceive your entire being to be concentrated at the point of your sight and then detect the sensation that is happening. I try this every day during my exercises when I get tired, it's the easiest to do when you're doing some static exercise like just holding up dumbbells so that you don't get distracted by any movements and can focus. If you identified yourself with your sight you can then perceive the pain as being something distant and something that is not happening to your Self but it is something that you can perceive happening. It's a poor man's proxy for the real comprehension but it gives you a small insight into what I'm talking about.

The entirety of modern thinking can be summed up with the Narcissus Myth in its true interpretation and it also helps establish why so much of modern thinking is hinged on hedonism and narcissism. The waters being an average symbol for materialism and the material world show Narcissus but a reflection of himself, a reflection in the water, i.e. it is not his true self but the self as defined by the waters (crooked reflection) and by falling in love with it (converting into the crooked reflection) he 'dies' in those waters (analogical symbol would be that he 'fell asleep' i.e. he was subjugated to a strictly material comprehension of reality).

Also keep in mind that for every spiritual achievement, our sense of 'bodily', or 'animal ego'—which is very different

from the true sense of Self— is fatal: in other words, the sense of self that is typical of one who aims to grab everything for himself in order to satisfy his nature as a limited and greedy being. Sic nos non nobis (thus we are not for ourselves) is the best attitude to assume. Those who turn back to contemplate what they have obtained and to enjoy it become paralyzed and are turned to stone, just like Lot's wife in the Bible; it becomes their downfall, like Narcissus, whose being died due to his love for his own image.

*- Introduction to Magic; Beyond the threshold of sleep
(Leo, a.k.a. Giovanni Colazza)*

Narcissus is lured to 'death in the Waters' by an awakened passion for his own image reflected in these same waters, and his 'death' is the substance of that which men who are bound by desire to the world of bodies and becoming call life.

- Hermetic Tradition; The Tomb and Thirst (Julius Evola)

Thus the conflict of the body as of an animal that alters your perception to believe that your crooked reflection is your real Self would be one of the new central themes that would redefine much of psychology as a science at its very core.

There are other possible consequences, for example traditional teachings make a point of how thoughts are not our own but float and exist around us and I mentioned something on the matter elsewhere (reconsidering some themes of that subject through the perception of the body being a separate entity to the Self would also be of great interest) but I am not yet well-versed in that particular area to say anything on it in of itself, let alone in relation to psychology, but I am sure that such knowledge would also have a profound impact on this science.

So there you have it, the possible consequences to psychology after our victory and the restoration of a perception that includes both the physical and metaphysical sides to reality. Again, this is an

NEXT LEAP

interesting subject on its own and a good example of consequences that may be felt by profane sciences, which should also give a good impression, yet again, of how we hold a distinct Worldview that in its essence redefines everything to the core and is not merely some new ideology constrained exclusively to politics, sociology or economics.

