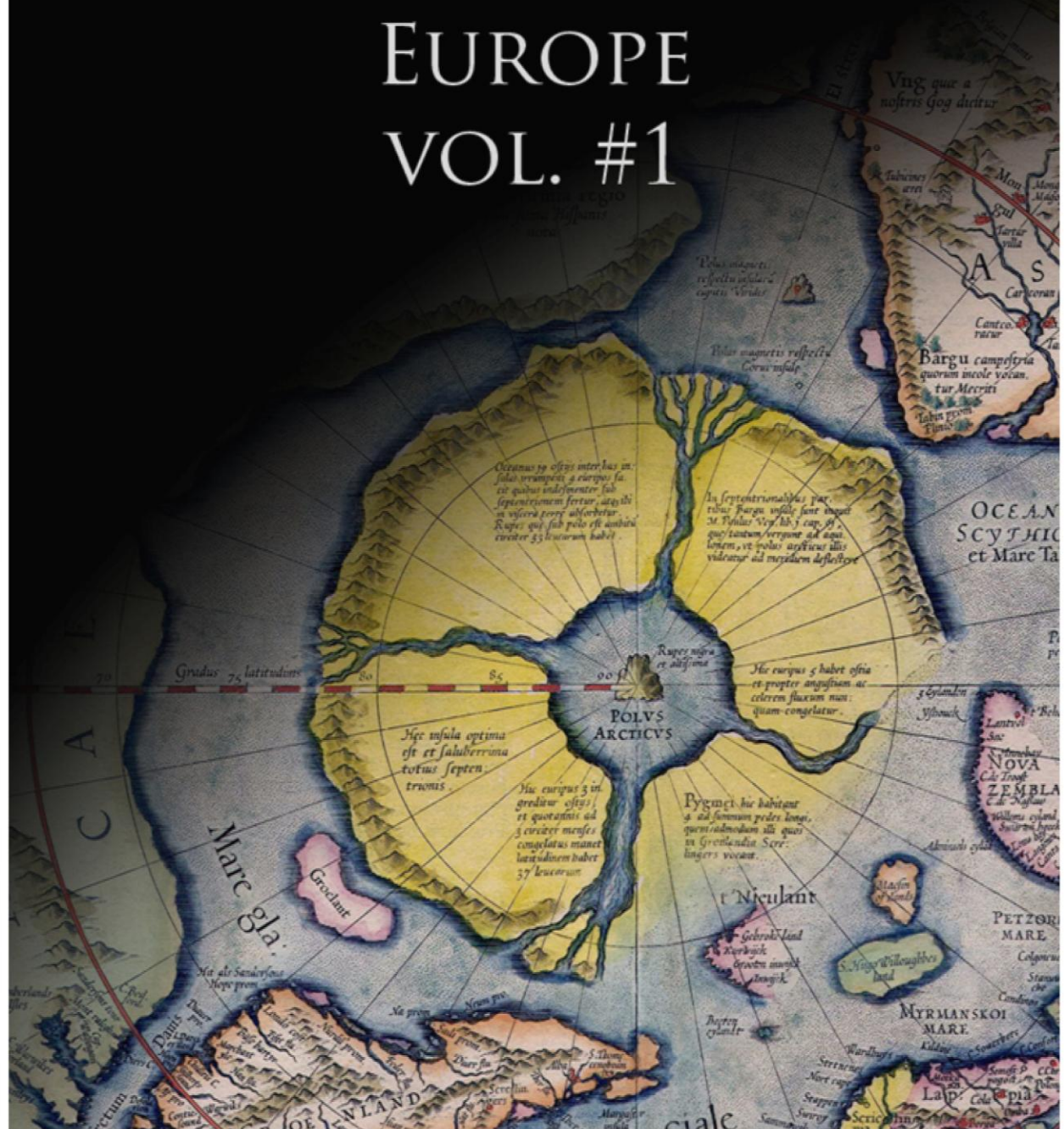


WARHA

EUROPE

VOL. #1



WARHA EUROPE

Almanac of Pagan Traditionalism
And the Left Hand Path
Vol. #1



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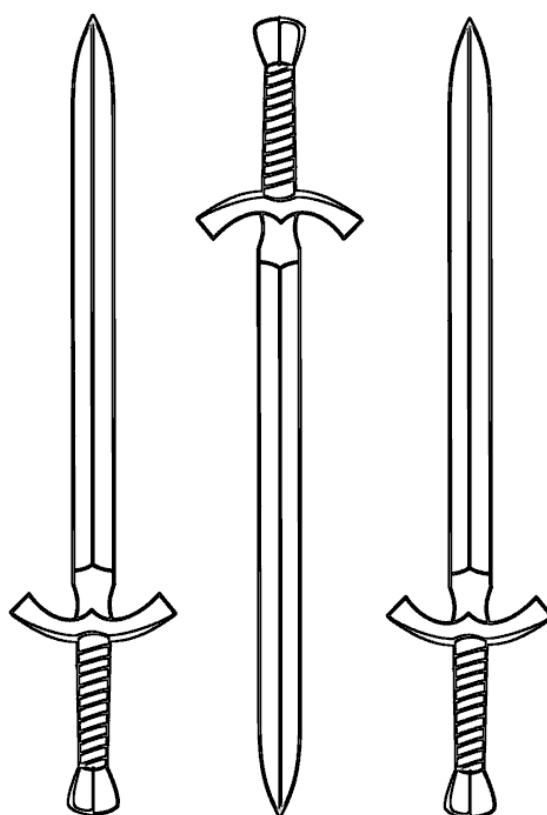
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Preface

You are holding the first pilot vol. of the almanac “Warha Europe” in English. Already a couple of years we publish our almanac in Russia, publishing in it the exclusive translations and interviews on topics of religion, mythology, traditionalism, paganism and the Left Hand Path. From our almanac many authors first appeared in Russian and became familiar with the Russian-speaking audience. And now we have decided to build the bridge in the direction from the Russian authors to the Western public.

Almanac opens by Askr Svarts article from 2013 that briefly summarizes the basic and directions of the school of Pagan Traditionalism in Russia. In 2016 a detailed and systematic exposition of Pagan Traditionalism was published in two volumes “Polemos” in Russian.

We want to draw your attention to the article from Natella Speranskaya, author of a monograph about Dionysian Logos in the light of the philosophy of Martin Heidegger “Dionysus persecuted. Prolegomena to a Philosophy of the Future”, “The inner conflict of Ancient Hellene” – a distinction between the two alarm levels and dichotomies in paganism.

Another text belongs to Veleslav Cherkasov (aka V.L.S.L.V.), the author of numerous books about contemporary Russian paganism and Left Hand Path in it. The article published in English for the first time and unfortunately the author is still little known outside of the Russian-speaking audience. His doctrine is as basis for Nikarev Leshy`s notes about the Left Hand Path in Odinism.

Text from Agnishvari Djayavat devoted to reviewing Adinath Djayadhara`s book “Bhairava-Kali-Dharma”- a systematic exposition of the Left Hand Path Tantra in the Russian language.

To top it off we are publishing a series of interviews with various authors, which we did especially for Russian traditionalists and as the engage to the West and Russia dialog. An interview with Alain de Benoist is published by the Anglo-French original.

Almanac ends by a small excerpt from Julius Evola, one of our most respected authors.

Almanac Warha is a non-profit educational project which run by a couple of people on pure enthusiasm. Unfortunately the complexity of some parts of the Russian poetic text does not allow to translate them into English with fully preserve the meaning and beauty, so we made some simplification in translation in V.L.S.L.V and Askr Svarte articles.

All texts are translated by non-professionals enthusiasts, so we apologize for any flaws.

We invite interested authors and scholars to publications in Russian and English versions of the almanac. We are interested in the themes: antiquity, the German-Scandinavian tradition, conservative thought, traditionalism, paganism, religion, comparative mythology, history, archeology, linguistics.

And we ask you to tell your friends about our almanac. Than more intense will be our intercultural dialogue then better and better will be our publications aimed at the common good.

With best regards,
Askr Svarte, ed.



Warha
The Rune of Death

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Wiccan&New-Age free

This work is dedicated in memory of Dobroslav (Alexey Dobrovolsky), who passed away on May 19th 2013. Through his books I opened paganism for myself. And to Dominic Werner as well, a French pagan-traditionalist, who shot himself on the May 21st 2013 in Notre-Dame in a protest against modern world.

Askr Svarte: The Problems of Pagan Traditionalism

Paganism is a Song, a glorious Song of Eternal Wisdom and Unity. The forgotten one, but not lost. Today, in the epoch of modernity, in Iron Age the tune and the melody of this Ancient Song can be heard. The tune, which now is confused and has provisos and snippets of reminiscences, nevertheless is sure in his profound inception.

The issue of terminology

The review of problems of pagan traditionalism should be started from the clarifying of terms and their meanings, that will be used onwards.

The Church Slavonic language has a word «і́а́зык» (iyazyk – language), which defines «folk», «tribe» and corresponds to Greek «ἔθνος» (ethnos). Identifying non-Christian tribes as «pagans» derives from the translation of Bible into Slavic language and during the history this term has acquired negative connotations. Thus, from the view of Christians the pagans were all non-Christians, gentiles (later Judaism and Islam were rehabilitated) as well as paganism is an act of worshiping all created, not the Creator, i.e. idolatry. As looking forward, we can say that considering this the term «paganism» has been more demonized. Thus materialism, liberalism, consumerism (worshiping Gold Taurus) is named paganism. This all is from the worldview of Christianity and broadly from the abrahamic religions.

In Europe we are facing the same situation. The Latin word «paganismus» – «rural» derived from «pagus» – «district». Since the Christianity in Medieval Age had spread basically through elites and usual peasants didn't wanted to tear apart their superstitious, rituals, omens the «religia pagana» (Ancient Rome religion) term appeared. This also has a pejorative meaning.

Modern since understand paganism as:

- A) All polytheistic religions
- B) Cults, omens and beliefs of archaic peoples before accepting one of the religions of creationism.
- C) Occasionally using as a synonym to «neopaganism»

The relation between «і́а́зык» (iyazyk – language) and «ἔθνος» (ethnos) shows an inextricable bond of faith and folk, who preserves it despite the world religions, that are not bound to ethnicity.

There is an everyday phrase in modern paganism: «How many peoples (languages), so many paganisms. It means that every ethnos has its own tradition or its own (strongly marked accent) version of tradition.

The term neopaganism means modern reconstructions and new teachings, which are syncretic. Alexey Gaidukov defines neopaganism as «a complex of religious, parareligious, socio-political, historical and cultural communities and movements, which in their activities turning to pre-Christian beliefs and cults, omens and magical practices, resurrecting and reconstructing them». We find this definition fairly comprehensive.

Aside from the resumptive terms heathenism, neopaganism, paganism we also find other more narrow designations of these or those traditions like «Rodnoverie» (Slavic tradition), «Odinism», «Forn Seedr» or «Asatru». In this case, we are talking about today's designation of such traditions, communities and subcultures, as a rule, ethnocentric. For example, «Rodnoverie» - this ancient pagan Slavs in its diversity, and the «Asatru» -

«Belief in the Æsir» – is the pagandom of Scandinavians and sometimes occurs as the self-name of Germanic pagans. The term «Odinism» not so monosemantic, in the modern world under the «Odinism» often understand the doctrine of racial and religious superiority of white over all the other pagan nations that is fundamentally wrong and will be discussed below. The essence of self-names lies in the need of identification and self-identification in the modern world. The pagan of pre-Christian era could not say, «I'm rodnover», rather the grandson of Dazhdbog. As mentioned above, today the term «paganism» is overwhelmed with demonized values and meanings. Today, it is identified with Satanism, materialism and scientism, occultism, liberalism, consumerism (the cult of products, brands), totalitarian sects, Nazism and extremism. It is fair to say that in on the level of individuals there is the intersection of the above issues and ideologies, but they do not act on behalf of all the Gentiles and communities, and the generalization of exceptions. This is not a sensible approach, which only exacerbates the understanding of the essence of paganism. Also it mentioned that the negative connotations of «paganism» is obliged to Christianity. Apart from all the variety of ethnic traditions of the ensemble, that collectively have been called «paganism» or «religia pagana», lies a deeper principle, unifying of all of them (and different from the religions of creationism). It is called manifestationism.

Manifestationism and creationism

Paganism is manifestationism.

The doctrine of manifestationism is a doctrine of manifestation. In Latin «manifestatia», came from the verb «manifestare», «to show». According manifestationism, the whole world is a manifestation of God, the disclosure of its aspects. The world is the self-discovery of God. In manifestationism has no creator and creation. The world and God are equal ontologically. In paganism this is very clearly expressed in the words: «We are the children and the grandchildren of God». In other words, a person is related to the Gods. As the pagan gods, especially the supreme, often endowed with the epithet of «Father» and «Mother», Odin One-Earth-Mother (Mother Mokosh) etc. In India is widespread greeting «Namaste», which means «the divine present in me and merging with the divine in you». Such a fundamental and ontological identity of God and the world does not exclude the hierarchical structure of the world. The world is filled with major and minor gods, spirits and animals, but this does not create a hierarchy of duality (except, perhaps, illusory) between the world and principles. It should be clarified that the non-duality does not mean oneness of God. Here are useful the words of Rodnovers: «Genus is one and multiple». In other words, many deities as equal to each other and the world. In this case, «Genus» means the principle of non-duality manifestationism.

Manifestationism is the Golden Age of Tradition. It's the original doctrine of the vivid and immediate perception of reality as it is, undeformed by the gap between God and the world.

Paganism is a worldview of principal non-duality.

Creationism is the Silver Age of Tradition.

The doctrine of creationism bases on the approval of principal and ontological difference of God and the world. God is primary and unique, the world is secondary and created. This statement is clearly illustrated by the metaphor about the master and the created clay pot. Certainly, the pot bears the imprint of the master, but between them is an insurmountable difference levels. God is transcendent, the world is immanent.

Another basic tenet of creationism is the creation out of Nothing, «creatio ex nihilo». God is one alone and nothing except him. He can't create from himself (ex Deo) therefore he creates from nothing.

This doctrine holds rigid duality, the opposition of heaven and earth, where the heaven is higher and the earth is lower, «creature» (from the verb «to create»). The relationship between God and the world molding in testaments, revelations, transmitted and expressed through the prophets and saints. Keeping the commandments and worshiping God, a person can earn after death getting into a

good pace heaven, or in hell as a punishment for sins. Thus, God and the testament become sources of morality.

Because the distinction between God and man is non-removable, neither in life or after death a person does not come on a step closer to God. In fact, heaven and hell are the same space as the human world, and are equally ontologically distant from God. The whole essence of knowing the world and self-knowing of creationist comes to the knowledge of himself as a creature, a clay pot.

The word «religion» derives from the Latin verb «religare», which means «to bind» «to reunite». It says about the nature of the relationship between God and man, and about the presence of a rupture¹.

In the world there are only three creationist religions: Judaism, Christianity and Islam. They are also referred to as monotheistic, in contrast to the «pagan» polytheistic. That's as manifestationism doesn't exclude monotheism.

Iron Age

We are living in the last days, outside is the Iron Age traditions, Kali Yuga, Koschny Vek, Ragnarok².

Contemporaneity or Modern is a total denial and oblivion of the sacred, the divine Principle, whether it manifestationist or creationist. Modern is the time of a total nihilism⁵. Since Christianity creationist, along with Islam, has been becoming the world's religions, which are professed majority of the world, especially developed for Europe while, the dogma of «creatio ex nihilo» is wide spreading all over the world. Beginning with the Renaissance, God of creationists undergoes diminution (read slowly to oblivion), turning in a rational God (Deism), and then abolished altogether in connection with the establishment of the dominance of the scientific picture of the world (positivism) and Humanism. A man shifted God from the center.

Interesting that the German philosopher Carl Schmitt argued that religious narratives have been replaced by narratives of ideologies. Man took the place of God and the ideology has taken the place of religion. The study of the issue of similarity of narratives and ideologies is known in culturology and philosophy.

As the doctrine of creationism implies that being has only God and he shares it with the world and people (the union of believers in God and keep testament with church, umma), the «death of God» means and the disappearance of the world from

¹ According to Lactantius and St. Augustine.

² In Norse Ragnarøkkr: ragna - from regin – «lord», «great»; røk - «fate», so not only the Ragnarok Battle Aces with Jotun, but the fate of the gods and the world. The term "twilight of the gods" is incorrect translation, though not devoid of poetic appeal.

being. Master died and a clay pot stayed, which in the absence of the master is just clay or simply nothing³.

And if in the Iron Age creationism God is dead, the gods manifestationism, seemed to have been forgotten, but today on the contrary we see the return and revival of interest to pre-Christian, pre-Islamic traditions. The variety of movements, currents and teachings appearing. Has become a commonplace phrase about the «revival of the ancient gods».

in terms of traditionalism and society as it is, this situation of «return» raises a number of issues and problems.

The problems of pagan traditionalism

The main problems of the pagan traditionalism quite accurately outlined M. Haggvist⁴. He highlights four main issues. We regard them below. «Of course, the first problem to any reconstruction of pre-Christian faith in Europe is that now there is no continuous tradition. There is an unbroken line from the original customs that continue to be practiced. Modern wiccans can claim that their faith is practiced all the time in complete secrecy, but even if it was true (what we strongly doubt), it is clear that individual, few group of «covens» practicing a variety of superstitions. In no way they can be considered carriers of the whole tradition. Even such a powerful structure like the Catholic Church is way better than any other, handed down the onslaught that led to the 1789 and its aftermaths, had dropped to complete decomposition. Considering this, the remains of the tradition of inventive, saved in a small group of witches, consisting of uneducated peasant, that represented⁶ completely irrelevant. If all traditionalism is a reconstruction based on the values, which are so small and deformed that much needs to be done, if anything in this really worth preserving today's structures, institutions and ideas, the situation is even worse for the «neopagan reconstructors»».

The first and most important issue is the continuity of tradition, the initiatory line. There is no dispute that in various European countries Christianisation did not take place at the same time and for a long time in remote and outlying areas remained ethnic beliefs. It is also a long enough period of dual faith continued. The dual faith in Russia, according to some sources, lasted until XIV-XV century, although the discovery of Old Believers icons-box «Burning Bush», dating by experts from the beginning of the XVII century, and containing on the box the Vendian runes and

³ Christianity itself defines the meaning of the knowledge of the world as knowledge of the Creator's Plan and the implementation of this plan in their lives.

⁴ M. Haggkvist. Grunnleggende problemer med hedensk tradisjonisme / KulturOrgan Skadinaujo. № 2, 2003.

runes, came out of circulation by the beginning IInd millennium, increases possible term era of dual faith for another two centuries. Besides the survived in wilderness and remote areas of pre-Christian tradition, of which we can't say that the transmission line is not interrupted in it and generally came to light today, paganism has organically woven into the fabric of Christianity and remained very vital among the people.

It is known that the Russian buffoons appeared in the XIX century and their roots leading back to the volhvs, and were also were persecuted by the tsar and the church until their repertoire hadn't been emasculated from gloom (social satire), epics, legends, etc. and left an empty fairground entertainment. Many pagan omens, beliefs and superstitions, folklore figures have remained alive in the people, in folklore: tales, songs, poetry, and embroidery thread. There are everywhere pagan motifs as well and often the only ones. Furthermore, almost all the important Orthodox holidays are the same or directly close to the pagan solar holidays and some saints are obvious «analogs» of pagan deities. A good example is the Christian holiday of Ivan Kupala, John the Baptist, celebrating by Orthodox with a difference of about one month with the pagan summer solstice – Kupala.

A huge contribution to the description of paganism in Russia made Christianity itself, in its descriptions of pagan rituals. Also mentioned in chronicles as in Slavic, and the Arab and Greek writers. In modern studies, description and reconstruction of paganism are prominent scientists, among them K.G. Jung, M. Eliade, B. Rybakov, J. Fraser, A.N. Afanasiev and others.

In turn, to the aforesaid, in Europe it remained a large number of written sources and architectural artifacts, such as: Elder Edda, skaldic songs about heroes, Beowulf, the Song of the Nibelungs, Finno-Ugric and other Kalevala; Stonehenge, Ekstershtayn, Scandinavian rune stones (found even in North America).

French sociologist and cultural scientist Georges Bataille, considering the work of Jules Michelet «Witch», writes the following:

«Night ceremonies of the Middle Ages, probably in some sense continue rituals of the Ancients (keeping her suspicious side: there Satan is in a certain sense Dionysos redivivus); these are the rites paganorum, of peasants, serfs, victims of the prevailing order of things and the power of the dominant religion»⁵.

No less interesting study of Vladimir Kolesov, Russian philologist and historian⁶. Kolesov highlights three orders of language that have arisen during the

⁵ Dionysos redivivus - «reviving Dionysus», paganorum - «pagan». See Georges Bataille. Literature and Evil.

⁶ See a series of books under the general title «Ancient Rus».

Christianization of Russia (current historically marked at 988.) and the transfer of key Christian texts from Greco-Christian in the archaic Old Slavonic.

But as a result, there hasn't been actual translation itself, therefore constructed the most complicated new language – Church Slavic, constructed new concepts formed the missing words and terms in Old Slavonic and Greek.

So, three orders of the language selected Kolesov: equipollency, gradualness, privativity⁷.

Kolesov of them says the following: «Equipollency helped to highlight specific items, the data in all their concreteness (man-woman, day-night, up-down, etc.). Gradualness introducing the idea (representation) of things and it can be imagined in fantastic objects, faces, and every creature in all its infinite manifestations. Privativity serves not the image and symbol, but the concept of the most rigorous and scientifically exact content of the verbal sign. (...)

Equipollency exists in the mode of similarities and identities. Gradualness – in similarities and similarities, privativity – in the essential similarities and differences».

According Kolesov to pagan outlook corresponds equipollent order of a language. The term «equipollency» is formed from the Latin word «equi-» and «pollens», which means «equal», «to be strong» and «can» respectively.

Applying again to Kolesov:

«The easiest way to identify the things that got in our field of vision is to compare it with another thing of the same type. (...) This is the «pagan» understanding of the classification of the material world by pairwise comparison of «bodies» of common ground. A man and a woman are together a «human», top and bottom together are the space and open space, and so on (...)»

«Light and darkness are opposed to each other and perceived as equivalent, equally available, can't be reduced to each other entity. They explained one through another».

This means that the present poles (top-bottom, day or night) equally owned by the being, they still are and defined by one through the other. The absence of man does not mean a certain «non-man», but quite saturated woman.

Kolesov indicates that the dominance of this order has preserved almost to the XIV century, which correlates with the dating of the era of dual faith. Domination of equipollent order of further language is replaced by another procedure. Kolesov believes that the IX century Russian society comes into the Middle Ages, and this transformation is accompanied by the transformation of the language. At the same time creates and develops the church-Slavonic language, which is mixed with equipollent national language, but becomes inherent to political and social elites.

⁷ Kolesov V. based this on the works on phonology by Trubetskoy.

That's, the priests and the elite have begun to speak (and, consequently, to think) in line with a new rationality than ordinary people.

The change of a point of dominance Kolesov believes XV century, when Russia became widespread translation of works of Dionysius the Areopagite, made by a monk Isaiah Serbia. The structure of medieval Russian language is gradual.

Gradualness is a triple system and fundamentally differs from the equipollency on the following items:

- There are three members, instead of two.
- Location of the member acquires a vertical hierarchy, rather than horizontal position.
- Appears flowing entropy from the top of the term.

For example: God-man-devil or crown-barrel-root. Where God takes the higher position and wealth, man takes the middle and goods, and the devil takes the lower and evil. It's the same with a tree, where crown is above and bears fruits, the sturdy and reliable trunk is in the middle, and roots are at the bottom, somewhere in the ground (no fruits, if you don't rasp the woods, there won't be use).

This vertical hierarchy creates a gap and the opening cyclic linear time. All being (divine) is concentrated in one place and out poured into the rest of the world, forming a gradient from light-good to dark-evil.

Gradual order of the language corresponds to creationist doctrines and traditions of the Silver Age, the Iron Age, corresponding to the same order of privative language.

Privative order of the language is based on the radical opposition 1 and 0, one and the other. Moreover, the first is positive, he exists, he is the being. The other one doesn't exist, he is negative, he is Nothing.

Gradual system of the gradient is torn between absolute poles, where the Supreme Being completely denies any lower (in-house or at a tangent). Privative procedure simplifies the language, throwing complicated, overloaded and gradient archaic meanings, concepts.

«If in the equipollent pair «non-» points to another endowed with an autonomous being and deductively associated with this being (remember a couple of «maple»/«non-maple»), if the same «non-» meant «under-» in the gradual topic, then in privative grammatical system «non-» automatically inputs «zero» as «nothing» as «the abyss,» as a «hole» in the tissue of being, launching into the tissue of the language the «terrifying power of negativity».

On the strength of the Kolesov's concept, we can say that pagan worldview through language dominated until the XIV century, and after it took in the «underground» of consciousness. Broadly, the order language corresponds to Gold and Silver Ages of Tradition that persisted even longer, until they were driven out by the distilled order privativity.

The foregoing review concerns mainly the external and internal forms of saving, transferring and restoring the pagan heritage and tradition: from legends and myths, through descriptions and folklore, to the order of the language, which specifies all intellection. But for the completeness of consideration of this issue is necessary to clarify the question of initiation.

Initiation is the dedication, the chain of inheritance. This is principle question for the transferring of tradition, on which insisted Rene Guenon⁸ who eventually in his view chose, the only religion which kept the transmission line, and became a Sufi Muslim. Julius Evola briefly and substantially discloses the essence of initiation:

«Initiation is possible only, when there is a center of people who are capable of initiating. Today it is particularly clear, considering different mystifications: probably, in San-Francisco is an initiation by mail, what it can't be said without laughing. The obstacle lies precisely in this: in the presence or absence of an individual or a group capable of carrying out this kind of action over the initiated. This requires two conditions: firstly, that initiated must be able to initiation and secondly, he really must be so. The first is connected with certain tests that must pass the initiated. In particular, in ancient times, before the initiation qualifies, a person subjected to the tests, which seem largely affected area of instinctive reactions. There were tests of fire, water, and so on. In addition, it is necessary that these activities affect the individual that he would be in some way predisposed to it, could be able to feel within himself that could be defined as a «push».

Agreeing with Guenon and Evola, we recognize that in the Iron Age the transfer of initiation is virtually impossible, especially in various New Age groups and sects, as well as in churches, where the creek of Tradition, if is not dried up, then could be found in moisture at these times is impossible. In addition we present a quote of Veleslav Cherkasov:

«There are many groups and communities, formally putting different goals, but existing on the same reasons: the need for communication, the thirst for attention, the fear of taking responsibility and if necessary to make a choice, etc. Communities of this kind should not be confused with the initiatory groups, following a definite plan and execute the work of a certain level. If the communities of the first type consist of people who need the help from the others, the second consist from those who are able to help others and who have reached a certain level of understanding. The first, even when they aren't aware of this report and wish to take advantage of the fact that they do not own, while the second voluntarily give up their «property» seeking not to possess anything, but a different level of existence. The former includes the vast majority of well-known religious and occult communities; the second of whom you

⁸ See R. Guenon «Notes about Initiation».

may have never heard anything and do not know by the reason of that they don't engage in self-promotion in glossy magazines and do not require the participation of those who read such magazines».

But we don't deny the absolute impossibility of initiation in the Modern era. We have to look for support within us for lack of support in the initiatory community. The visually called alchemical metaphor illustrates the principle of producing philosophical fire.

The first way is an immersion substance into the fire of such force that it ignites anything, even damp wood. This society of the Tradition, in which absolutely everything sacred and any soul emerged in it, is also sacred.

The second way is an absolute immersion into the ice, into the void. In this case, the fire is lit from within, as a radical opposition to the identity of the environment. This is self-awareness in the very thick of the ice, in the darkest night, in the heart of Hell, but it's also the awareness of its differences from the environment.

Julius Evola also speaks of the possibility of self-initiation, but very critical:

«... If by initiation is understood access the level different from human individual consciousness, in this sense, there are two main options: first is the shortest way to the so-called self-initiation, which deluded many minds. For example Anthroposophists i.e. Steinerians ingeminate about the autoinitiation (self-initiation) and, moreover, they oppose the ancient initiations to the initiations of having individual, active and independent character. The ancient ways of initiation they consider obsolete today, but it is a pure fiction. Since the initiation of this kind is conceivable only in exceptional circumstances: in general, the initiation of a purely personal nature, that is, without the intervention of a higher power, would be like trying of Baron Munchhausen, who pulled himself by pulling his own hair. To be effective, initiation needs the intervention of transcendent factor, in relation to the individual that only in extremely rare cases can occur spontaneously: this initiation can be described as wild, just as Rimbaud has been called as a mystic in the wild. It happens that the existential trauma in itself leads to such discovery of horizons, even if the person to whom it happens doesn't realize it. This could happen in the modern world, though, watching constantly growing materialization (and adding the closeness) modern individual, this feature becomes more questionable. Here's what can be responded on your question about «initiation into the modern world»».

In the teachings of Kashmir Shaivism as there is an individual initiation, bestowed by Shiva to adept, the most transcendental intervention, about which says Evola. As paganism is a manifestationism, the non-duality, it can be argued that the self-initiation and «transcendent intervention» are equal on «this is that» «what is outside and inside».

In that case, the alienating thickness of the ice appears as an illusion, as Maya, but it's a topic for another review.

As a result, the problem of initiation in the pagan traditionalism, of course is more sharp and personal-existential, rather than of communal character, but also, of course, manifestationist initiation is possible.

In conclusion:

«The true tradition is the transfer of the Vivid Fire, not the preservation of the ashes. True Wisdom is a spiritual enlightenment Here and Now rather than a memory of the past, no matter how great and magnificent it was».

Veleslav Cherkasov

«Tradition is not the monument to itself, it is a live stream – the flow of knowledge is transmitted on prampare and continuously updating revelation».

Somanandanatha Saraswati

According Haggvist ep second problem is as follows:

«Another problem is the lack of rigor in the doctrines in the majority of today's pagan organizations. The most extreme examples of course are those unfortunates who argue that Paganism is a «personal» faith, where every «believer» defines all of its contents. If we consider the mental and spiritual condition of the majority of Western people, this view is bound to create a quasi-religious nonsense of all sorts. Scandinavian neo-pagan organizations with this view, as we have seen, think it up with the dressing clothing of Vikings and sacrifice fruits to gods or (mostly) goddesses in a random selection, without the slightest understanding of what they are paying their attention to. But the most aftermaths are individual interpretations of texts such as the Edda, and too «toy» attitude to the concept of spirituality. The most serious part of the second point is a general lack of understanding the fundamental concepts of every authentic tradition: the belief in the primordial truth and its search».

Unfortunately the Haggvist's note is by confirmed conventional wisdom, represented in the phrase: «how many pagans – so are many paganisms», which is fundamentally wrong. Individualism is alien to Tradition and personal interpretation of the traditional doctrines indicating the level of interpreter, than about the traditions and serve to satisfy the «spiritual» needs of individuals who are on the same level as the materialistic. In fact, person makes choices between equally low material consumption and «spiritual» merrymaking (consumption). This problem is closely adjacent to the issue of pseudo-pagan confusion introduced by a number of modern subcultures, such as vegans and animal protectors who are trying to clothe an idea,

which they would like to see in the clothes of religion, that they also like. Neither of which deep comprehension and initiation in this case can't be considered. The details of pseudo-paganism will be discussed below.

It is important to note that in general paganism peculiar to kind of differentiation. Thus, a military caste worships the gods of war, gods-protectors, priestly caste worships gods of wisdom and death, and peasants worship the gods of earth and fertility, the gods of heaven.

Also, different communities can prioritize in the pantheon. Thus, some more revere Perun, others – Dazhdbog, this differentiation is known in Hinduism, where it does not cause acute conflicts and naturally it has existed for millennia. Behind all this variety of «trees-of-paganism», the key thing is not to lose the mighty forest of paganism.

«And that leads us to the third point: the fact that modern pagans, to a greater extent than all the others, trying to find the tradition and renovation, available for modernist «infiltration» in their ideas. Any «true Christian», most likely, would have felt that he makes a mistake of interpreting the Bible in such way that it would be consistent with its extremely atheistic, liberal, socialist or modern so-called «conservative» rulers. For the self-proclaimed «pagan» it isn't a problem. Therefore, we can see that the majority of neo-pagan organizations focus on its commitment to individualism, democracy, progress, «tolerance», pacifism (or sometimes a war for the sake of the war), feminism, and what should go in the propaganda war is to get more converts and to fight against Christianity, which many believe that is far more important than the fight against modernism, materialism and consumerism. The reason of this behavior is very simple. This is what the majority of neo-pagans are defined in terms of their conflict with the dominant religious system. Certainly in Europe it is Christianity. Their view is that Christianity is totally alien to the culture and the people of Europe, and (even worse) to «mankind». With this argument they develop their ideas primarily as a mirror image of Christianity, formulating and improving such ideas in opposition to anything that might be mistaken for Christianity. Therefore, the Christian attitude to women incites them to assert that woman and man are equal (even bordering with the perfect feminism, where the equivalence becomes like the type «this is the same»); anti-progressive point of view of the Catholic Church make them reject it and declare their faith in science; Christian commandment to obey earthly authorities to make them semi-anarchists, and so on. Finally, Christian attention is distant from life and sends them to a worship of nature and man / woman. The extreme consequences of this are obvious: the

spiritual decline, making them primitive half-atheists worshipping their own sexual lust, if not the rocks in the forests. This does not mean that a large part of the anti-Christian rhetoric does not make sense. The neglect of sexuality and women by Christianity are not matched to anyone; asceticism is an ideal that should be (and as it always has been) is set for the special elite. The absolute focus on the shame in Christianity is also a problem, which does not increase our enthusiasm for this religion; and there are many things that in all honesty, you can criticize and discuss, even from a strictly traditionalist point of view. But if it makes someone to conclude that soulless, egalitarian, materialistic hedonist modern world surpasses the Christian view of the world, and that his paganism should be simple quasi-religious pretext that it behaves like a monkey with a high-tech, we do not want anything out of this «reconstruction».

Consideration of this problem should be divided into two parts: the issue of the attitude of paganism to Christianity (broadly to creationism, and already to Orthodoxy), and the issue of the attitude of a pagan attitude to Modern.

Indeed, many pagans starting with the opposition to the dominant religion in Europe and Russia are Orthodoxy and Catholicism/Protestantism, respectively. In the Caucasus and the CIS countries the revival of the pre-Islamic traditions also accompanied active islamophobia. The complex of hatred on religious principle is very common among communities and people in particular²², but whether it is justified?

Basing on data from the above definition of manifestationism and creationism, we know that the first corresponds to the traditions of the Golden Age, and the second to the Silver Age, and both are related to Tradition, fixing its various stages.

Christianity among the religions of creationism has a special place, not only historically, but also in effect. If Islam insists on the absolute transcendence of God, Christianity in a unique way «solves» the question of manifestationism and creationism by the figure of Christ.

God creates the world out from Nothing, as a master does out from the pot of clay, but at some point God manifests itself in the created world, he is born through the Virgin Mary woman in the world, and dying in it, returns to the Father, i.e. himself.

This picture is almost identical to the teachings of emanations of Plato and the Neo-Platonic of the divine world from the world of ideas (Eidos), through a hierarchy, in which there is the Demiurge-creator⁹ until the matter and the return back to the world of ideas. The emanation is called proodos and the return is epistrophe.

⁹ Not to be confused with the Gnostic Demiurge. Neo-Platonic Demiurge benefits and creates the world, contemplating higher ideas, ie with good intentions, while the Demiurge of the Gnostics - fallen from grace fool usurping the created world.

The emanation of the divine descends from the top downwards, and gradually dissipating, reaching matter begins its way back, increasing the concentration reaching upper spheres. About Plato often said that he was «a Christian without Christ».

Neoplatonism and Aristotelian branch had a tremendous impact on Christian theology, in line with this it's possible to explain the divine incarnation in Christ, the dogma of the tripartite nature of God. But Christianity it's not all Neoplatonism, some of its tenets is absolutely not suited to Christianity. On the other hand, Christian theologians complement Neoplatonism by their constructions; and the whole complex as a whole is Christianity itself. For example, in the V Ecumenical Council, Emperor Justinian published a treatise against Origen and Origenism which contains the following lines:

«Brought up in pagan mythology and wishing to distribute them, he pretended as if he treats the divine Scripture maliciously blending it with his own obscene teaching, inputting his Manichean errors and Arian frenzy and acquire a possibility to lure those who are not exactly beheld the divine Scriptures. What otherwise stated Origen if not the teaching of Plato, who spread the pagan madness? Or from whom else Arian borrowed and prepared his own poison? Did not he on death of his soul forged in a holy and consubstantial Trinity extent? How does he differ from the Manichaeon, who says that the souls of men are sent in the body as a punishment for their sins, as if they were above the minds and holy powers, then a saturated contemplation of God and turned to the thin one, and therefore cooled (ἀποψυγείσας) in the love of God, and hence called souls, t. e. cold (ψυχάς), and as a punishment to the body clothed? And this one was enough to perfect his conviction, because it is a pagan wickedness».

As a result, Origen was convicted in 15 anathemas. Another example is the undeniable influence of the Neoplatonic environment of Greco-Roman world on western Fathers: Augustine, Boethius, John Eriugenu and others. A French philosopher Henri Corbin devoted his life to the study of Neo-Platonism in Islam. According to his research, Neoplatonism reflected in Islam in the following areas: the philosophy of al-Farabi, Sufism, Shi'ism (Ismaili), Ishraq School, mystical poets Rumi and Ruzbehan Buckley School Jabir Ibn Hayan, and others.

Regarding orthodoxy it is ought to say the following.

Christianity is one of three branches (Catholicism, Orthodoxy and Protestantism), which disintegrated Christianity reasons for the split between Catholics and Orthodox is secondarily. We will focus on those aspects of Orthodoxy, which unites it with Slavic paganism.

Earlier we pointed out that Russian Orthodoxy is closely intertwined with the pagan heritage (although it was persecuted). The same points Vladimir Kolesov in his works, as evidenced by the folklore, superstitions and rites, preservation of traditions

of embroidery and architecture. Another equally important reason for convergence orthodoxy with paganism is a special veneration of the Virgin Mary. Virgin Mary, the Mother of God, mother of earthly incarnation of Jesus Christ, immaculately conceived by the Holy Spirit.

We do not find such attention to the mother of Mohammed or a female figure in Judaism, as we finding it in Christianity, especially in Orthodoxy. This really brings together Orthodoxy and paganism. Because the last is characterized by the worship of Mother Earth in different aspects, mother earth family. The mother is often associated with fertile land, with depths and dark (hidden, implicit). In creationism Heaven and God are opposed to the created the earth and the world. In the Orthodox Church we see a very strong cult of the Virgin Mary. Also, in the Scriptures Mary is called Ever-Virgin. Thus she preserves the purity and chastity before and after the birth of Christ, that is correlated with the earth Virgin is pure in front of God and the world, which also corresponds to a positive understanding of the land by pagans.

Another woman, who accompanied Christ was Mary Magdalene the holy and the myrrh-bearer. This is important female emphasis in Orthodoxy, it is equal to the apostles and together with the Virgin Mary troops off to John. It is fair to point out that Orthodoxy in all its structure is extremely complex and diverse and reviewing all of its aspects is not possible in this work.

Based on the foregoing, it follows that paganism and Christianity have much in common, especially in Russia, in Orthodoxy. But Orthodoxy is not a crypto-paganism. It is a self-contained religion, with its theology, language and way of thinking. It is based on duality, opposition of the Top and the bottom, therefore, from the point of view of Christianity, any non-Christian religion is a devilry, a devil-worshipping «paganism». So is their way. And today many pagans adopting the form of religious hatred truly alien to paganism, conduct their identification and being through the negation of Christianity. Undoubtedly, Haggvist pointed out the shortcomings of Christianity, but within the Christian tradition they are not considered. Yes, Christianity act by tough method of religious war, expanding their domination and carrying its word of Truth. And proceeding from Christianity, many pagans and pagan communities and making the mentioned above mistakes.

And if we recognize the Tradition as an absolute authority, it is unreasonable to deny this or that part of it. This leads to oblivion, ossification and degeneration. Yes, creationism does not agree with «the union of Heaven and Earth», but why should manifestationists, followed by this, bursting of Father Sky and Mother Earth? Jedem das Seine.

Contemporaneity or Modern is absolute evil. This is the postulate of traditionalism. By all of its actions Modern successively profanes, desacralizes and destroys Tradition. Rene Guenon and Julius Evola headlined their main works as «The crisis

of the modern world» and «Revolt against the modern world» respectively. As Nietzsche wrote: «The desert grows, woe to him who carries the desert», referring to the European nihilism that sweeps away all the traditional and leading all to zero, to Nothing.

Creationism understands this process as satanic, pundits are the Devil's henchmen, denying God and claiming the demonic order. In Islam, it is undoubtedly the offensive Dajjal time, the Antichrist. Here we can also see the reason of identification of the pagans with scientists-positivists, humanists and physicists of modern times; some worshiped Satan, and others too, the question is on the form.

It is a mistake to carry out a causal relationship between the increase of scientific progress and the return of the pagan gods. Positivists haven't debunked the Christian God in favor of the pagan deities, they debunked the Tradition. All sacred is alien to them.

Therefore, for a Christian or a Muslim, for traditionalists, the question of the relation to the modern world finally resolved: total Jihad, the holy war against the Antichrist, a war of angels of Heaven with the demons of Hell. Orthodox traditionalist in the modern world is saint amidst of Hell.

As paganism is known for the absolute absence of the vertical opposition, the difference in nature between God and the world, it would seem that it must be entirely on the side of the modern time. But such a view is a delusion that needs to make an important digression.

Traditional society is based on a hierarchy. The hierarchy is a manifestation of the divine order in the society. Traditional society is divided into groups – caste or varna (color). Usually there are three castes:

Priesthood (Brahmanas)

The warriors (Satrias)

Artisans and peasants (Wesias)

Outside the caste located outcasts of society, the so-called «Pariah».

The priesthood God perceives non-dually (Advaita), warriors basing on duality (Dwight-Advaita) and craftsmen perceive God as creator. This is illustrated by the fact that ordinary people often praise the divine aspect of creating (Brahma, Svarog) and priesthood praises the gods of wisdom and death (Shiva, Veles, Odin, Kali, Morena, Hel and Freyja). Plato in its structure of politeia considered soldiers (guards) as bearers of nature, which is dominated by gold and silver, while the lower classes have copper and iron. Divine order (dharma) permeates absolutely everything to maintain the execution of its own Dharma. It is the highest honor and valor. The Durga Saptshati Kalika calls Raktabija to leave conversations that are inappropriate to warriors and fulfill their dharma – to join her in the fight and die. Failure dharma is called adharma.

In the book «Worker» in the works of Ernst Jünger» Evola writes:

«To the Epoch of the third estate is unknown the unity of freedom and service, unity of freedom and order; it has never known the miraculous power of this unity because the worthy aspirations seemed to be too readily available and too accessible human pleasures. The other side of this abstract, individualistic, possessive understanding of freedom is the idea of society as a system, determined the principles of the social contract. Thanks to such abstract ideas of freedom that is inherent to bourgeois desire to decompose the organic unity of all, to the “transformation of all relationships based on duty and responsibility, the contractual relationship that may be terminated».

From the pagan point of view, this is not directly power of Wesias (basing on the Creator), but the power of rogue-pariahs, violators of the hierarchical power and the ontological structure of the world order. The only possible behavior for the warrior and volhv/Brahmin in a situation of rouge's «rebellion» is the destruction of the rebels and the protection of the sacred world order.

It must be noted that the relation of modernity to the Iron Age shows us the eschatological times today. In manifestationism time cyclic. The cycle begins with a creative manifestation of God in the world. Indians say about the Day of Brahma and the Night of Brahma or about the opening and closing eye of Shiva. Later, the last days come through the divine self-derogation, self-revelation about which are talked myths about the end of the cycle.

Hindus believe that the Kali Yuga, in which we live, began with the battle on the field of Kurukshetra. In Norse mythology it is Ragnarok, in Slavic it is Koschny Vek (Century).

The doctrine of creationism oppositions mostly are acute, their time is linear. The Antichrist will be defeated and after the Last Judgment the chosen will ascend to heaven forever. In paganism after the end comes a new beginning. The end is inevitable as inevitable and a new beginning. The Elder Edda has the following lines:

Now do I see the earth anew
Rise all green from the waves again;
The cataracts fall, and the eagle flies,
And fish he catches beneath the cliffs.

The gods in Ithavoll meet together,
Of the terrible girdler of earth they talk,
And the mighty past they call to mind,
And the ancient runes of the Ruler of Gods.

In wondrous beauty once again
Shall the golden tables stand mid the grass,
Which the gods had owned | in the days of old,

Then fields unsowed bear ripened fruit,
All ills grow better, and Baldr comes back;
Baldr and Hoth dwell in Hropt's battle-hall,
And the mighty gods: would you know yet more?

However, this inevitability of a new beginning doesn't mean that this requires submission and recognition the orders of rouges and Sudras. In recent times for a true pagan the fulfillment of dharma becomes a tragic pain as the end is inevitable, it is impossible to turn the wheel back the clock. For a pagan there is no way, except revolt against the modern world.

Representatives of the Golden and Silver age-old traditions are unanimous in its rejection of modernity, the Iron Age, but come from fundamentally different doctrines, basing on different causes and differently interpret a current decay.

The nihilism of modernity appeared simultaneously with the creatio ex nihilo, but it doesn't give any right to pagans to assert about the harmfulness of Christianity (creationism) for all mankind. Indeed, to each his own.

The last important issue Haggvist considers the following:

«The fourth and last point, which is also associated with the above, it is the political orientation of today's organizations. Activities of ne-pagans, mainly Scandinavian, prosecuted by a bogey, namely by National-Socialism. The ratio of consumer society, with its functionalist consumer morale and its «intellectuals» makes great demands on every person with a rune on his neck. Modern «right-wing extremists» (in the narrow sense of the word), of course, decided to use its pre-Christian heritage in the way to legitimize certain radical nationalist ideas. These ideas also attracted many modern pagans and sometimes to the limit when they begin to romanticize Hitler's Germany, which is beyond any sense. And those who do not share this admiration, of course, respond to it opposite effect. In fact, they not only do the opposite (included in the fight against fascism, which is as innocuous as if we take it, because it is basically a dead political platform in our eyes), but they also accept modern concepts. They will assert that they are taking «an ancient Nordic democracy» (which was actually a marginal phenomenon, as any teacher of ancient Germanic culture will tell you). As a result they take the modern «Anglo-Saxon»

form of democracy. That «paganism» that had practiced in the Third Reich, was for the most part of the spiritual, entirely subordinate to materialism (eg., racial doctrines, set in the center of the ideology, making it subtle naturalism / worship the nature of archaic sort) and the worldly form of a regime that fed its strength from a greater degree of mass rather than from the upper realities. Nevertheless, this is not an excuse for the oath of allegiance to the current rulers and political madness, which leads only to nihilism and selfish indulgence of «free sex», even greater liberalism, «equality» and it must now be popular with economic devils who govern the fate of western civilization. One more time we witness how primitive dialectic (not leading to a synthesis: the opposition rarely make it into a reality that would not say the Marxists) makes people unfit to realize that if they want to be carriers of the tradition and to show it in the revived pagan faith, they should be high above the infantile and senile today's «politics».

There Haggvist indicates on a very important misconception of modern pagans, which generates the «pagan» myth of the national/racial superiority and the myth of anti-fascism.

We must start with the fact that traditional society really knew the binary opposition of «friend or foe», our man and a hostile one. Ancient times had wars, tribal conflicts also. But they didn't have chauvinist character and the more religious as in the era of creationism. Evola says in this regard:

«Traditional states had no need to escalate the chauvinistic pathos, reaching almost to psychosis, to mobilize their troops and to give them a «moral» force. To do this, it is enough to engage a pure principle Imperium and appeal to the principles of loyalty and honor. The war had a clear and positive goals and conducted, so to speak, with a cool head, without any hatred and disdain between opponents».

It seems that chauvinism in this situation, owes its emergence under the rise of the gap between heaven and earth, where people do not belong to a church or ummah, endowed with the prefix «Nedo» (under/unter). A special form of such chauvinism was in Europe (eurocentrism), where they found a flourishing Christianity, and later – the modern science.

Lev Gumilyov wrote:

«The advantage over other European nations were in the XIX century. It is so obvious that Hegel's philosophy of history built on the principle of world progress, which should have been carried out by the Germans and Anglo-Saxons, because we believe that all the inhabitants of Asia, Africa, natives of America and Australia are «non-historical nations». But it's only been half a century and it became clear that the European dominance in the world is not the way of progress. Only an episode».

Appeals to the historical experience of the Third Reich as ridiculous and Haggvist right indicates the reason. It is the subordination of the spiritual purely material goals.

The definition of «friend or foe» is built on artificial modernist and scientific concepts that fit under the historical germen's heritage.

We mentioned above that the term Paganism takes its roots in the Church Slavonic word «yazitsi». It is equal to Latin «ethnic group», therefore, one or the other pagan tradition is somehow connected with the ethnic group.

The definition of «nation» states that it is a socio-economic, cultural, political and spiritual community of the industrial age. Even in this we see that the nation is a construct of modernity.

Nation is not a nationality, which is characteristic only of Russian and post-Soviet countries, and means the same ethnicity in a narrower sense. Around the world, a nation is not determined by ethnicity, but on the basis of nationality. A Nigerian, becoming a French citizen, acquires a «French» nationality and can express his own specific nationalistic views. It is also worth noting that such ethnic group as «French» doesn't exist because it is just a modern term. The situation is the same with most other countries. We can safely say about the complete failure of so-called «pagan nationalism» and «national-pagan movements», realizing the nation in this proper way. Those who insist on the right of the definitions and ideas to be are automatically put the signature under the recognition of the right winning pariahs to dictate their will. In the delusion about the superiority of many of the «national-pagans» reach absurd theses, such as: «Paganism is a legacy of only white people». In turn it leads to the already observed disrespectful and chauvinistic behavior towards non-European traditions, so in the ultra-European heathen enemies in the same row are both Christianity and Islam, and Hinduism. It is also worth remembering that the absolutization of polarities «friend or foe», where «foreign» at all deprived of any being and positivation, that corresponds to privative order language (and as a consequence to thinking), which fully corresponds to the Iron age, Modernism and liberalism.

Another understanding of the term «nation» is based on primordialism. In ethnology (ethnography) it is one of the scientific fields that considers ethnicity as the initial and continuing the union of people «blood» with the same attributes. According to primordialism nation is a special stage of development of ethnos that is akin to a biological phenomenon. Based on the principle of blood kinship, this definition of a nation can serve as a support in the identification and correlation of the nation with some pagan tradition in the process of recovery and reconstruction. Unfortunately, this definition has not received proper distribution.

A pillar of modern pagans represented in nation may be useful in question to determine their own roots, history of their family and, as a result, a more accurate definition of the respective pagan traditions. But this study should not give rise to a

wretched chauvinism, which is frequent, but in ultimately absurd cases even leads to xenocentrism.

The other side is the phenomenon of so-called «pagan anti-fascism», which claims that traditional societies were supremely tolerant and anarchist in their structure. It may seem that we are talking about the same thing, the absence of chauvinism as Julius Evola mentioned. But Evola also spoke about the principle of Imperium, which is alien to any anarchism. Fascism like fascism is a product of modernity. After the collapse of Fascist Italy and National Socialist Germany, anti-fascism had undergone several changes and took the roll in the direction of liberalism. Today the anti-fascist movement is fighting for the rights of animals, sexual minorities, oppressed groups and women, simultaneously denying scientific and technical progress. It is known that the Swedish Assembly Forn Sidra (Swedish Asatru) actively positioning themselves friendly to LGBT organization. Whether it is related somehow to the true pagan traditionalism? Definitely no. Chimera of «pagan anti-fascism» is a compromise to the Iron Age and alien to the spirit of pagan dharma in recent times.

The third pole of the political errors of the pagan traditionalism is a statement that liberalism and democracy are political platform of paganism. The absurdity of this assertion lies on the surface and is an indisputable marker of anyone who defends it as the Last Man¹⁰. Liberalism is an absolute ideological expression of the Iron Age. Democracy, the roots of which is artificially «found» in Icelandic and Russian Chamber Thing aren't alien to the divine vertical hierarchy.

Regarding the political platform of the pagan traditionalism, we can refer to the following table¹¹:

Manifestationism	Creationism
esoterism	exoterism
sun worship	moon worship
Crusading Heart	Dead Head
(empire, feudalism)	(theocracy, slavery)
Paganism	Profanism
pantheism	reductionism
«magical materialism»	rationalism
(socialism, communism)	(capitalism, liberalism)

In this table we see a match with Evola's theses of Imperium as well as through denial coming to the rejection of liberalism and capitalism.

¹⁰ Particularly ironic look pagans who support national-democratic ideas.

¹¹ As example see A. Dugin «Conspirology», 2005.

It is important to note that this approach is still far from the narrow chauvinism (nazism, nationalism and racism) and of tolerance (multiculturalism, anti-fascism, liberalism).

Contrary to popular opinion, the opposite of a slave is not free and the slave owner. «The slave does not want to be free; he wants to find his own servants» – the quote of ancients. Therefore, a truly free from this coin, the sides of which are the slave and slave holder.

Another option proposes the principle Apolitea, according to which pagan is left alone with the modern world and his own dharma, not adhering to any political party and leading his struggle against the Kali Yuga.

We should also highlight the problem of pseudo-paganism and sects. This topic is relevant for both Russia and the former Soviet Union and the entire world. Many communities, schools, gurus who call themselves «pagans» or adherents of «old» pre-Christian faith, prove to be typical of postmodern New Age sects. Their specificity is superficial syncretism, which appeals to pseudo-linguistics and alternative history and chronology. They have the characteristics of totalitarian sects and cults of personality, loyalty to the modern world (otherwise often a way to keep the flock). The most popular mix is the mix of Slavic or Germanic tradition with the Vedic tradition of Hindustan, shamanism of small peoples of the Russian North and Polynesia, and science fiction. A striking example is the so-called «Slavic-Aryan Vedas» or the «Bhagavad Gita as it is» Swami Prabhupada.

It is worth noting about the hippie-pagan associations, naturists and environmentalists, which, while generally harmless, in fact, as far from the spirit of the pagan tradition. For clarity, should bring a list of pseudo-pagan teachings in Russia are:

Sect of Ynglings and their leaders Khinevich A. and A. Trehlebov.

The community Ezh Sloven and its leader Bohumil II Golyak

Community of Nav

Movement of Anastasia and their leader Maigret

Movement of Roerich's followers

Personalities: Istarkhov, Levashov, Asov, Chudinov, Strizhak, Zadornov and their followers.

On the West and in Europe and are:

Wicca

Ariochristianity

Armanism

Esoteric Hitlerism of Miguel Serrano

Deep Ecology Movement

Odinism, as a symbol of American racist doctrine (D. Lane and The Order)

Krishnaism of the International Society for Krishna Consciousness

Theosophism¹²

Unfortunately, the list can be permanently continued, but the mention of the names are the most colorful and loud. Their active work in society, promoting their ideas is misleading as the ordinary people and as seeking the Way. In fact, their work is to discredit pagan traditionalism and has on his becoming a negative impact. Also, they are an excellent example of the negative propaganda in the hands of the authorities and emasculated by any sacredness of church leaders, increasing the already yawning gap between manifestationists and creationists. Jean Baudrillard in his writings introduced a very precise term «simulacrum» – a copy without an original. In fact, any reenactment pagan movement, a non-initiatory core or the person in charge is nothing more than a game even if it is true and authentic detail, it just a simulacrum.

In conclusion

We haven't considered all myths and problems of pagan traditionalism, but we gave an extensive commentary concentrated to the most basic and fundamental issues. These responses give a rise to other issues that can be solved by solving other more applied problems, to debunk philistine myths. While paganism fanatically fights with other traditions, with manifestations of the degradation of the modern world, such as homosexuality, feminism, liberalism, tolerance and environmental issues it will forget the true goals. And the pagans who absolute individual problems will make adharma, no matter how attractive and true it seems to be.

War with branches does not eliminate the root problem or the modern that is the power of pariahs. It needs to be clarified that paganism is neither the game of reconstructers who pour ashes of Tradition from hands to hands, nor technocracy of materialism which denied access even the ashes. Technocracy and harmony with the modern world is a recognition of the meaning of existence and domination of the last people, outcasts, pariahs.

Traditionalism has a great potential for paganism. It can serve as a platform for the consolidation of the traditional anti-modern forces and arrow, which is a decree on the Supreme, Eternal Wisdom.

Heathendom is a beautiful Divine song about Himself

¹² Rene Guenon insisted on the introduction of a single term for «theosophy» E. Blavatsky, and also brought a thorough criticism of its doctrine/

Monotheism is the same beautiful prayer indicating the drama of concealment.

Nihilism is a champ and mutterings of people describing the causes and consequences of its existence.

And if the divine rock is a self- estrangement to return, then the person like child, and his cousin, also forgets his nature. Today, for a pagan is important to understand that he is not a creature, but the son and grandson of the gods and the difference between him and God is an illusion.

When God finds himself, he realizes that he has never disappeared. When he returns to himself, he realizes has never gone away. When the Golden Age returns, it will be clear that there the others haven't existed.

Heil Odin!

Askr Svarte

05.2013 era vulgaris

Translated by Svetoslav Polevoy



Natella Speranskaya: The inner conflict of ancient Hellene **(The fourth&final part of Concordia Discors series)**

I am not a supporter of psychoanalytic explanations of myths and highly critical of attempts to measure the great by small, but I cannot ignore a Jungian analyst who has repeatedly referred. Rafael Lopez-Pedraza is apparently endowed with intuition, so in his texts periodically meet unexpected insights, for example: when he treating mental illness as a result of suppression he points the next “In our lives the most suppressed thing are pagan gods and forms of life they presented”.

This suppression and repression under domination of the opposite ideological model sooner or later leads to the fact that Heraclitus called “enantiodromia”. Enantiodromia it's the law according to which all things sooner or later turns into its opposite. When the last grain of sand falls the hourglass flipped. Restoration of ancient cults, the desire to revive the ancient ideals, the return to the faith of their ancestors and a lot of attention to the pre-Christian world as a whole – all of it says that the “cultural anxiety” continues to influence not only on the modern Western man, but also to all of us. Suppressed gods call their priests. If you remember the epigraph to the first part of his novel “Malpertuis” Jean Rae chose Quote Nathaniel Hawthorne: “Although you have building churches along each road and put the crosses, you cannot prevent the gods of ancient Thessaly rise in poets songs and scientists book again and again”. Olympian gods in spite of the absolute domination of monotheistic world view is always returned. Their sacred images breathing calm grandeur, immortalized by masters of the Italian Renaissance; they are deprived of the rest of the German romantics and the French Symbolists; gift of divine inspiration were known to Hölderlin and Rilke, Jean Delville and Peladan Sar; Greek gods revealed to Schelling and Nietzsche, Walter Otto and Karl Kerényi, to Julius Evola and Friedrich Jünger. As Friedrich Nietzsche wrote: "And all the gods then laughed, swaying on their thrones and exclaimed “Is not that the divinity that are gods there but no God?” Entered in the palaces of the madness Nietzsche began to sign his letters the name “Dionysus the Crucified”. Perhaps he could find a way to get rid of the cultural anxiety, as the thinkers of the Renaissance did. A painful and mysterious image of “Dionysus the Crucified” charmed Russian Hellene Vyacheslav Ivanov who created then Christian-Dionysian myth which became one of the basic myths of the Silver Age of Russian culture.

I didn't ask the major question: if after the arrival of Christianity the modern man is facing a “cultural anxiety” which expresses itself in the conflict between paganism and monotheism, then with some internal conflict could face the ancient Hellens? Between what and what was devoted man initiated to the Eleusinian Mysteries? What could disturb the reader of Dionysian tetralogy of Aeschylus which does not come

down to us? The Hellen who was not anxiety of the conflict of Olympus and Golgotha knew the conflict of Olympus and Ophrys. This conflict was much worse for the reason that we are talking about irreconcilable opposition to the Olympian gods and the Titans. And Friedrich Junger quite rightly points out that as soon as a titanic origin begins to dominate in the man he turns away from Apollo and Zeus, Dionysus and Pan, in fact turning into their enemy. Titan as opposed to the god or hero is always undergoes weight and he is under pressure and bear a some burden. Bowing under the weight of its own suffer titanium grows into the terra that produced it. He may not be aware that this is to off the ground, swing by wings breaking the usual gravity. Junger writes that “the balance is formed in the realm of Kronos which is incapable of change or development”. The world of Titans doesn’t know the μεταμόρφωσις without which it is impossible to imagine the world of the gods. The Titans know the balance as freezing, petrification, immutability, because titanic always opposed to any development, movement, in particular the “inspires” motion, they opposed to movement directed from Gaia to Uranus, from a chthonic to Uranian. Junger allows himself to be too frank and trust the reader of his “Greek myths” that he is likely to miss and do not attach importance to him, that it would be better to say in a whisper: “The man who opposed the Titans condemned to death, he becomes a victim of the disaster”. Junger does not explain what exactly the person who confront the Titans, as it should be clear without clarification: Titans will try to destroy a man whose divine particle (“the particle of Dionysus”) is completely subjugated titanic component of our being. Evgeny Golovin wrote that nine-tenths of our flesh is titanic. Only a few dare to carry out this dangerous transformation of lead into gold. We talk about an ontological turn about the inevitability of going beyond the limits of human existence and human capabilities, about the painful becoming a demigod, an open confrontation between the Titans; that lives at stake we should not even speak since the loss of the physical component in the case of fatal outcome is nothing to compared with what would we have to find after the next transition. Titans persecuted person who has made a choice just as they chased Dionysus. Titans seek to break a person rushing to the gods of Olympus, since making his choice he deliberately went into space as titanomachy always performed as suprahistorical battle.

Titanomachy is the key to understanding the whole of the Hellen world, it is a nerve of Hellen paradigm of thinking. I’m not exaggerating when I say that through titanomachy the fate of Western civilization becomes clear, the essence of the sentence “God is dead” and the debates about the “end of philosophy” and the twilight of the gods, as well as the future revival of Russian culture becomes clear too.

But not only this internal conflict experienced by ancient Hellene. Long before the advent of Christianity in the paradigm of Hellen thought was are drawn border between the worldview models of the early Greek thinkers (“pre-Socratics” or better “pre-Platonics” as Nietzsche calls it) and the teachings of Socrates, set out in the writings of his disciple Plato. World “before Socrates” and the world “after Socrates” are completely different worlds. But talking about “pre-Socratic period” and the legacy of the pre-Socratics I would like to mention that we are not talking about the chronological aspect but rather the paradigm of thinking: pre-Socratic (pre-philosophic tradition) and Socratic (or Platonic), under the patronage of Apollo. Nietzsche which was constantly at war with Socrates and Plato, as no one else could feel the abyss that yawned between the theo-cosmogonic poem of Hesiod, fiery utterances of Heraclitus, Orphic hymns and priestly views divine Empedocles on the one hand, and the dialectic of Plato and Socratic rationalism on the other. He writes: “The true philosophers from Hellenes are the ones that came before Socrates: with the advent of Socrates something changes. All of them – the people of noble rank stayed away from people and habits, experienced and serious to the gloom with the inquisitive and severe glance, involved to the state affairs and diplomacy. They anticipated the great views of all the things that have been found by the sages: they were the views, they brought the systematic in themselves. Nobody gives a more complete picture of the Greek spirit like that crop of peoples suddenly appears, like this spontaneously broke out the fullness of the great features of the philosophical ideal”. Nietzsche attacks Socrates placing him in reproach failure to look into the Dionysian depth (he just calls him “the enemy of Dionysus”), his pupil Plato he sees as a “mixed type” thinker rather than the monolithic type of thinker which belonged to such sages like Empedocles, Anaxagoras, Heraclitus, Parmenides and Anaximander. For Nietzsche there is a “republic of geniuses” (pre-Platonics) and Plato an “instinctive anti-Hellen” the embodiment of the type of non-Hellene thinker. Nietzsche quite rightly says about Plato that he was the “christian before Christianity” and it is impossible to deny that precisely a platonic paradigm was the basis of the Christian doctrine. Nietzsche rejected Platonism and Christianity too because of their structural similarities of the metaphysical and remained faithful to pre-philosophic tradition where his principal teacher was Heraclitus. He admired by the “republic of geniuses” in which the philosopher was a mage, priest and king, which triumphed identity and philosophy of life an where the myth was the word about gods and heroes. “The original views of these philosophers is the highest and purest that has ever been achieved. – Nietzsche writes. – These men are shaped embodiment of philosophy in its various forms. Question: what the philosopher stands out among the Hellens of the classical era? Since Plato give the answer is more difficult. Then there was class of scientists, which included philosophers. A priest and

singer were the previous steps. The sages who appointed Delphic oracle, living catechism”.

It should be noted that when we talk about an internal conflict between paganism and Christianity we should clarify on what is “paganism” in question because between Platonism and Christianity is no conflict cannot be (Just for this reason during the Renaissance the issue of “cultural anxiety” was not raised at all, if at this period the invasion of pre-philosophical tradition in the Renaissance philosophy was be and Marsilio Ficino began to translate not the “Dialogues of Plato” but fragments of Pherecydes or comment to the doctrine of Empedocles so we would have had a different history of Western philosophy which appeared before us as not the “notes on the fields of Plato`s works”) Acute conflict is brewing between the exclusively Christian monotheism and pre-Platonic Hellenes paradigm of thinking. It is missed by Rafael Lopez-Pedraza and Dodds in his book “Pagan and Christian in the time of troubles”.

Мы можем предположить, в какой непростой ситуации оказывался мыслитель, ищущий точки соприкосновения между мудростью мистериальных культов и платоническим учением, как абсолютным триумфом Логоса Аполлона. Культуральный конфликт античного грека значительно глубже и опаснее, чем переживаемый нами. Он был свидетелем того, как ускользали боги, сначала превращаясь в идеи, а затем исчезая под натиском единого Бога. С вопроса о Едином боге начинается метафизический раскол. Никто более не спрашивает о Начале, из которого появился Единый. Теперь спрашивают лишь о том, как из Единого возникло многое. “Единый Бог проглатывает всех остальных: Пан умер, ибо победил монотеизм. Подобно Кроносу, монотеизм питался проглоченными им богами, — об этом пишет Д.Хиллман.

We can assume in what difficult situation turned out to be a thinker seeking common ground between the wisdom of the mystery cults and Platonic doctrine as an absolute triumph of the Logos of Apollo. The cultural anxiety of the ancient Hellene is much deeper and more dangerous than we are experiencing. He was a witness of how the gods escaped firstly turned to the ideas and then disappearing under the onslaught of the one God. From the question of the one God begins a metaphysical split. No longer asks about the Origin from which came the One. Now ask just how plural came from the One. “One God swallows up all the rest: Pan is dead because monotheism won. Like Cronos monotheism ate swallowed them gods – how D.Hillman writes about this.

Since the One gradually becomes the only and replaces the Origin. And our task is to find the Origin again.

Translated by Askr Svarte

Nikarev Leshy: Notes on the Way: The Paths of the Right and Left within Odinism

Liber I.I

“There is no path to truth. Truth must be discovered...”^[1]

What is a Path? In relation to Native Faith, these are ways in which we approach the Gods, internally and externally; as archetypes, beings, or aspects of nature, etc. It is how we come to know, and understand them, and thus in turn understand ourselves and the Divine which resides in and around us. The way in which we embark on our journey of spiritual acceptance, transference, and transcendence is dependent on which Path we choose to take, or more accurately, which Path chooses us. But no Path has a concrete formula, and neither do they have steel guidrails. That is not to say that accepted forms of observance and ritual expression are not intrinsic to each individual Path in the Way, as each has its own standard base system of praxis in regard to form, expression and intent both within the community or individual state, but that they are two completely and categorically different ways of spiritual devotion, exploration and intent.

If you walk down a road it is inevitable that obstacles appear in your way or something catches your eye, and whilst you are still walking the same route you may be forced to step to the side and carry on but on a different section of the same road. Any journey that you take has a gap either side of you on the road, wide or otherwise, and you are not required to walk in a straight line, and it may not even be possible to do so. But nevertheless you are following the same trail albeit from different angles and lines of sight depending on where on that trail you are standing and moving forward. If, that is, you are moving forward!

Liber I.II

It has been asked whether the goal of the separate Paths are the same. Each Path has totally different routes leading up a mountain, but even though the routes are leading up the mountain, with the summit in sight, are the peaks that we seek upon the same or separate mountains? Are different goals being looked for, or can the same goal be achieved on either Path? Is the purpose of each Path as different as the expressions of the Way itself? Are there any crossovers, totally separate, or both leading to the same end result that we are searching?

When we look up the mountain, we can see many routes, and even if you arrive at the same peak on the same mountain, your view, even looking out from the same point in the same direction, will be that of yours alone. But then, are we looking from the point of view from the self, or the Self in the Abyss – the shadow-Self?

When all is stripped away, all illusion, we are then in union with that which we seek, in the eternal Abyss, and thus no differences in the Paths can be seen which at this point cease to exist. But as separate definitions of the Right and Left Paths, they have separate goals, or rather, reasons for being – differing purposes.

The Left Path, in simple terms is the realisation of the Self, the "I" behind the "I", the death of Demiurge, destruction of the ego - the false masks that we wear. Immersion into the primordial Abyss of essence. But this is not so with the Right Path.

The way of the Right-Hand Path can be described in brief as the ritual performance, observance, development and continuation of the ancestral spiritual folkways in honouring the Gods and ancestors of the folk within and of the Germanic Native Faith of Odinism.

As Volhv Veleslav has stated, *'The Path is real... It is not a tool. Not a panacea. It is not an option. It is a way and a way to achieve goals... That goal is to reach the top of the mountain... One takes a rope and climbs, another takes a hollowing step... but they all reach the same goal... the purpose of a way is different, and how you come to it is personal - it is your choice and no one elses.'*

To realise the Self beyond all form in One, you cannot take either the Right or Left, only the Left. The Right has a different goal altogether. It is only at the point of immersion into the Abyss that we see nothing of the Paths and thus the same goal.

Liber I.III

There is a lot of confusion as to what the distinctions of the Paths of the Left and Right Hand are in relation to Odinism. The most common misconception is that the Right-Hand Path is “good” and that the Left-Hand Path is somehow “evil”. But genuine practitioners or explorers of the Left-Hand Path are not subject to such moral constraints, and limited ethical definitions. Who is to set the ethics and morals of one above the other? The Right-Hand is not good, or right - in the sense of correctness and the Left-Hand is not bad, or wrong – in the sense of being incorrect. The confusion arises from a number of areas.

Firstly, it must be understood that the Paths should not be seen from the perspective of the definitions from that of the Western tradition, especially anything in line remotely with Satanism, Setianism, Crowleyism, or Wicca. Whilst there may

very well be overlaps, it would be a mistake to define the Paths by this Western interpretation.

Secondly, it is down to our own Semitic-dualistic view of the world, conscious or unconscious, stemming from monotheistic conditioning, whether realised and acknowledged or not.

These concepts must be completely extirpated and one needs to look again with clear vision, and from a Traditional perspective, if you will. Indeed, one could say that far more can be compared to, and drawn from the East (The Aryo-Vedic traditions of Advaita Vedanta, Sanatana Dharma, Tantra, Yoga but also Aghora) rather than the West in this regard.

When reading about the distinction between the Right-Hand Path and Left-Hand Path in the Western tradition, you often come across the terms "*objective universe*" and "*subjective universe*", but don't read about this in other traditions regarding the Paths. So the question has to be asked, do these play a part in our interpretation of the Paths from an Odinic perspective?

These terms are the subject of a modern philosophy expressing the dualistic view between nature and the mind. They are to be found in the Western Left-Hand Path traditions of the above four which are monotheistic schools of thought that are rooted in monotheistic ontology.

With regard to Tradition, we know that the subjective and objective are the same with regard to the holistic worldview, which is Odinic – disappearing into the One^[2] - the Abyss.

Liber I.IV

We find in all traditions that there are two directions one can take – two differing paths which in themselves even differ from each school of thought in their respective tradition. It is to be understood also that even on the separate paths that certain ways in which we approach them have crossovers but that even these differ. But such is the way of non-conformity and the dissolution of rigidity which is the hallmark of stagnation and attachment - that which we wish to dissolve.

The Path you choose to take is a personal matter, and you can even follow the Way in accordance with both hands in your life in regard to exoteric and esoteric practices - from a community based level to that of an individual exploratory level. One is free to participate in both community or solitary based forms of celebrations and rites to Gods and ancestors (Right), and that of an idiosyncratic pursuit of spiritual Self-knowledge and Self-discovery (Left), or one or the other. Your spiritual undertaking is just that, yours and yours alone – no right, no wrong, and neither Path is better or worse than the other.

Liber II.I

The Right-Hand Path

Path of creation, life, of the Bright Gods. Path of Departure from nature of the Self to nature of the World. This is an exoteric path of and for the people; a way to preserve and continue the customs of devotion and honour to the Gods and ancestors in Native Faith to present and future folk generations – to adapt in a spiritual sense to the World. A path of righteousness. Whilst it is a wide and open path to follow, it is limited in its formalism, but this doesn't mean negativity on its part, but simply that it is focused, consciously or unconsciously, with the outward flow of Spirit to Matter – that of the core (centre) to the periphery (border). This is the way of safety and protection, of family and tradition, dogma and comfort, of cultural conformity and collective custom. The Path of accepted values, genericism, norms and traditions in religion and for the greater community – preservation and transmission. This Path is that of exhalation: from the centre outwards, from the source; the flow from inner to outer, an external way – Spirit to Matter.

In this sense, it can be understood also that the Path of the Right-Hand is a dualistic view of the world, a path of unification, of the creation of an Image of the World. As Volhv Veleslav puts it, through the 'prosopopoeia of the mind, in which the individual or community is similar to that of the Demiurge - the potter of consciousness - that creates not the clay itself as matter, but only the form in which this clay acquires.'^[3]

It is the way of attachment, adherence to cyclic law, and restriction. This Path is of adoption, continuation, utilisation of accepted norms, understanding and unity of and with Order. It is the Path of the creation of the idealistic man, the higher or God-man, where the ultimate responsibility for perpetuation, continuity and lucidity and purity are on the shoulders of the community rather than the individual – the transference of the Spirit into the World, the vital breath of spiritual fire from the White flame to the folk. It is the understanding of us and the Gods – unity in duality.

Elementally: The Right-Hand Path is the ritual performance, observance, development and continuation of the ancestral spiritual folkways in honouring the Gods and ancestors of the folk within and of the Germanic Native Faith of Odinism.

None of this is negative. The Right-Hand Path is not a false or wrong path – it is a choice, and serves a purpose. There is nothing wrong with being on this Path, and following this way – it is a righteous and worthy Path!

Liber II.II

“We behold all things through the human head and cannot cut off this head; while the question nonetheless remains what of the world would still be there if one had cut it off.”^[4]

The Left-Hand Path

Path of destruction, death, of the Dark Gods - the Dark Goddess Hela and Allfather Odin – Goddess of the underworld and God of healing, death, and knowledge. Path of Return from worldly outer nature to that of the true inner nature of the Self. A distinct esoteric approach of spiritual tradition and personal development of the individual towards liberation and illumination - the search and way of spiritual Self-knowledge, being that of liberation from worldly constraints and mechanisms to that of a non-identification, non-attachment perception of the world - self-realisation and consciousness - illumination. It is the Path of Return, to the source – the burning of the ties which bind the Spirit to Matter to the release from Matter to the return to Spirit.

A narrow Path consciously focused on the journey to your own death – deliverance through the destruction of illusion – attachments, false masks, artificial Self, and Return to the source: Self-knowledge and Self-realisation (the authentic essence of Being: inner true nature through the Return to the primordial Black Abyss of Ginnungagap, or yawning void). The understanding of the "I", or the "I" behind the "I" – the True Self and Divine Spirit within. A non-dualistic Path and realisation of the inner Chaos, into Order, into Chaos, back into the natural state. It is a path of the removal of false masks and constructed "I" - the destruction of the Demiurge and ego – the false Self. What is more, it is an antinomian path that only the true seekers will understand.

This Path is that of inhalation: the inward flow from the periphery to the core - the flow from outer to inner, an internal way – Matter to Spirit. This is the way of danger and insecurity; contrary in the extreme and at ultimate odds with the accepted forms of morality and behaviour. The Path of confrontation, decay, death, and darkness; of liberation and the illumination through sacrifice of the self to Self - of the spirit to the naked flame - the stripping away of false perception through the removal of the earthly flesh to witness bloodied bone and corpse - true nature visualisation through the Black Flame.

This Path of destruction and darkness within Odinism is one where there is no gain. Ultimately, everything is lost – that being the Return to the Source of things – the Return to the True Self, the “I” behind the “I” - the Abyss.

Elementally: The Left-Hand Path in Odinism is the realisation of the Self, the "I" behind the "I", the death of Demiurge, destruction of the ego - the false masks that we wear. Immersion into the primordial Abyss of essence – the divine nature and true Self .

Liber III.I

The wisdom that can be gained on this Path is based on a particular understanding of the Gods and myths in the tradition of Germanic Native Faith. The descriptions of the Paths within Odinism are nothing new. Many before have given depictions through analogy and terminology in varying ways and degrees but ultimately the Truth lies Within, as the descriptions are not the Paths themselves, but a way of understanding. This is but one characterisation, if rather enigmatic and traumatic, but not unique nor new. And it must be understood and accepted that more will follow. Do not blindly pursue, but lead! Do not adopt and imitate, animate and create!

Liber III.II

Any path can be the path of illusion for the one that is deceived, and many a traveller is walking blind or under the belief he has clear vision. We are but fragments of being in the search for the whole. Light doesn't mean right, as we are not talking true or false here, just different approaches. Nor is it dualistic to think in terms of different paths but to understand that there are different approaches to things. Understanding that there are different methods to getting to the top of a mountain isn't dualistic, but in essence a basic reality. You can peel a banana from either end, neither is better or worse than the other, as it is subjective. But again understanding doesn't denote a dualistic principle.

Liber III.III

To descend into the Black Abyss is not to embrace darkness in the sense of being against the Light, or entertaining the modern monotheistic concept of evil over good. Least of all because these concepts are against our understanding of Being and the dualistic nature of this thought. But more that in the transcendental state of witnessing the Black Flame from Within, one can truly see that which is hidden from the outer realms to that of the inner true nature of the Self.

In the end, all fire burns out and leaves the ashes of what once was. Or so it is believed. The ashes are not remnants of that which used to be, but are the inner nature of that which is only viewed externally - the hidden state of existence, and thus truth

for the one willing to sacrifice the self to the Self and set alight the constructed view of this world for knowledge beyond.

“For us, the Left Hand Path — it’s not black magic, it is not Satanism and original way to obtain wealth. This is not the syncretism and liberalism in the spiritual realm. Left Hand Path in Odinism — it’s fast, radical non-conformist way of disclosure of the divine world. The path of the Dark Side is clear — this is the way, do not deny the common understanding of the bright tradition of Odin, customs of the North. We do not oppose themselves to the traditional interpretation Odinism. We, in some way, it opens in a new depth, a different dimension. As One — God of travelers, and we follow his example, and go to a new path, which no one went. But hints of this Let there around heritage of the North. Therefore, Left Hand Path — this is primarily a mystical, philosophical path of transformation of human self-knowledge and the disclosure of the Spirit through the most radical, terrible, horrible with ordinary point of view, the images and practices. Because Odin the Allfather, he is everywhere and in everything.

Therefore, we emphasize that we take for samples of our glorious Gods and Sacred Origin. The townsfolk believe that the Gods are bright, kind, and all over the dreadful and terrible there is no Gods, there’s demons, jotuns and evil. This interpretation is only partially true. Therefore, in our texts can meet certain convergence of images of Gods with the titans figures, demons and monsters. And this is a very delicate moment in which it is important to always remain faithful to the Gods and not to succumb to the mixing of images, not to become a praise of the titans, giants, jotuns as Gods. Such a substitution is fraught with falling away from the spiritual path in the material dimension. Failure on the Left Hand Path is expressed in spiritual betrayal in favor of the material. Horrific images and radical practices cease to be tools and become objective forms outrageous and achieve their own selfish purposes. What does the primitive black magic, necromancy, Satanism, etc. ideologies to which we have no relationship. Therefore, we urge to be extremely careful during the dive into the Abyss (Ginnungagap). Gods and titans may seem one, and this is a dangerous illusion, a difficult test on the Left Hand Path. It should go, and we just pointed to the existence of such convergence in our texts.”^[5]

Liber IV.I

So you ask, who and what are the Gods? What is the nature of god? I only ask in answer, what is the nature of the Self. This is the truth. Further, to find the answer as to who and what are the gods, to seek and to know the truth and to understand this, simply search within. Reality can be found in the darkest depths of your own being, so search and discover inwards to find god, and cease to lavish through a delusive

perquisition from without. Archetypes, aspects of the mind and of nature? Truly, this is a reality from within, for god is nature and god is the 'I' behind the 'I', and the Self behind the Self. We are and always will be connected to Mother Earth. We are a part of Nature and therefore subject to Natures eternal laws. So, continue your search for god, but remember to not stray too far from the Self on your journey.

This is the Path of Odin – not to worship him as such, but to become him!

As Collin Cleary comments on Edred Thorssons view^[6], the Odinist, the seeker on the Path of illumination and liberation, is not one which seeks to worship Odin as an external being as such, or to seek some sort of union with him or the other Gods, but moreover one whom engages in exploration with the goal of the union of that with which Odin himself sacrificed himself – knowledge of the true Self through the decent into Hel. He is one in which sacrifice is made to become Odin – that eternal seeker of Self-realisation, and ultimately realisation of the All – to the Odinic-Self which Odin sacrificed himself. Indeed, Odin sacrificed himself to Himself to learn deeper understanding, knowledge held within, knowledge of the All – All which is thus internal, within, which incorporates all that which is without, but not separate – One – the Abyss – as above, so below. This is the Path of Odin, the Left-Hand Path, the Dark Path, the Road to Hel – Helwegr.

As Veleslav has stated, *"Unity with the great abyss is the foundation of all things, which is completely different in relation to everything that we see through the eyes of the flesh and know separating the mind."*^[7]

He states also that, *"Wisdom is of two types: Life, which is based on a wealth of life experience and vast knowledge, and Spiritual, which is not based on knowledge of external objects, but on the discovery of one's true spiritual nature through self-knowledge. The first is the property of the masses, the second - a rare gift, the acquisition of which makes a person actually VEDA or a true magician."*^[8]

It is with the death of the false Self, the severing of the false masks that we wear, and the bathing in the ashes of the Demiurge, that we can truly learn the meaning of life and, ultimately, come to know the "I" that is the true Self.

Liber IV.II

In the sacrifice of the flesh and of the bone that we see as necessary it is that in order to germinate, the seed of truth that exists beyond the shadows of the deep within our very being, needs to soak up the spilt blood of the body in order to take root and manifest itself to us within the mind. Which, through meditation and contemplation, will then lead to greater understanding and clarity to the one treading the Dark Path, the Road to Hel, ensuring this Path is followed in modesty, humility, and candour, and wholeheartedly in step with sincerity and dedication

Liber IV.III

Images on this Path are dark, vulgar, horrific, and often grotesque, such as the stripping away of the flesh to expose the bloodied bone beneath - true Being. It is a path that is not for the timid. But these images serve a purpose, and are not the Path itself, but tools along the way. These images are NOT the Path itself, but mere illustrations on the Path - tools – a perspective and reading of the tradition from a specific and particular point of view.

Confront that which you fear and fear will cease to be. But note that it is a mistake to become attached to that which you use to destroy those fears. The antinomian concept is a tool and not a goal and many fall on the Path of Return only to become at one with their own delusion, thinking that they are free.

There is no right or wrong path, and each is free to choose the road to take for the goal that they seek. But followers of the Road to Hel understand that it is a dangerous path, where one will lose everything, even the "Self." So if you want to retain that which you have gained, or attached to yourself throughout your life, it is advised that this Path is not for you.

But note, whilst there are great misconceptions of this particular approach on the path of the Left-Hand within Odinism and its imagery, this also serves to separate the chaff from the wheat.

Blindness does not only affect the eyes, but the mind also. Those who suffer from physical blindness often have highly tuned minds, but those that are spiritually blind suffer far many more obstacles in this world, and thus are unable to see the forest for the trees.

"Many people believe that they are what they see in the mirror, a mask of flesh and a social role, and most people are afraid of death, skulls and bones. But the point is that in the flesh and blood of every person lies a skull and for each "false ego" hides the true nature of man, his Self. These symbols of death underline the traumatic stress of this experience, this is the final exposure."^[9]

Only those that truly embrace the darkness will be able to see the light from a whole new perspective.

Only those that sink to the depths of our inner nature will be able to remove the false masks of the ego and transcend consciousness.

Only those that seek the mysteries of the Abyss can hope to have revealed to them that which was once hidden in the shadows.

Remember, content above form!

"One does not become enlightened by imagining figures of light, but by making the darkness conscious."^[10]

Liber IV:IV

The ego is much like a whirlwind that, over time, whips up a storm of apocryphal self-aggrandisement and narcissism. This casuistic self, this deceitful and false self-imposed mask that we wear is something that we must, on a daily basis, strive to remove and detach ourselves from. Unabated it will inevitably rain down upon us all that which is lethiferous to our true inner natures, that natural state of which we must endeavour, through spiritual practice, contemplation and meditation, to be awakened, or re-awakened to.

Liber IV.V

Attachment to this life and its material distractions is like an infected splinter that is never treated. Once it takes hold, and if no treatment is sought, there is severe risk of it spreading and a fateful sickness ensuing. And much like the purpose of life, the spiritual journey of the self, and the seeking of the true nature and *raison d'être*, it can be that this journey of enlightenment and discovery of the self, the shadow-Self, whose path if not travelled can grow over thick with weed, will sadly never be witness to the first step of the heart seeking with the hope and goal of realizing truth in inner beauty, but rather the outer illusion and false self. Seek out the light from the inner darkness, for in the shadows of your own depths can truth be found.

Liber V.I

This Path is not for you if you glorify form above content
This Path is not for you if you witness desire above discovery
This Path is not for you if you embrace darkness for entertainment
This Path is not for you if you revel in the shock of others
This Path is not for you if you value image above truth
This Path is not for you if you mould ego over Self
This Path is not for you if you allow in your heart trend above modesty
This Path is not for you if you wish to be perceived as evil
This Path is not for you if you think of appearance as something cool
This Path is not for you if you are weak of mind
This Path is not for you if you have psychological shortcomings
This Path is not for you!

Liber VI.II

To know truth is to find god, yet truth lies behind the veil of the false self, that mask that is the ego that we all wear that one should ceaselessly strive to remove. Though only a part, it is but a fundamental step on the spiritual journey of self-discovery, to knowing the gods, to returning and ultimately knowing your true Self – the God-within. If this part of the Path in your spiritual peregrination is sidestepped then truth, the Gods, the Self, can never be truly known, and you will forever be destined to live in a world of illusion - maya. So, sever the flesh and remove your head, stare into the abyss of your rotting eyes, and kiss the bloody lips so that you may overcome and taste the sacrosanct within.

Liber VI.III

We come into this world empty, with nothing. Everything of which we perceive ourselves to be is illusion, mere attachments which we pick up along the way. We do not understand at this early stage why we are here, and one may never learn or even enquire. We are born, and we just 'are'. But if that is all, that we just 'are', then the natural question should arise - what 'are' we? and who am 'I'? This should then naturally lead to the search for the 'I', the 'what am'.

Liber VI.IV

My gift to you is death, so embrace it and know thy true Self. Only by the stripping away of the false masks that we wear, deceiving ourselves, can we truly know who is standing in front of the mirror. To stand on the edge of the Black Abyss and not step forward is a deception. So, sever your head with the sickle, tear away Maya, spill your blood to drown the Demiurge of false perception and know the 'I'.

“I cannot teach anybody anything. I can only make them think.”^[11]

Sapienti sat!

N. Leshy Sanghrajara

References:

1 - *“There is no path to truth. Truth must be discovered, but there is no formula for its discovery. What is formulated is not true. You must set out on the uncharted sea, and the uncharted sea is yourself. You must set out to discover yourself, but not*

according to any plan or pattern, for then there is no discovery. Discovery brings joy - not the remembered, comparative joy but joy that is ever new. Self-knowledge is the beginning of wisdom in whose tranquillity and silence there is the immeasurable.” - Krishnamurti, Jiddu; ‘Commentaries on Living: From the Notebooks of J. Krishnamurti (Series One)’, New York: Harper, 1956. Ed. Rajagopal Desikacharya.

2 - See the concept of 'Nirguna Brahman' or Plato's concept of the 'One' in his Parmenides dialogue.

3 - Влх. Велеслав, “Книга Великой Нави: Хаософия и Русское Навославие”, 2011, p. 46.

4 - Nietzsche, Friedrich; “*Menschliches, Allzumenschliches: Ein Buch für freie Geister*”, Ch.1.S.9 (1878).

5 - Nechkasov, Evgeny; Preface, Gap, 2015, p. 7-8.

6 – Cleary, Collin; ‘What is Odinism?’, Tyr: Myth-Culture-Tradition. Vol. 4, Ultra, 2014, p. 24. For further insight into this see also Cleary, Collin; ‘What God Did Odin Worship?’, Summoning the Gods, Counter-Currents Publishing, 2011, p. 81-92 and McNallen, Stephen A.; ‘A Method of Transcendence in the Germanic Tradition’.

7 - Влх. Велеслав, "Книги Внутреннего Покоя", I: Истинный Учитель

8 - Влх. Велеслав, January 2013 interview with German magazine 'По свету.'

9 - Nechkasov, Evgeny; Interview with N. Leshy, Appendix, Gap, 2015, p. 126.

10 - Jung, Carl Gustav; The Philosophical Tree, 1945, (Collected Works 13: Alchemical Studies Paragraph 335).

11 - Attributed to the classical Greek philosopher, Socrates.

Agnishvari S. Djayavath: Gods of the Mandala

Kalabhairava and Kali: the manifestation of the harmony of the Abyss.

Indescribable, all-containing, radiating light and darkness, for the creatures in human bodies the Abyss of Mahagahvara manifests itself in the form of deities. Horrifying the profanes, they are incredibly wonderful for their kindred. Black, shining with fiery flame, decorated with skulls. They lead their family home and help them to bring the harmony of the abyss into the world. They turn Samsara into Nirvana.

Asitangabhairava and Nilasarasvati: the magic architecture.

Blue like the depths of the ocean, their bodies are like a storm cloud illuminated by flashes of lightning. The gods of the defining magic, they weave the web of your reality. The supreme warlocks, the masters of spirits. Wealth and poverty, success and failure, prosperity and loss — everything comes to the living creatures according to their plan. They raise the worthy to the top of the world, plunging their enemies to hell. Everything in the world belongs to them. And they generously reward those who managed to enter their family.

Rurubhairava and Maheshvari: the primordial power of the volcano.

Fiery-haired, with copper-colored bodies, the gods of the wild nature contemplate forests, fields and mountains. They manifest themselves in the raging tornado and shining lava. Their song resounds in the roar of the storm. They are the killing in a hunt, they are the young sprouts in the fields. The lords of the primeval world can return the natural strength and health even to the sick modern humans alienated from their territory, locked in a concrete box. To give prosperity to their families and a successful hunt in the concrete jungle. And to bring the natural harmony back in their lives.

Chandabhairava and Kumari: triumph in battle.

The armour of the gods of war is blazing brighter than the sun. No one and nothing in the world can withstand their weapons. Their bodies are adorned with pieces of the bodies of their killed enemies. Screams of the dying and clang of weapons praise the lords of battle. Any blood spilt at war is an offering on their altar. They are the essence of a strategist's talent. The nobility of a warrior's courage. They decide the outcome of every battle and bring victory regardless of the distribution of the enemy's forces.

Krodhabhairava and Narakalakshmi: hell of white colour.

The bodies of the gods of hell are white and smoking grey. They shimmer and burn with otherworldly cold. Their attire is embellished with pieces of human bodies. They wear a crown of heads screaming in pain, glowing embers shine in their hair. Their mercy is so intense that it burns a mortal body through. The love of hell is so furious

that its single touch destroys worlds. But rage becomes clarity. Pain turns into orgasm. And the cold can bring warmth. There is only one way from hell: upwards.

Unmattabhairava and Varahi: the intoxication of divinity.

Clear consciousness and madness, love and attachment, narcotic delirium and divine trance, all these are facets of a single golden crystal. In Samsara, the world of clear consciousness and divine pleasure turns into a world of drug intoxication, insanity and uncontrollable lust. The gods of pleasure, golden, adorned with datura flowers, make one free with one hand, beguile and enslave even deeper with the other hand. For such powerful and dangerous practices as the use of psychoactive substances, deification of fraud, or maithuna, their blessing is absolutely necessary. It sets free from madness, makes the enemies blind and transforms any filth into divinity.

Kapalabhairava and Indrani: the sacred transgression and deification of crime.

There exists nothing displeasing to God in the world. And the act of causing a head injury in a dark alley, as well as cutting off the creator god Brahma's head, is the manifestation of the will of the gods of the criminal world. However, the fates of those who carry out their will are different. Those who are blessed by the gods become closer to the gods through acts of violence. The rest just accumulate hellish karma. The children of the smoky, mirrorlike lords of the underworld gain success in breaking any laws. They are protected from all forms of crime and successful on the way of radical transgressive mysticism.

Bhishanabhairava and Chamunda: the gifts of horror.

The bodies of the gods of horror are green, their clothes are of the colour of caked blood. Dreadlocks twined with snakes run down to their shoulders. They are surrounded by the dead. The one who will be able to withstand the glance of their fiery eyes won't be afraid of anything in Samsara anymore. He will become the terror. No one will be able to stand in his way anymore. And his gaze will become a gaze through the eye holes of a skull.

Samharabhairava and Yogeshvari: the purifying destruction.

Blood oozes from the all-devouring jaws. Lightnings snake meander over the purple-black bodies of the gods of the world of death. Everything in the world comes to an end one day. Nothing remains after the blow of the mace of death. Even no emptiness. Blessing the dying, these gods grant them a better rebirth. They can help to get rid of any attachment. To destroy the lives of any enemies. And to protect oneself. For the time being. Because once they come to everyone who has ever been born.

Agnishvari S. Djayavath

V.L.S.L.V.: The Left Hand Path (The Shuyny Way¹³)

1. The Left Hand Path – the Shuyny Way (from *шуйца* – the left hand which takes and gives back) – first and foremost, is a Path of Return. But Return not to the Past but to the Eternal (Overtime) Origin which is within us. In other words it is about Return – as Mind Transfer – from mortal person into Immortal Essence that is our True Nature, the Abyss of UNBORN¹⁴.

2. All that is born is under the reign of Mara's Death Sickle¹⁵ and only WHAT originally exists on the other side of all names and forms can be named truly Nonmortal. From Shining Emptiness of Nonmortal we behold Mara and beyond the image of the Goddess of Death we can see the Unformed Abyss of super-divine NOTHINGNESS where all Gods come from and where They go when Great Night of Gods falls.

3. From unconditional DARK – the Great Dark Mother MORENA¹⁶ – a conditional Light is born to become extinct sooner or later. From Indescribable INCOMPREHENSIBLE the duality of “known/unknown” is born, in limits of which human mind vainly wanders. But after hundred thousand miles around itself have been passed the mind finds its own “grave” in the Heart and then the Heart is smashed by a Glacial Hammer of Consciousness. Then false identification of SELBST (the True King of Realization) with a personal mind (an instrument) disappears and Eternal Wanderer returns-without-return to his True Homeland...

4. For someone who has not yet attained knowledge these words may look like a quaint paradox without practical sense or a poetic metaphor whose meaning constantly escapes discriminate Mind. Thus, all “practical” descriptions of the Path and practice directions avidly collected by perfunctory “spiritual entertainment” freaks turn out to be mere maps for pious pacing the rounds, plotted down by conditional mind and in this mind existing. Meanwhile, the Reality is once again missed by any mental scheme.

¹³ In Old-Russian language the word «шуйца» means the left arm and the word «десница» means the right one. All words are written capital and italics by V.L.S.L.V. – A.S.

¹⁴ In source: Бездна НЕРОЖДЕННОГО. Veleslav teaches that everything that was born (as things, images, ideas, etc.) is mortal so really immortal is only the one that wasn't born, the Unborn. – A.S.

¹⁵ Mara is a Goddess of Death in Slavic Tradition, the sickle is one of her symbols. – A.S.

¹⁶ There is a difference in the “Doctrine of Great Nav” (a major book about LHP in Rodnover – A.S.) between the Great Dark Mother MORENA which means (Super) Eternal Abyss of UNBORN (our True Nature) and the Goddess of Death MARA which acts in the Middle World as Liberation Might which releases the Spirit from chains of flesh (substance – A.S.). – V.L.S.L.V.

5.The Path of Return points out that the edge of consciousness must be again spearheaded at the inside rather than the outside. But it's a mistake to think of the Ultimate Goal of the Path as of existing somewhere "inside". The Goal is equally far away from "the inside", in spatial sense, as from "the outside". *Awakening* awaits us WHERE no more "outside", "inside" and even "us" exist, but only Abyss ripping up dusty rags of our *dreams*.

Beyond all illusions, including the one of a personal "god", *Awakened* is awaited by the Throne of the King. On the other side of all names and forms the Black Sun of *Unsleepers* burns *inward*.

IN IT ONLY WE ARE:

Whole

Integral

Infinitely free

Godlessly clean

Brightly authentic

Eternally existing

Unknown

Living among the Dead and the Dead among the Living

Invulnerable

Unshakeable

Incomprehensible

Above the Gods and below the Hell

More than Worlds and smaller than atoms

Whiter than clouds and blacker than devils

Quieter than Silence

Hotter than Fire

Colder than rune Isa

Not leaving any marks on the white snow

Not subject to Life and Death

Gaping with *Mahakala*'s maw

Drunk with Wine of Ecstasy

Calmed in Spirit by Sobering *Silence*

Looking without involvement at these and anything else, entire in OURSELVES by OURSELVES¹⁷ – forever and ever.

¹⁷ By our True Self – A.S. See also *Влх. Велеслав. Шуйный путь: Чёрная Книга Нави*. М.: Велигор, 2011.

Sapienti Sat!

[2014]
V.L.S.L.V.



An interview with Wulf Grimsson¹⁸

Askr Svarte: So, as the first question I ask you to tell us your short biography and evolution of philosophic views.

W.G.: I have studied Traditionalism, Magick and Sorcery all my life. While I am now in my fifties I began in my late teens initiated as a Traditional Witch and working within a Golden Dawn/Thelemic Order of which I was a senior teacher at various times. However I began to debate whether a polytheist should really be using a system overlaid with Judeo Christian symbolism including Kabbalah and rites using Angels and Arch-Angels !Accordingly I went on to study Vedic and Buddhist thought, Greek Theurgy and finally the Northern Traditions. It is from the Northern Traditions as informed by the works of Julius Evola, Georges Dumézil and others that I developed Loki's Way.

A.S.: How do you know about paganism and traditionalism? What can you tell about actual condition of traditionalism philosophy of Rene Guenon, Julius Evola, etc?

W.G.: While I have studied the work of Rene Guenon I found his reactionary conservatism rather disconcerting and I disagreed with his emphasis on the priest class. I also felt that he ignored the role of "metagenetics" (quoting Steve McNallen of the Asatru Folk Assembly) and the importance of "volk", tradition and cultural values. Too often modern Guenonians end up attending Churches and Mosques simply re-interpreting the distorted values of such bodies in an esoteric way and using it as a form of self justification. My major realization was that all monotheisms were a distortion of the perennial wisdom not an expression of it and hence I moved towards the approach of Julius Evola. I also feel his "warrior-priest" ethos is far more in keeping with the nature of the Kali Yuga, his book *The Doctrine of Awakening* on Warrior Buddhism was especially significant to me at this time. Later followed by *Revolt Against the Modern World*, *Rider the Tiger* and *Men Among the Ruins*. Recently Evola's *Metaphysics of War*, *Heathen Imperialism* and *The Path of Cinnabar* have inspired me.

A.S.: Please, tell about your interests in traditionalists and pagan spheres, what about your books?

W.G.: I am a heathen with a focus on the unique blood brotherhood relation of Odin and Loki. I believe strongly in the organic hierarchy found in Indo European societies as expounded by Georges Dumézil (and in the Vedas and Norse texts). Here there are three functions, the first ruled by Odin and Tyr is of Rune or Seidr Master

¹⁸ Wulf R. Grimsson was died 12.10.2016 e.v. after hard illness.

and Chieftain, the second is military and ruled by Thor, the third is family and community and ruled by Frey and Freya. While Thor rules the “secular” military function made up of members of the community, there is a warrior bund (Mannerbund) made up of men devoted to Odin and Loki who live and fight together. I write in male terms because I work in a male-male bund or cell but there are similar groups devoted to women, historically it can be argued the valkyrie were a female only initiatory cult. Heathenism has both an exoteric (outer) and esoteric (inner) expression. The outer is based on the festivals and celebrations and sustaining the integrity of the family, village and community. The esoteric is based on the achievement of personal immortality through runic sorcery; it is a demanding path since we must use what is at hand in the Kali Yuga and turn poison into nectar. I have written five books *Loki’s Way*, *Loki and Odin: Rites of Initiation and Sorcery*, *Male Mysteries* and *the Secret of the Mannerbund*, *The Mind of a Sorcerer* and a book of Essays. They are available from <http://lulu.com/spotlight/lokisway>

A.S.: I know you write about Left-Hand Path, how you define it? Why LHP?

W.G.: The Right Hand Path is the path of the moon and earth, it is primarily third function and represents the process by which families produce children within their own ancestral tradition and reincarnate as their own descendants. The Left Hand Path is the solar path or that of the sky, it works against the ever flowing cycles of eternal re-occurrence so the individual may become a God in his own right. This path uses “forbidden means” to transform our own experience into divinity. It is a heroic path but not in a clichéd sense, we are not all Vikings with axes! Ernst Junger said ‘Show me your pain and I will show you the man’ and Friedrich Nietzsche ‘If it doesn’t kill you it will make you stronger’, so life experience is the crucible for transformation as well as ritual means including the use of pain, sex and other means usually considered unacceptable in mainstream practice.

A.S.: Whether you are a member of a pagan community (Asatru Folk Assembly, for example) or others?

W.G.: We are unusual in that we are a same-sex warrior cell or Mannerbund, many Asatru groups seem saturated with Judeo Christian values and seem to have converted Jehovah into Odin and are still hung up on sexuality especially homosexuality. Homosexuality was a sacred function in India, the Norse, the Celts and many other cultures, Plato idolized it as did the Greeks. The Spartans and Theban band were homosexual warriors of great repute. In other cultures we read of the Samurai and Islamic Mamluks. While we respect the work of other Asatru and Vanatru groups we follow our own path, it is much the same with other pagans. That is not to say we do not welcome contact, anyone or group can communicate and network with us.

A.S.: What do you know about Russian school of traditionalism made by Alexander Dugin ?

W.G.: Dugin's work is interesting though I find myself more akin to the French New Right (Alain De Benoist, Guillaume Faye, Tomislav Sunic etc) or National Anarchism (Troy Southgate) with some reservations. My major issue with Dugin is his emphasis on Russian Orthodox Christianity and the value of an alliance with Islam. I see all monotheisms as destructive and as distortions of the perennial wisdom. I think the way forward for European culture (in all places including Australia) is to embrace its pagan past and bring that forward into new forms for the future. Monotheism is an aberrant dead end.

A.S.: What problems of modern paganism can you name?

W.G.: Modern Neo paganism has become "counter initiatic" to take a term from Guenon and Evola. It has become a form of consumer indulgence, you do your little fire dance on the weekend and return to the daily grind through the week with no inner transformation whatsoever. It is worst with American "Neo Paganism or Wicca" which is utterly without redeeming qualities. The warrior values of the *Androphile* (*Androphile means a masculine man who prefers men. We use it rather than homosexual or gay to refer to men who prefer men but dislike gay culture. In an occult context it means uniting the male and female within oneself and becoming the Ubermensch or Overman – W.G.*) have been turned into effete gay rights, the strong mother and women into feminism and the Old Gods into mass market products. True Paganism and Witchcraft are based on integral cultural traditions not on a multicultural miss mash of gods and practices thrown together for self indulgence. American Wicca is a sorry and be honest quite sickening substitute for the brutal majesty of the wisdom of the cunning folk or Medieval Sabbat.

A.S.: Do you agree with the statement that the Modern world equal the Kali-Yuga or Ragnarok - Last Time Before the End?

W.G.: The Traditionalist view is that time is cyclic not linear, while many think man is progressing with all his science and technology, he has lost any sense of meaning. The present age is the Kali Yuga, the Age of the Wolf or Iron. It is fast approach Ragnarok with many catastrophes coming together from overpopulation to climate change, species loss (100 species going extinct everyday) to habitat destruction. There is economic collapse unfolding as we speak. In many ways we must prepare for post apocalyptic living and a return to more simple community/village style communities based on pagan values. Sadly most people have their heads in the sand and so not see the disasters coming straight at them.

A.S.: What are your politic views?

W.G.: I tend to classify myself as New Right (Alain De Benoist, Guillaume Faye, Tomislav Sunic etc) or National Anarchist (UK: Troy Southgate) with some

reservations. I have a strong meritocracy view of society based on organic hierarchy (Dumezil or the early Vedic castes/or Eddic Triple classes) and believe that inequality must be the honest foundation of any society. We all have our gifts but they are different no individual is the same as the other, the sexes are different as our cultures. I am pro ethnic diversity but within different cultural settings, I believe multiculturalism destroys the essential essence of each culture within the society. I am not sexually conservative believing such values are Judeo Christian in origin but do feel the family is significant for passing on heritage, tradition and culture.

A.S.: What can you speak to Russian traditionalists and pagans, maybe advise or clarion to fight?

W.G.: I would call on fellow pagans and Traditionalists to consider the true Radical nature of our path. It is not enough to be “weekend pagans” we must transform our whole lives, every minute detail. We need to limit our exposure to the pernicious influence of fundamentalism, monotheism and materialism and reprogram ourselves to be true pagans. As my key phrase is in *The Mind of a Sorcerer* – to practice sorcery you must think like a sorcerer. The modern world is collapsing much faster than we wish to realize and we must be prepared for a new future, one in which prevailing political, social and religious paradigms have to place.

Askr Svarte, Russia
19.06.13 era vulgaris



An interview with Richard Rudgley

A.S.: Greetings, Richard! It's your first talk for the Russian-speaking public so firstly I ask you to introduce and tell us about your background.

R.R.: I was born in the south of England and after many years living in London I relocated a few years ago to the western part of Canada. I studied ethnology, history of religions and archaeology at the University of London (School of Oriental & African Studies) and then started my doctorate at the University of Oxford which 25 years later remains unfinished! Whilst doing my thesis I started writing books and to date have published 7 books. I also wrote and presented a number of television documentaries for British TV on the prehistoric and early historical peoples of Europe. More recently I have started writing again mainly on new spiritual and political movements amongst European peoples.

A.S.: In your works we saw the two major lines of interests: intoxicants and Stone Age barbarians. Please tell us why you are so interested in these topics and what you reveal about them in your books?

R.R.: I have written 3 books on psychoactive drugs and the important roles they have played in culture and history. Back in 1993 my first book was published by the British Museum Press (reprinted as *Essential Substances* by Arktos in 2014) and was one of the few books at that time to give a broad view of the history of psychoactive plants and other drug sources. That this subject was not as well-known as it should have been was one of the things that attracted me to research and write about it. The book was well-received and got reviewed favorably in many different outlets from Harvard Botanical Museum to Playboy magazine! The book was neither for or against drugs it simply made the point that such drugs have played an important role in many areas of cultural life across the world.

After I had written my books on drugs I became more interested in another area of cultural history which was not very well understood even amongst otherwise highly educated people – namely the achievements of prehistoric people of the Stone Age who laid the foundations for the art, science, technology, writing etc of the historical period – Stone Age people were not savage or stupid but as intelligent and creative as the people of any other era.

A.S.: Talking about drugs, which of them may have had a greater impact on the culture of the peoples of Europe? Most are stereotypes about the "mushrooms" and "herbal".

R.R.: Most are stereotypes about the "mushrooms" and "herbal". Opium and cannabis were widely used in prehistoric Europe even before alcohol was known there – in terms of what we know about the non-Christian use of psychoactive plants

I should mention the European witches also used powerful hallucinogens like henbane, belladonna and mandrake.

A.S.: When you say that the people of the Stone Age were neither stupid nor wild, you hereby agree that progressive scale level of the peoples of assessment - it is outdated and irrelevant method?

R.R.: Yes.

A.S.: Let's talk about paganism and your book "Pagan Resurrection".

What is your relationship with paganism? Are you are a member of any organization? How do you assess the current trend back to pre-Abrahamic traditions? In your book you particularly accentuate the figure of Odin, why is that?

R.R.: I don't usually call myself a pagan because it has a number of negative connotations. It is a term that basically means non-Christian so it explains more about what it is not rather than what it is in itself. Also 'pagan' is a term used by many modern occultists and New Age people to describe their syncretic and usually superficial pseudo-spirituality which I certainly don't want to be identified with. I do however gain great spiritual sustenance from the pre-Christian spiritual legacy of northern Europe (the Northern Tradition) which has a powerful and inspiring world-view which can be perfectly adapted to the conditions in which we find ourselves today – for me it is not about living in the past or trying to return to some lost historical and romantic utopia.

I have belonged to 3 or 4 different groups that practice the ways of the Northern Tradition and still have both respect and contact with some of them such as the Stav group which is based in the UK (though it was founded by a Norwegian man) and the Asatru Folk Assembly in the USA. Currently I am not active in any groups.

I think many people realize the universalizing nature of Abrahamic religions has been a massive influence on the modern world and that many ideas that exist within these religions also live on in secular forms even amongst atheists. Pre-Abrahamic religions provide a way to seek a return to local and regional identities that are everywhere under attack from globalization and related forces.

I describe my book *Pagan Resurrection* as a biography of a god – namely Odin. I also write that Odin is the god of altered states of consciousness. He embodies the non-rational and higher aspects of the human mind – his name means 'frenzy' and he manifests through the various forms of ecstasy – in poetic and other inspirations, drug-induced visions, sexual passion, the battle fury of the berserker etc. As such he is the archetypal figure of the deepest, most extreme and most creative dangerous aspects of our personal and collective consciousness.

A.S.: Do you agree that we can consider that abrahamism is a prefiguration, matrix of modern globalism?

R.R.: Yes.

A.S.: Do you agree that the Modern world it's a Kali Yuga or Iron Age from Hesiod and how traditionalists and pagans see it now?

R.R.: This is a very interesting question that can be answered from two perspectives.

Firstly we can look at the mundane level of history (what we may call 'horizontal history') and see that the dominant paradigm of progress is defective. That there has been technological progress is easy to show (crudely put a nuclear bomb is more powerful than a bow and arrow) and a similar case could be made for the very many medical advances that have been made. But to argue that humankind as a whole has progressed in all the spheres of life is much harder for me to believe – spiritually, artistic, morally I see no progress. There are very many features of the modern world that are clearly very bad – consolidation of wealth amongst a small global elite, environmental degradation and so on. Another feature of the modern world which is also very important and indicates that this may indeed be the Iron Age of Hesiod (or the Wolf Age as it is called in the Northern Tradition) is the superficiality of so much of modern society – the masses who worship the most crass and materialistic idols of the entertainment world. I find it hard to believe that any preceding era of human history was as inauthentic as our own times where reality TV and simulacra and virtuality threaten to smother reality itself.

The second way to view this question is from the perspective of 'vertical history' which looks at the world from a Traditionalist point of view. In this respect Kali Yuga is the lowest state of social and individual being and is always present as are the 3 other, higher, ages – in a sense we all begin our spiritual journey in the lowest state or Kali Yuga (the Iron Age) and the return to the Golden Age is a vertical journey upwards to the highest states of consciousness.

A.S.: In an interview with Mindaugas Peleckis you said you are working on a book for Arktos about Identitarianism, can you say more about it? What is Identitarianism?

R.R.: Identitarianism is a political movement which began in France and has now spread to a number of other European countries and is concerned with the preservation of indigenous European identities at the regional, national and continental levels. I hope this book (in which its leaders will be interviewed) will be a much-needed sourcebook on this movement. My aim is to produce a book which is impartial and allows the movement's thinkers and activists to speak in their own words. I hope it will interest not only Identitarians themselves but also students, political scientists and other academics, serious journalists and even those who are against the movement.

A.S.: So, identarism is a variant of the theoretical understanding of a multipolar world based on a pre-Abrahamic religious identity in Europe?

A.S.: What can you wish to Russian traditionalists and the pagans?

Finally I'd like to thank you for giving me the opportunity to answer your interesting questions.

An interview with Askr Svarte

N.L.: Slava Evgeny Nechkasov, and thank you for agreeing to an interview. Please can you introduce yourself and tell us a little about your background?

AS: Heil and greeting for all! Im a founder of the community of pagans «Svarte Aske» located in city Novosibirsk, Russia. Im an Odinist pagan since my 17 years. I dont oppose Odinism to Asatru or other name-for-tradition, for me the names are secondary thing. And I also don't belong to far-right racist groups called their-selves as "Odinists" or "Wotanists".

Before Odinism I was deep interested in Western Occultism. I started when I was 15years old, from my first book about Gnosticism was the "Gospel of Judas", its turned my life. After the Gospel I started to study famous European occult studies and books like Theurgy, Goethia, Alchemy, Mason&Rosencrux Orders, Thelema and Crowley heritage. Shortly – I eagerly learned the European occult and spiritual history context. And I keep it today.

N.L.: Being a very spiritual person with a keen interest in nature, can you tell us how you initially got involved with ancestral spiritual traditions, your deleopment ideologically, and spiritually?

AS: While I studied occult I found the Dobroslavs works about Slavic paganism and a little bit later the "Vargsmal" by Varg Vikernes, they two turned me into paganism, especially Odinism, and I started to study and practice this way. Later I discover Veleslavs philosophy and philosophy of traditionalism (R.Guenon, J. Evola), represented in Russian school of traditionalism created by Evgeny Golovin, Yury Mamleev and more famous now – Alexander Dugin.

I already take a part in political movement and activities, but tradition and spiritual selfknowlege always be on first.

Firstly I did rites and practices to discover a bound with Mother-Nature. It was very simple practices, for example – being in forest and listening, talking with Nature, walking without shoes, discovering faces of Nature powers, forest spirits. For man who was grown up in big town it was necessary. After I began to sink deeper into pagan philosophy, magic and ideology. I think it very important to know the roots, the main deepest principle (ontology) and keep balance between outside and inside, between forms came from ancient heritage, folklore and internal content of tradition.

When I began (2008-2009 e.v.) in my town were not any adequate pagan community, they appeared for last three years, so I taken a contacts with different people and sometimes it makes me troubles, but my inner axis was strong and I didn't became to fake-pagan like wiccans or New-Age sincretic clowns =) Since 2009 year

era vulgaris I tried to make a community, circle of same-minded people and now in Novosibirsk we have or community.

N.L.: In Russia, the main native faith is Rodnovery, can you tell is about that please?

AS: Yes, I know about Rodnovery and I was Rodnover a little, but german blood prevails in me and I became an Odinist. I read a lot of Rodnovery texts, books, a lot of my friends are rodnovers too and I think that Veleslav has had an influence on me a lot, and now he is my good friend. So I think the Rodnovery it's a very exiting deep philosophy, real continuation of Slavic-Russian paganism in nowadays!

N.L.: Please tell us your view of the right and path and left hand path, and especially is relation to the native faiths of Rodnovery and Odinism.

AS: The Right Hand Path is to follow the accepted way of the family (clan), community and / or public order. This is the way for most and a way to preserve and transmit the repetition of the existing order and values in the next generation.

This is honouring and glorifying the Light gods, gods who receive gifts given in prayer by practitioners, guardians, creators. Honoring the earthly kind, blood, ancestors.

This realization of wisdom, of their tradition, is done by practitioners of the Right Hand Path by following the proper and accepted way for three basic states:

- Labour and procreation for farmers and artisans,
- The acquisition of fame and acts of bravery for the Warrior,
- The authority of the board to the King
- The wisdom and teachings of others, for the Priest (Godhit, Volhv, Brahman).

Living a life according to the accepted way should be procreation, acquire fame and strengthen the authority of the people, know wisdom, and to be reborn in a new cycle in a worthy embodiment; to realize themselves *outside*.

The Right Hand Path is the dual perception of the world.

The Left Hand Path is a radical, non-conformist way of Self-knowlege. It is done *inside* the adept.

This Path patronizes those gods who are considered conditionally dark, angry, destructive. These are the gods of Death and Wisdom. What is feared and guarded by ordinary people along the way becomes a source of strength, inspiration, radical tools to overcome their conditioning and attachments.

Left Hand Path is Knowledge of Yourself as Primordial Abyss, by separating (non-identification) themselves with any of its forms, masks, attachments.

This Path is the non-duality perception of the world.

The rituals and practices of the Left Hand Path to the uninitiated may seem horrible and insane, senseless and repulsive, therefore, at the community level, they are on the periphery and practiced without prying eyes.

You cannot *instruct* the person on the Left Hand Path, he should *stand* on it himself. Where he is Himself – it's not his personality, social mask or Ego, at this level, the only choice is made between the external forms, without dipping into the essence. He Himself - this is what He never ceased to be (aware of it or not) – Great Abyss.

According to the Rodnovery and Odinism we have one main problem: in ancient times the LHP practices, cults of Darkness Destructive Gods...didn't exist.

We haven't got a wide tradition like Vamachara or Tantra in Hinduism in Odinism and Rodnovery, so this way is very dangerous in many aspects. In Rodnovery Veleslav made a giant work for it, he describes the authentic Slavic "darkness" heritage and wrote few books with his own experience on this Path. In Odinism I see the same situation.

And very important to say that LHP doesn't mean "satanic" or "evil", it's not about this moral duality.

N.L.: You are a practitioner of Odinism, specifically Left Hand Path Odinism. Firstly, why did you choose Odinism as your native faith, and please inform us about exactly what Left Hand Path Odinism is?

AS: About why I'm an Odinist I answer above. Turning point to LHP was in autumn a couple years ago, as I think it's not a question about your Ego choice like "Why I'm not a LHP-practitioner?" and you go. It's like a superposition of your inner readiness, transcendental factor and environmental factor, your existential feeling. And in one time you understood what everything is not real, not what you must follow. This feeling from Outside turns you to LHP or to madness.

I view LHP Odinism as a way of self-knowledge. Who are you really? Worker, social mask, prayer for ancient gods, just a man? Or you are more than God, the Great Abyss Ginnungagap without any duality. Who looks at the World from your eyes, a man, Ego, social masks or Eternal Almighty Darkness? It looks like Advaita-Vedanta or Shivaism, if we want to describe it by famous doctrines.

N.L.: You have also taken on the name, Askr Svarte. Please explain?

AS: I took the name Askr when I turned to Odinism. Askr – it means Ash, the World Tree Yggdrasil and the first man in Elder Edda. It's bound with macrocosm and microcosm too. Later I took a prefix Svarte that means "Black", to underline my LHP views. In my book "Gap" I describe some interesting parallels between my name and my way as I call it "Svarte Aske".

N.L.: Please can you tell us about Svarte Aske, the darkside Odinism, which you developed in Russia?

AS: The most part I described above, so I just make two remarks about:

1) Svarte Aske is how I call my vision and experience of darkside Odinism and the same name I gave to the community of pagans in my town.

2) The darkside Odinism is a path to non-duality view (like advaita). Its very hard path because we haven't got complete philosophy, myths, etc about non-duality ideas in Northern Paganism. We have only few hints about this deep dimension of Odinism. And it looks like summons to man, its very hard task to follow. And my way, my work is just began, many discoveries yet to come.

N.L.: You have written five books to date: Sketches of Misanthropy (Зарисовки мизантропии), 2011, Svarte Aske (including Sketches of Misanthropy) [полностью включая Зарисовки мизантропии], 2012, Gap (a continuation on Svarte Aske), 2013, the Book of Indifference (a post script to Sketches of Misanthropy), 2013, and Notes from the Inside Out, 2013. Please tell us about each of these books.

AS: Its small books I selfpublish their.

1st little book was about existential situation on the stage so-called “Nigredo” – when you wake up in Hell and start follow to Sacred, away from profane anti-traditional world. This book is full of hatred.

2nd was the “Svarte Aske” where I put a spiritual part to Sketches and made a whole picture contains two equal parts: spiritual and existential.

Next step was book “Gap” is only about LHP in Odinism: theory and practices and few applications about same theme. And the “Book of Indifference” is a post scriptum to existential part of my early view, it's a very grave small book Im not print.

And finally – “Notes from the InsideOut” – the book in which I participated, its book about strange and paradoxical Russian soul and worldview. This book differs from other, because itsnt about paganism or LHP or etc, but I found this funny-strange book very interesting.

N.L.: Tell us your influences are with regard to darkside spiritualism.

AS: I have experienced the greatest impact from the three authors: volhv Veleslav, Julius Evola and Alexander Dugins works about traditionalism. I integrated their views and enriching their by my experience and thoughts to develop my Path.

It is particularly interesting that only Veleslav have relation to darkside spiritualism, two others are great thinkers who helps to maintain intension needed.

N.L.: You are influenced by, and are a good friend of, Volhv Veleslav, a man I greatly respect and admire. Please tell us how about this man, and how he has influenced you.

AS: Yes, Veleslav is my good friend and we have many convergences of views. Firstly I found his articles and books about Rodnovery then I was 16, and later I discover his darkside view (Шуйный Путь) and I was very exited by it. I was very impressed by his depth and poetry in his books, and they were containing very adequate and deep content.

I met him face to face in his book store, then I came to Moscow in 2011 e.v. to international conference “Against the Post-Modern World”. We have talk a little and later I visit him several times, and finally I organize his visit to my town in 2013 e.v. with lectures about spirituality and LHP in Rodnovery (Шуйный Путь).

Now we are working on a small joint project.

N.L.: What is 'Шуйный путь', and does this concept play any part in left hand path of Odinism within the Nordic Tradition in Russia?

AS: Шуйный Путь is the name of LHP in Russian Rodnovery, its very interesting theme developed primarily by Veleslav. In the several books he wrote about some parallels between Rodnovery and Odinism: goddess Hel = goddess Mara, god Odin = god Veles, and in the same way. But in Russian Nordic Tradition communities nobody interested in his works seriously, except Anton Platov maybe (famous Russian runemaster). And I think nobody excepting me use his works in developing LHP in Odinism in Russia.

N.L.: By some, Volhv Veleslav is criticised for his usage of Aryan-Vedic symbolism within his spiritualism of Rodnovery and 'Шуйный путь', with critics saying that Aryan-Vedic/Hinduism has no place within Native Faith. what is your view?

AS: I think we have all rights to use comparative mythology method from science. If we have holes in our traditions we should fill them and to fix this problems we can study and learn another Indoeuropean traditions to understand the principles. After that we should to say our understanding using the language of our pagan tradition and culture. In other words its looks like transfer from other to our with translating. But transfer are not mixing, and I think the much of the criticism think that he is mixing, but he is really fill the wholes in Russian pagan tradition using a adequate method.

N.L.: In Russia and England, Aryan-Vedic/Hindu practices seen to influence the native faith of Odinism and Rodnovery. Please can you tell us more about this. How and why would this 'Indian' spiritualism influence the native faith of our respective countries? Why is it important?

AS: In Hinduism, Odinism and Slavic paganism is the common Indo-European root. They have much in common in their structure, in the esoteric. When Russia is a revival of paganism, some lost items recovered on the basis of Hinduism. This is the influence and inspire of Hinduism.

N.L.: What can we take from the Aryan-Vedic traditions to help us develop spiritually within our own Native Faiths, why is it important, and how has it helped you personally?

AS: Touching the Left Hand Path, we can find a lot of useful in Hinduism, where this direction (Vamachara) received deep development. We can be inspired and take a sample with such Saivites. But it is important not to blindly copy their rituals, and to

understand their nature and adequately authentically reproduce ESSENCE as part of our own traditions. Personally, I helped in this rituals and practices Aghoru, some of them quite organically fall into the overall fabric Odinism. Meditation on death, eating meat, working with bones and practice in cemeteries.

N.L.: Both yourself and Volhv Veleslav utilise images of death and darkness (skulls, sickle, etc), symbols significant to understanding the 'true self', the 'I'. Please can you tell us a little more about this.

AS: Many people believe that they are that's what they see in the mirror. Mask of flesh and social roles. And many people are afraid of death, skulls and bones. But the point is that in the flesh and blood of every person lies a skull. And for each "false ego" hides the true nature of man, his Self. Symbols of death underline traumatic stress of this experience. This is the final exposure. Any spiritual experience gained by the person can reveal as yet another mask. But if you are bared skull then you are exempt.

N.L.: Both yourself and Volhv Veleslav give many talks on your respective traditions of Native Faiths, including lectures on Svarte Aske and Шуйный путь, to a growing audience. Please can you tell us some things that are covered in these lectures to non Russian speakers.

AS: This incredible surround question. For the Western listener should consult foremost to understand and realize that there is a modern Scandinavian or Russian paganism, the Right Hand Path. Then it will be easier to make sense, to understand the language in which Veleslav and I talk about the Left Hand Path. In general, the best advice for those who wish to comprehend a Russian Rite Odinism or Rodnoverie is to learn the Russian language and culture. Without this basic knowledge, even translations will lose about half of the subtle nuances and meanings.

Perhaps, the main thrust of the lectures can be expressed as: Memento Mori. Do not be a asshole.

Questions by Nikarev Leshy
2014

An interview with Alen de Benoist

(Anglo-French interview)

A.S.: Greetings to you, honored Alain de Benoist! Russian reader you are known as the author of books «On being a pagan», «Against Liberalism» and the treatise «Forward to the cessation of growth!». In which you firmly criticize the modern world with the socio-political, environmental, and spiritual perspectives. Your verdict on the future, if the world does not change, harsh, but fair.

We know that Heidegger, who lived during the historical maximum voltage of the twentieth century, believed that the war in Europe is not just a clash of states, but is a crucial ontological character of the fate of Europe logos. And, as we know, the outcome of the war did not meet his expectations. Today, two decades after the collapse of the USSR the world is in a similar strain. Geopolitical war of continents, civilizations and values struggle in the hot phase take a place into the center of Europe – Ukraine. How do you assess the events occurring in this country and the prospects for Europe in this light?

Alen: Laissez-moi vous dire d'abord que c'est pour moi un spectacle désolant de voir des Européens s'affronter entre eux. On avait déjà vu la guerre dans l'ex-Yougoslavie, maintenant nous assistons à une guerre civile en Ukraine. Certains nationalistes ukrainiens voulaient une Ukraine totalement indépendante de la Russie. Ils ont en réalité été utilisés. La « révolution » de la place Maïdan a eu pour seul effet de remplacer un oligarque russe par un oligarque pro-américain. Les Etats-Unis ont joué un rôle essentiel dans cette affaire. Ils ont préparé, encouragé, soutenu le mouvement de la place Maïdan. Ils ont ensuite tout fait pour envenimer la situation. Aujourd'hui, ils veulent fournir des armes au gouvernement de Kiev, afin de faire encore monter la tension. L'Ukraine n'est pour eux qu'une pièce dans un dispositif plus vaste, l'objectif étant d'étendre l'OTAN jusqu'aux frontières de la Russie, ce qui est évidemment une provocation inacceptable pour Moscou. A travers l'affaire ukrainienne, ce à quoi nous assistons, c'est à une reprise de grande ampleur des hostilités entre l'Ouest et l'Est, c'est-à-dire entre le monde occidental américanocentré et le grand continent eurasiatique.

Il n'y a pas de solution militaire à la crise ukrainienne, mais seulement une solution politique, qui passe par l'instauration d'un régime fédéral en Ukraine, par l'autonomie des régions russophones de l'Est du pays, et par un accord direct entre les Ukrainiens et les Russes. Les interventions étrangères ne peuvent qu'aggraver les choses. Dans l'immédiat, je suis très pessimiste. Je crains une montée aux extrêmes, dont personne ne peut prévoir l'aboutissement. Si les républicains reviennent au pouvoir à Washington, il est probable que la tension s'aggraverait encore. Les Américains ont maintenant clairement désigné la Russie comme leur adversaire

principal, et ils ont fait de Poutine leur ennemi numéro un. Cela peut aller jusqu'à une nouvelle guerre mondiale.

A.S.: It is known that on both sides of the Ukrainian conflict are fighting pagan form, or just pagans. Representatives of the so-called Northern Tradition (Odinism) and Russian paganism, I personally know of two soldiers in the army of South-East comes from my city. Pagans in the ranks of the Ukrainian army are very often being a National Socialists, and actively promote the works of J.Evola, D. Venner and yours. How can you comment on that?

Alen: Je crois que les personnes auxquelles vous faites allusion ont une information plutôt défectueuse ! Vous les qualifiez de « nationaux-socialistes qui promeuvent activement les travaux de Julius Evola et de Dominique Venner, ainsi que les miens ». Je serais curieux de savoir quels ouvrages de ma plume ils ont lu ! D'abord je ne suis personnellement pas évolien. Je suis par ailleurs, non pas un partisan, mais un adversaire du nazisme. C'était aussi la position de Dominique Venner, dont l'un des héros favoris était le colonel von Stauffenberg, l'organisateur du complot contre Hitler du 20 juillet 1944. Entre ce que j'écris et le national-socialisme, il y a une contradiction totale.

A.S.: On the other hand, in the Army of the South-East is an amazing consolidation of russian Orthodox Christians, russian pagans (from russian indigenous to russian Odinists) and even the French traditionalists volunteers, against Western hegemony and for Russian original identity and civilization. Despite the interfaith conflict situation in Russia, on the Ukrainian front there is consensus and collaboration since the days of the referendum in the Crimea. In your book « On being a pagan » you consistently polemize with the Judeo-Christian worldview, emphasizing greater affinity « Eastern Church » to pagan ideals.

What do you think, what are the prospects for dialogue today between Christianity and paganism, perhaps in response to the issue of the New Origin of European Logos and Ukrainian geopolitical conflict?

Alen: Compte tenu des circonstances, je ne suis pas étonné que des chrétiens orthodoxes et des païens combattent ensemble pour faire respecter les droits et les libertés des populations russophones d'Ukraine. Cela n'enlève rien à ce qui peut les séparer d'un point de vue métaphysique ou spirituel. En France, durant l'occupation nazie, on trouvait aussi dans la Résistance des chrétiens et des communistes athées.

A.S.: The great thinkers of Europe, since the XIX century to the present day state the decline, decay and completion (death) of the Europe Logos. From Spengler to Nietzsche, Guenon, Evola and Heidegger, who put an End of Western philosophy. European Logos is inextricably linked with *Christianity* and Modern is *post-Christian* in nature. The collapse of the Christian censorship, and then scientific censorship made it possible to push for the revival of the ancient European traditions, that we

can observe from the XVIII century, and that you describe in your book. In Russia, the path of development and revival of pagan traditions was special. He went through a long history of Soviet atheistic censorship and in the absence of such a rich historical and cultural heritage, as in Europe or in India.

How do you assess the progress to date, the level of development of pagan organizations, the level of pagan philosophy?

Alen: Je ne m'intéresse pas beaucoup aux organisations « néo-païennes », qui ressemblent le plus souvent à des sectes plus ou moins folklorique. Dans mon livre sur le paganisme, je ne propose pas de « créer un nouveau paganisme » ! Le paganisme est une religion de la cité, qui n'a pas beaucoup de sens quand on en fait un mouvement ou un groupe particulier. Beaucoup de « néo-païens » campent par ailleurs sur des positions qui n'ont pas beaucoup de rapport avec ce que fut historiquement le paganisme, qu'ils ne connaissent que très imparfaitement. Mon livre est en fait un travail intellectuel, qui cherche à déterminer quelles sont les différences principales entre la culture païenne de l'Antiquité et la culture chrétienne (concernant par exemple la liberté, l'attitude devant la vie, le rapport à la temporalité, le régime de vérité, etc.). C'est un ouvrage de philosophie et de théologie, très éloigné de toute démarche « militante ». Je voudrais aussi vous rappeler que, si j'ai publié un livre sur le paganisme, j'en ai publié plus de 90 sur d'autres sujets, principalement la philosophie politique et l'histoire des idées.

A.S.: Touching on the theme of pagan philosophy, in our opinion at the end of the XX century paganism beginning to run out of his first impulse, which broke out in connection with the above-mentioned decline of censorship. Pagan organizations and researchers have been found, reconstructed, described and analyzed a huge number of archeological artifacts, poetic monuments, texts, etc. New findings in this area have multiplied the number, without affecting the quality. Its not enough to walks around stones and threes wearing white clothes.

Do you think there will give a new impulse to paganism by attentive treatment to the philosophy of traditionalism? The first significant works in this direction are your books. Dominique Venner has wrote about the need to separate creationism from indigenous traditions of Europe in traditionalists researches. But so far so-called «pagan traditionalism» is a deal of the few thinkers and practitioners.

Alen: Le plus important, à mon avis, est de se mettre à l'écoute de ce que le paganisme de l'Antiquité peut avoir à nous dire, non pour « revenir au passé », ce qui est impossible (« on ne ramène pas les Grecs », disait Nietzsche), mais pour découvrir ce qu'il y a de toujours vivant dans le legs de la tradition. La fréquentation d'un certain nombre d'ouvrages fondateurs ou sacrés, qu'il s'agisse des poèmes homériques, de la plus ancienne théologie romaine, des *Mabinogion*, du *Rig-Véda* et de l'*Atharva-Véda*, des *Havamál* ou de la *Gylfaginning*, est évidemment

indispensable. Cela ne s'acquiert pas en organisant des rituels inventés de toutes pièces ou en se déguisant avec des costumes folkloriques.

A.S.: Analyzing the experience of modern pagan organizations of Europe and Russia sadly we can conclude that their ideology and practice area very influenced by Modern paradigm. If the pagan environ turn their attention to philosophy of pagan traditionalism is it will be possible to reconstruct, reborn the traditional forms, initiations and hierarchy? In another words, is it possible return to life Apollo way (the Right Hand Path), which pagans tried to do before? Or traditionalism should put on the first place the problem of New Origin, new Logos – Logos of Dionysus. J. Evola also has written about connection with Dyonyusus and Left Hand Path.

Alen: Je pense avoir déjà répondu à cette question. Les spéculations sur la « voie de la main droite » et la « voie de la main gauche » me paraissent un peu creuses. Encore une fois, je ne suis pas un disciple de Guénon ou d'Evola. L'existence d'une « Tradition primordiale » me paraît également douteuse. Ce qui a existé, ce sont des religions et des cultes que la recherche universitaire et scientifique permet aujourd'hui de bien connaître. Mais si l'on veut trouver dans l'époque actuelle une sorte de « philosophie du paganisme » (bien qu'il n'emploie lui-même jamais ce mot), je conseillerais plutôt la lecture de l'œuvre de Martin Heidegger, en particulier pour ce qui est de l'opposition fondamentale entre la métaphysique et l'ontologie. Pour Heidegger, l'Europe est plongée depuis 2000 ans dans l'« oubli de l'Etre », un oubli dont nous ne pourrions sortir qu'en procédant, à l'exemple des Grecs, à un « nouveau commencement ».

A.S.: Returning to politics. British joke that any conversation between two Englishwomen can be summed up in two phrases: «What a shame!» and «isn't it cute?». You wrote about the need to preserve the national spirit, what George Orwell called «common decency». Specific Anglo-Saxon «common decency» may seem to us limited and aggressive as you think, whether it is the key to the heyday of the British Empire, or guarantees its decline?

Alen: George Orwell ne donne pas à la « common decency » le sens que vous lui prêtez. La « common decency » n'a pas grand-chose à voir avec l'« esprit national » et n'a évidemment aucun caractère « agressif ». Cette expression désigne seulement des qualités que l'on trouve dans les classes populaires plus fréquemment qu'ailleurs : le sens de « ce qui ne se fait pas », le respect de la parole donnée, la solidarité organique, la logique du don et du contre-don, etc. C'est la raison pour laquelle des auteurs aussi importants que Christopher Lasch aux Etats-Unis ou Jean-Claude Michéa en France s'y réfèrent souvent. La « common decency » est d'autant plus importante que l'on assiste aujourd'hui à une totale déconnection entre le peuple et une classe politique dominante de plus en plus discréditée.

A.S.: How can you comment or maybe evaluate the ongoing process of Eurasian integration on the post-Soviet space?

A.S.: Il me semble que l'intégration eurasiatique de l'espace post-soviétique a enregistré récemment de sérieux progrès. L'hostilité déclarée des Américains pousse actuellement Poutine à resserrer ses liens avec la Chine, que ce soit sur le plan militaire, énergétique ou financier. La Russie et la Chine militent par ailleurs pour l'avènement d'un nouveau système financier international susceptible de remplacer le dollar. La « dédollarisation » s'inscrit dans projet plus vaste de « désaméricanisation » du monde. On voit par ailleurs la géopolitique reprendre aujourd'hui ses droits, avec la claire réapparition d'un axe Moscou-Pékin-Téhéran. En tant qu'habitant de l'Europe centrale, j'aimerais beaucoup voir émerger aussi un axe Paris-Berlin-Moscou, mais c'est là de toute évidence une perspective plus lointaine et beaucoup plus hypothétique.

A.S.: Alen, thank you for answering our questions, and finally I ask: What can you say? What advice can you say to the pagans and the traditionalists in this Iron Age?

Alen: Je leur dirai que ce que vous appelez l'« Age de Fer » ne durera pas toujours. L'histoire humaine est par définition toujours ouverte, et de surcroît imprévisible. Personne n'avait prévu les grands événements de ces dernières décennies. Ni l'idéologie du progrès ni l'idéologie du déclin ne permettent de savoir de quoi l'avenir est fait. Nous sommes aujourd'hui dans un *Zwischenzeit*, une époque de transition, ce qui n'est d'ailleurs pas sans contribuer au malaise des esprits. Nous voyons disparaître un monde que nous avons connu, et parfois aimé. Mais la fin d'un monde n'est pas la fin du monde ! L'essentiel est de se montrer suffisamment attentifs pour percevoir les contours et déceler le sens du monde qui vient.

Interviewed by Askr Svarte
2015

Julius Evola: The "Elements of Style" of the Original Roman Spirit

(From "Men Among the Ruins")

We should be able to extract from the Roman spirit a living content that has nothing to do with rhetorical assumptions or with museums and scholarly dissertations, such that even a simple man could understand it without the need of erudition and historical notions. To this effect, I have spoken about "elements of style." These elements have to be drawn from what we know about the Roman tradition and customs; in this case too, we need to discriminate among various types of Roman spirit. Alongside the Roman spirit of the origins, which reproduced in a special and original form a type of culture and custom common to the main, higher Indo-European civilizations, there were a Hellenized (in the negative sense of the term), a "Punicized," a "Ciceronian," an "Asiaticized," and a Catholic Roman spirit. The reference points should not be sought in these cases. Everything that is valid in them can be reduced to the first Roman spirit.

This original Roman spirit was based on a human type characterized by a group of typical dispositions. Among them we should include self-control, an enlightened boldness, a concise speech and determined and coherent conduct, and a cold dominating attitude, exempt from personalism and vanity. To the Roman style belong *virtus*, in the sense not of moralism, but of virile spirit and courage; *fortitudo* and *constantia*, namely spiritual strength; *sapientia*, in the sense of thoughtfulness and awareness; *disciplina*, understood as love for a self-given law and form; *fides*, in the specifically Roman sense of loyalty and faithfulness; and *dignitas*, which in the ancient patrician aristocracy became *gravitas* and *solemnitas*, a studied and moderate seriousness. The same style is characterized by deliberate actions, without grand gestures; a realism that is not materialism, but rather love for the essential; the ideal of clarity, which eventually turned into rationalism in only some Latin peoples; an inner equilibrium and a healthy suspicion for every confused form of mysticism; a love for boundaries; the readiness to unite, as free human beings and without losing one's identity, in view of a higher goal or for an idea. We may also add *religio* and *pietas*, which do not mean "religiosity" in the Christian sense of the word, but instead signify for a Roman an attitude of respectful and dignified veneration for the gods and, at the same time, of trust and re-connection with the supernatural, which was experienced as omnipresent and effective in terms of individual, collective, and historical forces. Obviously, I am far from suggesting that every Roman man and woman embodied these traits; however, they represented the "dominant factor" and were embodied in the ideal that everybody perceived to be specifically Roman.

Likewise, these elements of style are self-evident. They are not connected to past times; they may act in every period as character-forming influences and effective

values as soon as a corresponding calling is awakened. They have a normative value. In the worst case, they might have only the value of a measure. Moreover, we should not think they must be adopted by every individual; this would be absurd and even unnecessary. It would suffice if only a certain social stratum, called to inspire the others, could embody them.



Julius Evola