

Pagan Traditionalism & Identity



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The Pagan Identity in XXI century

[Maybe the term «pagan» is not so good to explain my idea and as I see the term «heathenism» is more correct in using; and it's hard to translate the Russian word «язычество» saving his semantic connections. But translator chooses this word, so I hope you first of all understand my view and idea, and secondly we can make a terminological corrections. Also, my next notes in the text will be in square brackets. – Askr Svarte]

Identity – what is it? It's the answer on the question «Who am I?» that a person asks themselves. Usually people give surface answers like: I'm a student; I'm young or I'm old; I'm the fan of rock-music or I'm a sportsman etc. At first look we see examples of an identity that are built on social role: a professional, an educational, age-related, subcultural. A human-being as a social person (a mask) is a crossing of who they think they are and who society thinks they are (a status, a role in society).

Deeper thinking about «Who am I?» question will lead us to more wide scale and fundamental identities: confessional (religious), gender based (a male or a female that also includes sexual identity), ethnic (a Russian, a German, a Greek, a Tuvinian, etc), civilian/national and racial. These are more general and complicated collective identities. The other part is ontology identity, where the answer on the question «Who am I?» Will be: «The human being, one of the homo sapiens». From the point of view of biological taxonomy (all the people that ever lived, have died or live right now, will live and will die) specific identity.

Identity is the base for cooperation, creating a commune, social groups, for identifying self-belonging and orientation in society with help of wide set of social markers, signs, functions and relationships. Human is a summary of different identities, some of them are given to person (birthplace, ethnicity, gender and language), other identities may be changed by social mobility (horizontal and vertical: the place of living, a profession, a family, an education, a confession, a civil, a hobby, an age etc.). Identities are built in ah hierarchy.

In the base there are natural identities which are unchangeable givenness for human: ethnic, territorial (Lebensraum, life space or «place development» of people in organicistic school of F.Ratzel), in traditional societies religious identity is fundamental too. Above them are more dynamically artificial identities that we already told about earlier-social roles, functions, belonging

to groups and subcultures. These identities change with time and sometimes very swiftly or vary horizontally in frames of one society. Also, society should do a work to support those identities. For example, in case of war the Government will activate patriotic discourse and civilian or national identity as a factor of mobilization and consolidation of society begins dominating and influencing on other small identities. The modern sociological approach to the question about identity is as follows in general and short exposition. So what is the place of paganism as a form of identity in that picture?

Obviously that paganism which is Germanic-Scandinavian Odinism or Asatru is related to confessional identity which could be changed because of human's wish, compulsion or situation.

The structure of modern society is like this: a human as an individual is free to construct and choose identity and change their choice.

Secularity is a condition of identity as a set of self-identifications that are distributed on different sectors in society. In other words, the known phrase «Religion is a personal choice» is related to this. The situation comes out that in church we are believers, in offices we are professionals and on the weekends we are musicians or theatergoers. A society is parted on areas with obvious limits where individual space of religion ends and the other space begins: of subculture, professionalism, gender or religion of other person. Here, the paganism is a form that person chooses for realization of spiritual needs that is limited by a place, a time or social borders. The situation gets more complicated if chosen religion is among marginal or demonized in the society. In that case religious identity begins to be covered in negative connotations or be associated with radicalism, asociality, ill-being etc. Nowadays paganism is forced to be in space of marginalia, «illnesses» of society; identities «pagan» and «sectarian» are imposed as synonyms. These days not all religions are privileged. Only religions that accept secular status-quo and the supremacy of the individual's rights and freedoms over themselves, limit their postulates and have minimal impact on other aspects of life. Earlier we designated confessional identity as fundamental and collective. It means that paganism as a religion should have a prevailing position in hierarchy of human's identities (in their life, in society), influence all other area of life and define a hierarchy based on itself. It's almost impossible to change most of identities because it will lead to total reconstruction of all other identities, language, culture and life. But there is no domination of pagan identity these days because so-called «paganism on weekends» is tolerable form of confessional identity and practice for most of pagans; this is how they try to adjust to modernity.

The modern society proclaims overall equality and freedom from the dictatorship of religion identities, they are counted as cultural fond and variations of norms within civil society. Human's religious or ethnic belonging is not defining, a person can choose any religion, ignoring their ethnicity or ethnic fundament of the traditions themselves. The most radical form of liberation from most of identities is offered by Postmodern, which removes the most fundamental identities from point of view of Modern – biological sex pair (instead of male and female appears infinite spectrum of genders) and the ontological identity of a human (instead of human-being there can be a transhumant, clone, cyborg, dog-human or freak).

Here we should pay attention on our position in time. We started from sociological education program from position of modernity, Modern and finished on these days when the Postmodern stage is coming. This is our so-called chronological identity. We are extremely modern people and we live in the modern society that radically differs from traditional society where religion has dominated-this is what was given to us, the chronological identity can't be changed. If we practice paganism from Modern or Postmodern it will always be the one of changing identities. You can be pagan on Monday, follow Shabbat and practice voodoo or theurgy between Wednesday and Friday. Even better-to create something extravagant, shizo-psychedelic and believe it on Tuesdays.

But the point of paganism (Tantras, Odinism, Hellenism etc.) will be covered and human will reject it like something «difficult», like something that interferes them to create and image, that requires changing thinking and behavior. For understanding what paganism is as identity we need to descry paganism not from modernity's position but from within it. From the chronological point which will precede Modern and Postmodern and as much as possible.

The first thing we come across and that was totally given from the world of traditions is absolute and continuous sacredness of the cosmos. Tradition is in the center of society, tradition creates society, its structure, culture, language; tradition creates human and their anthropology, tradition is the whole society, the whole universe. Tradition is overall and only identity which from all other sub-identities radiate and do not leave its limits, but express its different facets. The explanation of all phenomena of the world comes from the myth. Every nation [not a modern political nation as civilian construct, bur folk or ethnos first] has its own tradition, mythology. Social system is a myth that embodied for people empirically as something accessible and

visual. Let us see how in paganism exist things like: ethnicity, female or male gender, profession (we will talk about craft here), territorial belonging.

Religious and ethnic identities in paganism are closely related. In the old Russian language there is a word «на́зы́цы» that means «nations [=folks, ethnics]» and later it started meaning paganism as it is. The etymology of the word reflects the relation «nation-and-faith». Ethnic identity is explained through the faith in common Gods.

Later in Europe a Latin «paganus» semantically relates in its religious identity (paganorum = pagan), territorial (pagus = village) and class because the villagers are peasants. Something similar happens to Icelandic word «heiðr» (wasteland, prairie) that is related to English «hæþen» the modern «heathen» comes from and means pagan. Even in known formula «Russian means orthodox» [or «All Arabians are muslims»] speaks pagan spirit ethno-religious identity and dual faith.

The meaning of sex in society also comes from myth. A man and a woman are reflections of couple of divine spouses, Often, the Higher God and his wife or the most archaic couple of Father-Sky and Mother-Earth and people are their children. The Relationship between man and woman are ruled by God Eros (Freyr, Kama), that connects two halves in ecstatic coition [see «Symposium» by Plato].

Profession or craft appears in society as a gift of Gods which teach human hunting (Demetra), blacksmithing (Hephaestus, Svarog), fishing (Njörðr), agriculture (Demetria) cattle breeding (Veles). Moreover, as Georges Dumézil showed us, the whole structure of society is a reflection of divine triad: Supreme God – priesthood, martial God – wars, royalty, Gods of agriculture and crafts – tillers, workers.

In traditional society there is no blank space. Every place in the world is taken by someone or devoted to any of Gods or daemons, or there live miracle and scary creatures: goblins, boggarts, dwarfs etc. In the holy grove appears God which is a friend of a God of river, where mermaids live. We could say that human always comes from one's home to other's home when they walk around the landscapes. So it goes that human is a guest of creatures that need to be agreed with. Talking about a place where people live and develop, it reflects in myths, folklore, poetry, art and people's mindset (F.Ratzel). So territorial identity is related to myth too.

We can talk about sacral hermeneutics for a long time, also looking at many aspects of identity: age and mythological semantic of children, old people; initiation as identity of devoted to Gods and mysteries (M. Eliade

wrote a lot about it); the representation about worthy behavior and accomplishments of worthy roles in society (Dharma, Wyrd).

The way identity lines up in era of traditional (premodern), modern and postmodern society could be described with the following theses.

In ancient society there were one common identity – the tradition itself, the most sacral. New sub-identities appear from it (we can talk about them only contingently because these are not separate identities but the same tradition in its different aspects.)

In modern society there is a hierarchy of identities, its fundament is a representation of individual – just a «human», summary of which is a historical humanity or population of people.

Human has a lot of social identities which have limited influence on each other. A person can change identities except for the basic ones that have limited (by human rights, equality and liberty) influence too.

In Postmodern society people don't have fundamental or central identity but have continuous dynamic set of identities like kaleidoscope or mosaic that recompile's itself in very radical combinations. No identity can dominate but all of them mix together.

Obviously that between the real paganism, the place that modernity gave it and how postmodernity offers to change it is a huge space of serious differences. The modern paganism exists in that space in Europe and Russia, the same difference touches traditions in India, Africa, Latin America and Asia.

The situation where identity «I am pagan» faces a lot of barriers in that difference. This way, modern pagans are in the situation that needs them to solve the problem about being a pagan in modern world. In other words: what does pagan's identity means in the XXI century for pagans themselves? How do they see their nature now?

There is a lot of methods of solving this problem but we decided to get into it through the concept of identity. As a particular case, we will consider that argument between universalists and ethnocentrists in west paganism. Their example will let us see how problems are being solved in practice. Also, it will help us to orientate in the space of pagan organizations and ideologies of modernity, to find a foothold for right problem solving.

Even though we will be talking about experience of pagans in the USA and Europe, we can find similar examples in the post-Soviet space, in Russia and even among pagans of our small nations. Furthermore, in recent years, the third position is trying to express itself – tribalism. It is on its early development stage but we will try to point out their position too.

In the basement of dispute between universalists and folkish there is a question about meaning of ethnic roots of people that want to be a supporter of Germanic-Scandinavian tradition (Odinism/Asatru).

A position of universalists is like that: Asatru is universal (where the name of position is from) religion. Any human, regardless of race and ethnicity, can be adherent of this religion and call themselves asatruar, revere German Gods and call themselves pagan of German tradition.

A position of folkish is different: only people that are related to Germanic-Scandinavian and Anglo-Saxon nations can be an adherents of Germanic-Scandinavian tradition.

Universalists hold position of modernity and say strong «yes» to Modern. For them tradition is easy to fit in Procrustean bed of secularity and to cut off all that seems irrational and inconvenient for them.

Universalists say «Yes» to progress, they are ready to adapt pagan tradition for modernity needs. In this way we get distinct polarity of positions. From the point of view of premodern, tradition is everything, it is total and perfect, it doesn't need anything and overfilled with everything that exists. But universalists as it should be for progressives say: «No, your tradition is too archaic and obscurantist, we will modernize it». Surprisingly, but they are almost the same in it with theology of Protestantism that were developed by P.Ricoeur and R.Bultmann. According to their approach, Christianity should be cleaned out of everything mythical, irrational and mysterious; tradition should be consciously demythologize and leave just something that is rational and materially true. Dry rational prosperity that Bultmann called kerygma, constitutes about 5% of all heritage in Christianity, and mythological ballast called structure, holds nearly 95% of everything else. Absolutely similar operation of cleaning paganism out of «fallacies» is offered by universalists. From the point of view of identities, they say that ethnic factor doesn't matter, the chain «folk-plus-faith» should be destroyed. Tradition is not total identity, you can be pagan and anyone else at the same time and your religious identity shouldn't dictate and require anything from human and society. Above tradition there is something else – human rights, freedom and equality, scientific knowledge, minority's rights, secularity, in accordance with which, tradition itself needs to be adapted to modernity.

Paganism seems defective for them (the question left: why does progressive modern individual need any religious identity?).

In political spectrum universalists have position of liberalism and new left, anti-fascism, Cultural Marxism and multiculturalism. More honest «pagans» of their number actively participate in left-liberal discourse of

Postmodern. In their surrounding we can see paganism which actively accepts gay marriage, transvestites, gender deviations (transgenders, gender-fluids, eco-sexuals etc.), feminism, SJW-discourse etc. In tradition that has 95% from its structure thrown out and other 5% left as one of many changing identities, any deviations become possible. A position of universalists is similar to policemen mainstream in the USA and Europe and also resonates with recent political crisis on the West. So, all universalistic organizations supported anti-Trump campaign, have accomplished cursing rituals on president of US and has behavior that matches their ideals.

Among pagan organizations and streams the most popular universalists are Wicca in all variations; organization The Troth; the oldest community Asatru in Iceland and communities Forn Seðr in Denmark and Sweden are affected by universalism; many small groups like Vikings/Asatru Against Racism and others. Exactly these pseudo-pagan groups and direction give reasons to Christian apologists and propaganda to blame paganism in Postmodernism and leftism.

From the other side, a position of ethnocentric [here we use this word as wide umbrella-term for several close points] clearly gravitates towards anti-modernism and correct respectful attitude to paganism. Folkish started from saying «roots are important» (a formula of Stephen A. McNallen «Asatru it's about roots»). Later militarism, anti-liberalism and anti-modernism added. Folkish say: «We don't need transgenders, we don't need feminists, – we need traditional family, land, weapons, our Gods, nature and culture». Tradition – they say – is different in every nation, let every ethnos believe in their own Gods, we respect that and need them to respect us.

Folkish in USA implicitly approached even to denying their identity as «Americans» [I really met people with this point of view]. They were trying to justify their homeland in Europe, reinforce connection with continent historically, culturally, religiously, politically and organizationally. Important criteria for accepting in tradition are genealogy, uprising to Germanic-Scandinavian (wider: also to Anglo-Saxon) nations; knowledge of Germanic languages – native languages of traditions; knowledge of history and culture; pilgrimage to the historical areas of Tradition – Germany, Scandinavia, Island. In Russian-speaking space these theses are consolidated in documents the «Fundamentals of dogmas of Odinism» [www.odinism.ru, 2018].

In political spectrum folkish actively sympathize to the New Right of Alain de Benoist, traditionalism of Julius Evola, folkism/nationalism, ideas of Pan-European identity and originality, anti-migration policy.

Perhaps, the most popular and the biggest organization of folkish in the West is «Asatru Folk Assembly». A hatred of left-liberal flank to inflexible position of AFA not too long ago led to «Declaration 127» – a protestation of many organizations against «racism and homophobia in paganism» and Assembly particularly; the most of those who signed it were virtual communities, which is typical for Postmodern.

Positions of folkish paganism are quite strong in post-Soviet space and Russia; they persist in traditions of Asia too.

But since folkish position goes against liberal hegemony of globalism, it is always under the media, political and police pressure that makes them defend themselves from contrived accusations.

Finally, third position is tribalism, from the word tribe. Tribalists can be considered as a small form of position of folkish in the mode of defensive modernization. In other words, universalists and folkish think globally: both of them want to make their own paradigm for a whole paganism. Left-liberal Postmodern and mixing everyone with everyone's or ethnic-conservative traditionalism and ethnic identity for every nation, saving of their originality and cultures. In the last case, a position of folkish with traditionalism can be a platform for alliance of different nations in defense of their traditions and cultures from its destruction by West hegemony.

Tribalists, conversely, care about discipline in their separate clan and their separate land or town where they live in; tribalism is locality. They admit that not everyone can come in tradition and that there should be a list of requirements for adherent. Among these requirements there could be ethnic factor, in case its missing can be compensated by other qualities or recommendations of members from within tribe. List of requirements and also specificity of cults and relationship with external world vary from clan to clan. Someone is trying to mimicry and socially acceptable and others, conversely, go away from megapolises and prefer to live on farms and practice craft, hunting and extremely possible traditional lifestyle without influence of modernity. Probably, we know nothing about radical tribalists – they silently migrated from civilization to wild forests and their inaccessible «Zomia». From popular organizations that are close to tribalism we can point out NAM of Troy Southgate and pagan admirers of philosophy of Kaarlo Pentti Linkola. In Russia, with salvo and strongly marked nationalism, we could refer Dobroslav [A. Dobrovolsky, Доброслав] to that position.

Resume:

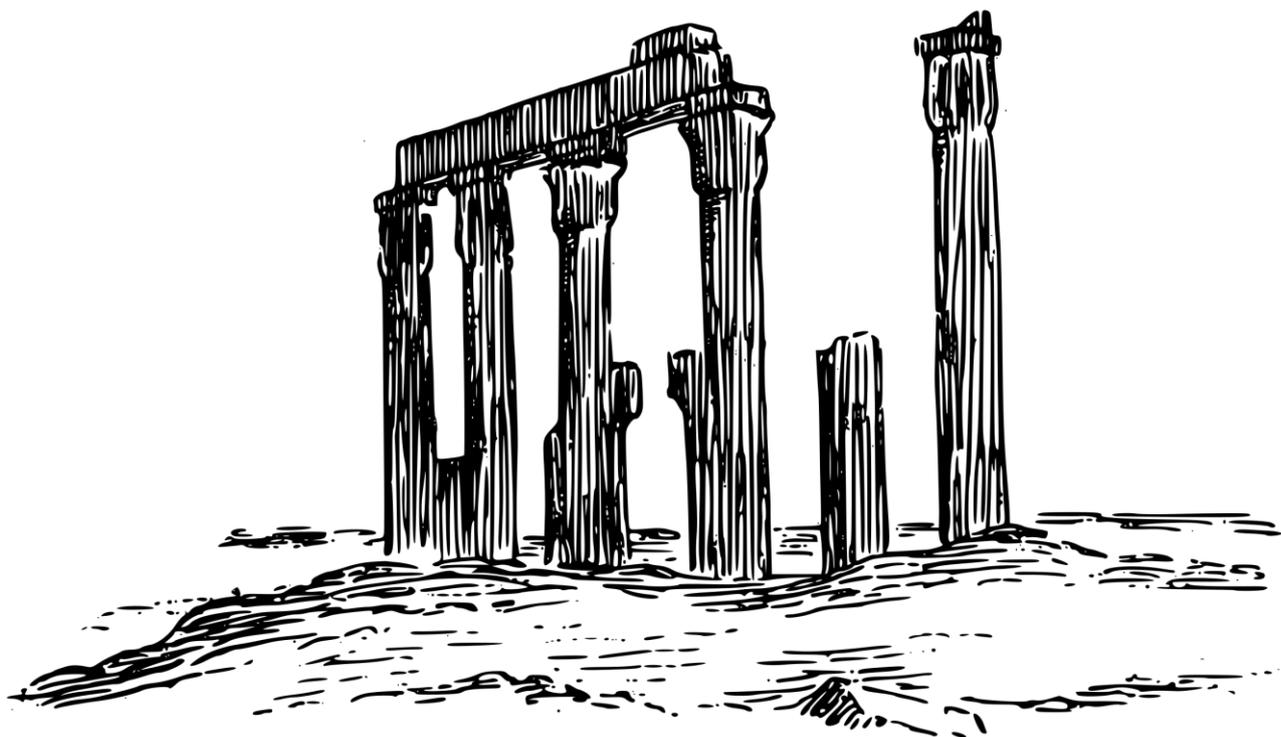
- Pagan tradition is a radical identity in the etymological sense of the word: from the Latin «radix» – the root. Paganism is the root of everything, the center from which all identities come, like a tree that grows out of seed.
- Modernity posits a choice: the ossification of tradition in favor of its adaptation or the radical «No» to modernity, the total «Yes» to the sacred.
- Man is not the sum of identities (Modern) and not a kaleidoscope of identities (Postmodern), but the bearer of the Divine nature in himself is the creation of the Gods, their descendant; God as a radical human identity.
- The chronological identity of the pagan should not lie in modern times, but this identity cannot be in the past either, because modern pagans do not belong to the past. The chronological identity of the heathen must be rooted in Eternity over time; in Being. Tradition needs to be thought not historically, not linearly, but vertically and existentially.
- Of course, all this is extremely difficult for modern neopagans. The universalist choice to «appear» instead of «being» is objectively simpler and more attractive. But Pagan Traditionalism should not seduce, attract, fascinate or be simply understood. Pagan Traditionalism must reveal the Truth.

Askr Svarte

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Traditionalism

(Parts from Svarte Aske community Statute)

Attainment of pagan wisdom, of metaphysics, and a comprehension of your tradition brings out an attitude to the modern, untraditional world, it helps to understand and overcome misconceptions of world mediocrities, giving you a stronger connection to the gods.

Invaluable assistance in the development of your pagan tradition in the Iron Age is having a philosophy of traditionalism, whose vibrant founders were Rene Guenon, Julius Evola, Titus Burckhardt, etc.

Traditionalism is not a religion, neither new or old. This worldview and philosophy is based on the following principles:

1) The notion of a single Primordial Tradition as the Tree and the general root of all private ethnic traditions (with small letters) and religions. In other words, in their esoteric (inner, hidden) part of all traditions and religions of the world, according to folk culture, express a single principle. Learning the esoteric knowledge through a chain of initiations. The word “tradition” comes from the Latin “trader” – “transfer”, a direct transfer of initiation.

2) The allegation that the reality of metaphysical Tradition, transcendental existence, is dominant in relation to the modern degenerative and profane world. Individual and social life, society and the state itself should be built in strict accordance with the sacred order.

3) Assertion that today in the era of Modernity – Nouveau - the chain of transmission is torn, Tradition slain secular positivist science, profaned crooks who humiliated it to entertainment secular society, is reduced to a “custom” and “habit”. Otherwise, we live today in the anti-traditional time that the founders of the philosophy of traditionalism rightly called the Iron Age or Kali Yuga. If European societies previously lived in accordance with their national traditions , that is, were in the chain of transmission of Eternal Wisdom of the Golden Age, so in the age of modernity the chain is torn. And in this era appears traditionalism .

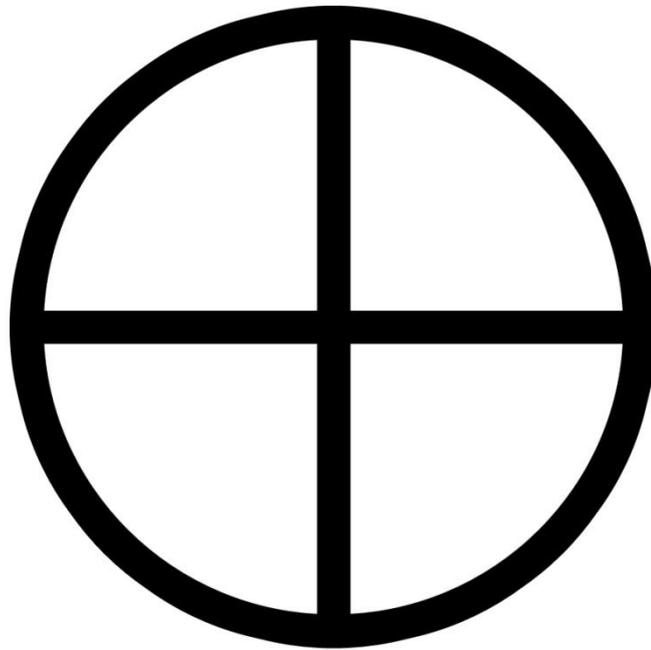
From the above it follows that Tradition (with capital letters) is the First Headspring and Principle. And traditionalism is the focus on the Tradition in a world where the chain of transmission is torn; in the anti-traditional world.

Traditionalism declares war on Modernity as an anti-sacred, godless ,and chaotic world, focusing on the highest ideals and the organization of society, the state and around the World.

Today confusion is spread when Tradition is confused with tradition (small letters), where the latter is one or the other religion, the tradition of a folk. One branch on the Traditional Tree. Hence its roots otherwise is a fundamentally wrong understanding of the term "traditionalism", which is a new euphemism for ethnocentrism and more widely – nationalism, racism, where traditionalism is a commitment to the people's religion, culture and language.

In this context, the widespread characteristics of “traditionalistic” and “traditional”, attributed to one or another phenomenon, the ideas or the author in the context of a particular tradition, are an oxymoron.

“Traditional” is referring to a particular tradition, “traditionalistic” is relating to the philosophy of traditionalism, applied to a particular religion.



Nuances of the Russian term “язычество”

There are many special words to name and identify pagan traditions in European languages: paganism, heathenism, folkism, native faith, indigenous beliefs/faith, gentile and etc. All of them are synonyms for one religious phenomenon. But every word also shows and highlights the different aspects or edges of the one object, one thing. This nuance lies in the words etymologies and semantics. The term “pagan” refers us to Latin “pagus” meaning “the village”, antonym for “urbus”, the city (deutsch “burg”). So, therefore pagans are who lived in the villages and saved the old traditions now known as folklore. Or the word “heathen” rooted in German “heide” means “steppe” or “weald”, with this word connected Old-english “hæþen” and Oldnorse “heiðr” and from them we have the modern “heathen” and “heiðni” in English and Icelandic. But this word no more related to villages and Medieval opposition between pagus and urbus.

So, here in Russian and in another Slavic countries and folks, we have or special old word to express the “paganism” phenomenon. This word is “язычество” [yazychestvo]. This word came to Old-slavonic language as loan translation of Greek word “ethnos” means people or folk. As result this form was created “іазыцы”. The word “іазыцы” is a plural form from “іазык” = ethnos, folk, but not in modern meaning of the term “nation” which refers us to French Revolution of 1789 year and absolutely new & modern paradigm of thinking. In Russian language word “іазык” boundend with its form “язык” [iyazyk] means “the language” or “native tongue”. So we have a semantic shades which are uncuttable bounded in one term: іазык=язык=народ – іазык=language=folk.

Moreover, from the origin of this word in Old-slavonic till now it always means “pagans”, those who don’t believe in Christianity and keep the old traditions. Its another major edge of semantics of this word. Christians use this term for humiliation pagans, but they were blind and didn’t see all shades and depths of this word.

Finally, all lines converge at one point, Russian term “язычество” contains and expresses at the same time the several major aspects of paganism phenomenon as it is:

- a) the folk or deep ethnics roots of any heathen tradition;
- b) the native language or something like linguistic purism or imagination the language of the folk as the sacred language of prayers and Gods;
- c) the tradition as it is or religion of any folks expressed and scripted on their own languages.

This three points (really there are more than three of course, but we focused on this points now) creates the basic structure of paganism and Russians and another Slavic folks have a language miracle – they all have a strong word to name themselves.



Sadly that we haven't got the similar rich word in European languages, the word which will contains all this semantics. And its makes troubles with translation of course. In our humble opinion, the good words to transfer the meaning of "язычество" are "folkism" or "folkish"/"volkish" words where the connection with a folk is highlighted (but bound with a language is lost, yes).

And as final result we can conclude that folloving to the etymology of the words shows us that we cannot be the Universalists hathens at all. Our tradition deeply rooted in our native folk, our native language and our Gods and rites. It is not our fantasies, it is a truth grounded and expressed by our essence called язычество.

Statements of Slavic-Russian Rodnovery

We are Rodnovery, russian pagans:

1) Our Gods manifestate themselves in all nature. All things that we can sense (physical objects, emotions and ideas) are the forms of the Gods.

2) Our Gods are our first ancestors. We praise our Fathers because we know that our blood is the thread that relates us with the Gods.

3) First of all, we honour three Gods united in Triglav, like the three principles of world existance.

4) We praise Svarog the Heavens Smith. He has created the world, he is the Father of all Gods and people, he is the teacher of crafts and any creative activity.

5) We praise Perun the Heavens Warrior, the Prince of Gods and the God of princes. He protects the world created by Svarog, he has maked the border between our world and other world. He is the bearer of might and courage.

6) We praise Veles the Horned One, God of cattle, wealth, music and wisdom. He is the guide from life to death and from death to life.

7) Paganism is the unique language of our mentality. Our Gods are the reason of the existance and the rituals are tools to maintain the sacredness of the world.

8) Russian identity was driven by Gods all the time. The culture itself is the form of comprehension of pagan heritage.

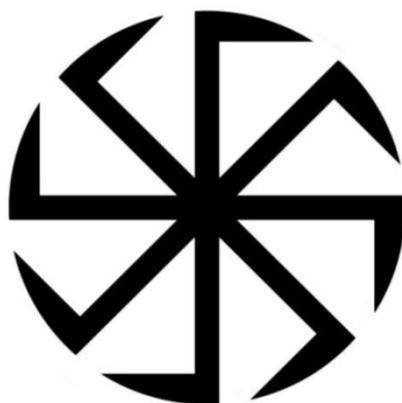
9) Even in the time of christianity remnants of paganism has big influence on russian people. Every child knows the folk holidays and basics of mythology. So the main task to preserve russian identity is to purify culture from external layers and give life space for tradition.

The first tool of identity is the original philosophical and religion thought. We have turned to russian thinkers and found the unique world perception. Thats why paganism is the best shield of identity. Pagan choose carefully and select most inherent thoughts and ideas.

The second tool is the material culture. We keep our traditional dress, ancient songs and legends, ornament and lifestyle. Children living in the traditional environment have more unique ways to tradition and their life in surrounding of ethnicism fosters identity.

Russian paganism related with chain of holidays which keep the sacredness of life. First of all there are four holidays in solstices and equinoxes.

In the day of Winter Solstice, called Kolyada, we praise the birth of the Sun and the new year. Late at night pagan slavs go to forest and perform a ritual there, further finds the deadwood that represents the old year, they feed, water and decorate it and than burn it with good wishes. After that they ignite the big wooden wheel (kolovrat or kolo) symbolizing the Sun or the year with spokes-holidays.



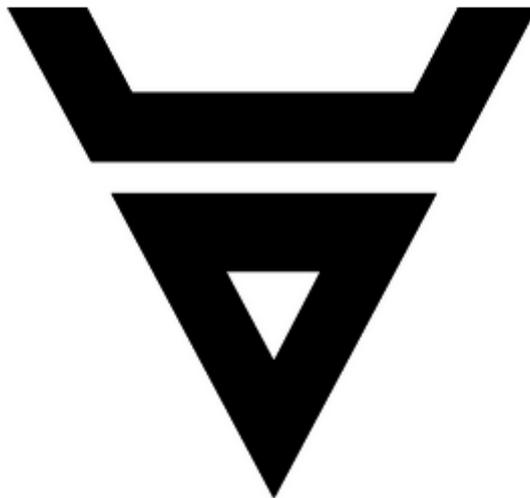
Kolovrat (Коловрат) from Slavonic word “колю” – a wheel, circle, Sun and verb “вращать” – to rotate around. Kolovrat is a modern swastika-like solar symbol. Ancient slavs haven’t got the symbol with this graphical view, but they have had a similar ones. The modern Kolovrat based on them too, but this look became the most popular and linked with Dobroslav (A. Dobrovolsky) activity in early 1990-s in Russia. Rodnovers say that this modern symbol reaches the deep archetypes of Slavic aesthetics and that’s why it is so wide known and often used.

In the day of Spring Equinox, called Maslenitsa, the Sun take strength and defeats the Winter. This is the day of great joy and happiness and the time of big feasts. At the day of Maslenitsa slavs perform a ceremonial fight of “forces of winter” and “forces of spring” – storm the snow fortress. From there they take the doll of Morena. Then as a sign of winter ending rodnoverý burn this doll.



The symbol of Morena is Mar`in kryzh (Мар`ин крыж) from Slavic Goddess of Death and Night Mara (Мара/Морена) and word “крыж” – a cross, the Cross of Mara. Old authentic symbol of the Goddess Mara or Morena. In modern Rodnovery Veles and Mara are often appears as husband and wife, a couple of Gods of Death and Wisdom.

Symbol of God Veles



Veles (Велес) is a Slavic God of Beasts (Livestock) and Wisdom. This is another modern symbol which hit the archetype too. It is based on bullhead with horns graphic.

One week before Maslenitsa slavs make bird-shaped cookies, symbolizing the souls of ancestors. In Slavic-Russian Rodnoverie the ancestors live in the

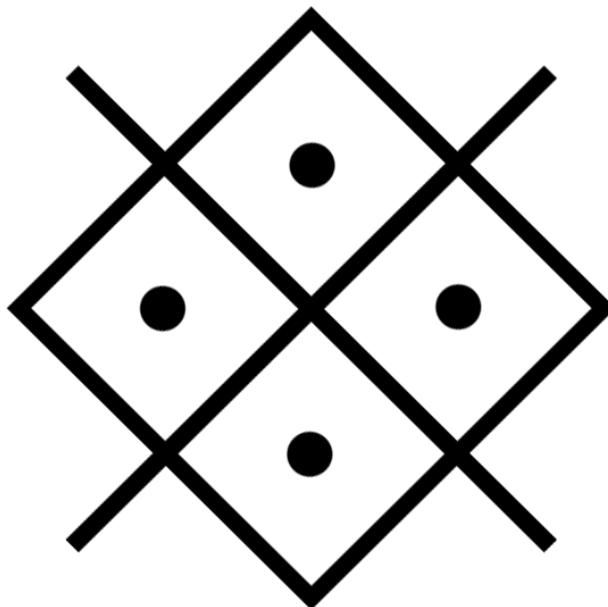
Irii, world of good souls, and come to the Earth in spring to live among their children.

In the day of Summer Solstice russian pagans perform biggest and the most famous holiday called Kupala. This day is the center and the highest point of the year. After this day the night becomes longer, so this is the day when in the most light and warm time pagans see the future winter and death of the year. Thats why Kupala is the magic night of unity of opposite elements, when the day meets the night, fire meets water and man meets woman. In this night rodnovery make the huge fire called Kupalets with Kolo made of green branches, dance and sing around it, and then roll the burning Kolo to the river.

The day of Autumn Equinox is the holiday of harvest and abundance. This day slavs sum up the results of the year, appreciate Earth and Gods, and make straw birds that symbolizes the souls of ancestors that went to the Irii this day.

Makosh (Макошь) is a Slavic Goddess of Earth and Fertility, the Mother-Earth. Her symbol means the prepared field with seeds from man or Father God Svarog or Daszhd`bog (Giving God). She is deeply linked with agrarian culture.

Symbol of Makosh



By Lihoslav (Лихослав)

The Problems of Pagan Traditionalism

My article from 2013, it's a shortly introduce into the pagan traditionalism philosophy and method. The main theme is a polemic with several critical points against paganism by M. Haggvist, which I tried to solve. After a couple of years I have developed main themes, and also add much more themes and points of views over, into a big work "Polemos. The Pagan Traditionalism". It`s a two-volumed book with wide explanation and exposition of pagan traditionalism and true pagan theology approach to the European traditions, Russian culture and pagan heritage, Caucasian and Asian traditions too. This work based on the works of classics of european traditionalists, conservatives, New Rights (Nouvelle Droite) and the many contemporary authors worldwide.

Sadly, this great work still available only in Russian since 2015.

Also, the English visitcard of the book "Polemos", with table of content, available on the next site:

<http://en.polemos.ru/about-book/>

And, by the way, we continue developing the pagan philosophy and theology, a several good extend articles in Russian awaits their enthusiasts translators.

Finally, I will be very gladful for you for sharing this post&article in the groups and thematical websites too.

*Regards,
Askr Svarte.
2018*

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.

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 «ІАЗЫК» (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 «ІАЗЫК» (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 an 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 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

¹ According to Lactantius and St. Augustine.

² In Norse Ragnarok: ragna - from regin – «lord», «great»; rok - «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.

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.

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 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

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

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 Christianization of Russia (current historically marked at 988.) and 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».

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

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

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. 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,

⁸ See R. Guenon «Notes about Initiation».

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 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 millenniums. 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 neopagans 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. 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

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.

consubstantial Trinity extent? How does he differ from the Manichaeans, 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 (ψυχᾶς), 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-worshiping «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 adharmas.

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

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

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

pantheism	reductionism
«magical	rationalism
materialism»	
(socialism,	(capitalism,
communism)	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.

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,

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

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

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

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The inner conflict of ancient Hellene

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 Hellenes? 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 a 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 of 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 for 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 and 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 Hellenes 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
6.09.2016



The traditionalist foundations of the Left Hand Path in Odinism

The term "The Left Hand Path" is used today so often, and sometimes without any excuse and regarding to disputable esoteric doctrines, that its meaning and core are clouded from view and understanding. It is even more difficult to talk about the Left Hand Path in Odinism, because this manifestation of the German-Scandinavian Tradition is extremely young and therefore it is under all kinds of influences and infiltrations of the many extravagant ideas. A detailed analysis of the phenomenon of the Left Hand Path was conducted in the second volume of our fundamental work "Polemos"¹³, below we will try briefly to summarize the main points in the light of the pagan traditionalism.

It is known that in antiquity the Germanic-Scandinavian Culture and Tradition did not know the division into the Right Path and the Left Path, as there were no special cults and practices of veneration of the Fury and Dark hypostases of the Gods, akin to Vedanta and Tantrism in Hindu traditions. The focus of Sacredness, which only later became possible to "divide" into the solar-martial (the Right) and twilight-ecstatic (the Left), is the figure of ás Odin and the Odinic cult. The cult of Odin embodies the holism of the World of Tradition. The axis of tension lies between the Gods (Aesir) and the Titans (Thurses and Jotuns), which is perfectly described by F. G. Jünger on the example of Greek mythology.

The discourse of the Left Hand Path in Odinism (more broadly in Asatru or the German-Scandinavian tradition as a whole) appears in the 20th century and most likely it is rooted in Western esotericism and hermeticism, the alchemical doctrine of the three stages of Magnum Opus and also influenced by the eastern darshans under the common name Vamachara (literally: the Left Hand Path in the Hindu). To date, Odinism clearly we can identify several mainstream currents, which are called the Left Hand Path. But first of all, it is necessary to name the main provisions of the Left Hand Path through the prism of traditionalism and highlight the structural theses that make this way distinctive and distinct from others, and also allows us to distinguish LHP in other traditions. In many aspects this structure is based on advaita-darshanas, as the most ancient and developed teachings of the Left Hand Path in the bosom of the Indo-European peoples. Also we especially want to emphasize the role of the traditionalist philosophy of J. Evola ("Ride

¹³ Askar Svarte "Polemos. Языческий Традиционализм", в двух томах, "Велигор", 2016г. (In Russian language)

the Tiger", "The Metaphysics of Sex", "The Hermetic Tradition: Symbols and Teachings of the Royal Art", etc.) and F.G. Jünger ("Griechische Mythen"), etc., which gives us methods and values in the work on the development of the Left Hand Path in the era of Ragnarok.

The structural provisions of the LHP are as follows:

- Recognition that mankind and the universe is in a state of decline: Kali-Yuga, Ragnarok or Iron Age. Cosmos and mankind are a dying hearth and a decaying corpse.
- Nonconformity of behavior, ritual practice and aesthetics. Simultaneously with reliance on the meaning and essence of past forms, but in the light of radical rethinking of them or denial.
- Transgression as a spiritual imperative to overcome any duality and in spite of the alienating and dying of the universe. If "God is dead" (Nietzsche), then the adept of the Left Hand Path puts the practice of *imitatio Dei* at the center of attention and focuses his attention and mind on the practice of dying, the existential experience of one's own death (death of the false-Self as social person; Nigredo) and the death of the surrounding universe, leading to harmony and integrity of the internal and external experience of Death.
- The non-duality between God and man in "death" (because death is an illusion) of the world, man and God.

From the last point begins one of the definitions of the Left Hand Path in Odinism in the West (Europe and the USA). The millennial of Christian culture and several centuries of Cartesianism of the Enlightenment laid the deep subject-object distinction in the consciousness of the European man. A typical definition of the Right Hand Path in the West is the practice of "worshiping and praying to God" on behalf of a person who is different in nature and status than God. Therefore, the characteristic of the LHP is the formula "do not bow before God, but become God". But the problem is that this is not a primordial problem in paganism, but a problem imposed by the difference between the Gods and man in Christianity and the later difference between the subject and the object of Descartes, which underlies modern thinking. For the pagan worldview the difference between man and society, between man and Gods, man and the world is absent, everything is interconnected and built into the hierarchy of emanations. The world is a space of wonder and metamorphosis, permeated with the rays of the Divine Light. Therefore, when the Western school of the Left Hand Path in Odinism begins with the thesis that "they will not worship God but become God", as S. Flowers or S.A. McNallen says, this is not yet the Path of the Left Hand, but

only the restoration of the essential pagan position of things. Of course, for a modern post-Christian situation in the West, such a slogan is a bold nonconformism, but this is only the first step to improving the situation and thinking.

The other root of the the Left Hand Path in Odinism is Vamachara through the prism of traditionalism and structuralism. Vamachara's influence on Western Odinism is less noticeable. More clearly seen in some Europe and our own teachings of the Left Hand Path, which we previously stated in the book "Gap. The Left Hand Path to Odinism" (Fall of Man, 2017). In this regard, you can hear a logical objection that with the use of Asian doctrines, the European – the Northern one – essence of Odinism is lost. On this score, we would like to quote another text in which we give a concise answer to this claim:

«I see the situation in the following way. You do not need to borrow the external forms from Tantra as invocations, names and images of the Gods. You do not need to borrow the structure of rituals and ceremonies, it's a achievements and the manifestations of a purely Indian culture. More benefits can come from comparing the mythology and the gods, but it is not the deepest way.

It is enough to take from the Tantras the most fundamental and basic provisions; they often fit into one sentence or two or three words. For example, the “idea of non-duality” (Advaita) or “divine monism”. There is no need to take anything, but the ideas. The next step should be to search for the roots and the possibility of the disclosure of this idea in the space of European thinking and traditions. This is hugely aided by Plato, neo-Platonism, and some Christian mystics. For example, having plunged into the study of Meister Eckhart and Johannes Tauler, I found a great similarity in their teachings about finding the God within and the hierarchy of the people in the Tantras (Pasha-Vira-Divya). All we need is already within Hellenic and Germanic ideas, their philosophy and traditions. Our task is to free it from the accretions of Christianity, secular modern science, humanism, the idea of progress and so on. Then it should be brought into harmony and learned as language, and in this space of Hellenic-Germanic philosophical language we can express similar ideas to those of the Tantras that are absolutely complimentary to the European way of thinking, its culture and external forms»¹⁴.

Another unobvious division among all the modern teachings of the Left Hand Path in Odinism and those who pretend to be such. We can

¹⁴ An interview for Fall of Man, 2017.

conditionally divide the Path of the Left Hand into two levels: High (aristocratic) and operational (magical).

The first way is focused on spiritual realization or Divine Self-realization beyond all forms, names and descriptions of this state (apophatic Sacred or Plotinus *ĕv*). This is the path of inner doing, for which the shamanistic and transgressive, Odin's night practices, associated with the death and non-duality of his figure as a warrior-king and supreme goði-shaman, act as a guide.

The second way is focused on the horizontal realization of magical skills and on the achievement of goals and benefits in this world, using the transgressive and dark practices of magic, invocations and sacrifices. This path includes any magic, and especially the magic of chaos, sexual magic, necromancy, etc. These aspects are very attractive to esoteric people and people whose spirit is not too strong for the High Path of the Left Hand in Odinism. And also it is attractive for all sorts of rascals, unfortunately. Still below this path, but as its component part, there is a pure worship of the titans – thursathru, rökkatru, etc. Teachings, which can be called "Satanism in Odinism." These exoteric teachings are very common in the West (R. Caldera as a vivid example) and often connect with pseudo-initiating occult organizations like Thelema, the cult of Set and the same way simulacres. W. Grimsson emphasized the great influence of this degenerate esotericism in strengthening the subject-object dichotomy in the Left Hand Path, contrasting this with the holism and advaita of the East or pagan antiquity¹⁵. The path of worshipping of the titanic forces is the opposite of the way of Deification, but in the aesthetic and transgressive aspects it can be in some way close to the Path of the Left Hand.

A separate case is the phenomenon of Loki's figure in the German-Scandinavian Tradition. It is known that in ancient times there were no cults of this titan. Complexity begins with the definition of whether he was an *ás* or an *jotun*? Or he, like Prometheus among the Greeks, until some point stands on the side of the Gods, but then rebels against the Divine order and betrays them? The common features of myths allow us to affirm the second position. Firstly, Loki is a trickster, God of cheating, but later he discloses as a titan of lies and deceit. For the Left Hand Path in Odinism, in the center of which stands the Odinn-the-Allfather, Loki appears as his Shadow or a titanic double (in the myth they are twinned). Today there are attempts to build a cult of Loki, but almost all of them are cheap imitations and simulacra,

¹⁵ W. Grimssons article "Some Preliminary Comments on the Difference between the Left Hand Path in the West and Pre Christian and Heathen Models".

inspired more by the waste of film production based on comics and wiccans, than serious insights into the essence of this most complex figure in the German-Scandinavian tradition.

Finally, the Left Hand Path has prospects to reach new horizons connected with not only traditionalism, but the philosophy of language, as C. Cleary and S. Flowers do, mastering the poetry as M. Heidegger saw it. This, in particular, will be devoted to our upcoming book "Forthcoming and Encirclement", which will be published in Russian in the autumn.

Askr Svarte
06.2017 era vulgaris



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?

R.R.: I personally agree that multipolarism, paganism and Identitarianism are very compatible but many Identitarians are Christians

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

R.R.: My knowledge of Russian traditionalism and paganism is unfortunately limited as I am not a Russian speaker but I have read most of what is available in English of Alexander Dugin's work which I have found very interesting. I also have read your own work with great interest and particularly like your rejection of Satanic elements as irrelevant to your pagan tradition. Although I have traveled quite widely I am sad to say I have never visited Russia despite having being interested in it since I was a teenager (when my main attractions to it were its chess newspaper *64* and also the reading of the classic novels) but hope to someday. Also, although my books have been translated into thirteen languages none have been translated into Russian which is a great shame. If any of your readers know of publishers who might be interested in any of my books please let me know and I can either deal with this directly or via my literary agent depending on the book.

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

**Interview by Askr Svarte
31.05.2016 e.v.**

Interview with Anders Nilsson

AFA Scandinavia

Greetings!

1) On behalf of three Russian heathen almanacs the “Saga”, the “Warha” and the “Nord Wind” we glad to have this conversation and thank you for agreeing to answer our questions.

First of all please introduce yourself for our audience.

My name is Anders Nilsson and I live on the Swedish West Coast. I grew up among the bronze-age rock-carvings and in an extremely rich archaeological area inhabited from early Stone Age to now. I am 40 years old and have practiced Asatru since I was 15 years old but my spiritual awakening occurred very early I think because the ancestors is very present here. I have the last 3 years been a Folk Builder (organizer) for the Asatru Folk Assembly. I have also created a global ritual day devoted to Odin each month the 9th precisely 21:00 we conduct a worldwide ritual to invigorate and invoke the Odinic force (archetype) in our Folk. This has been going on for 20 months, now with over 4000 rituals done from 24 countries. I am also a craftsman and create and manufacture all our ritual items and statues. And of course a proud father of two small warriors

2) Could you, please, introduce AFA-Scandinavia to Russian-speaking pagan community? How many members does your organization have? What is your primary goal?

Asatru Folk Assembly is a hand and brain organization we are, primarily an activist based community group where the Norse gods and rituals are the main focus, but we have a long tradition of writing and education in this subject to.

In Scandinavia, we are so far a relative small group of 40 members but as an international organization, we are without doubt the biggest folkish group. But I have to point out that it is not the number of members that is crucial in a spiritual organization but rather the spiritual strength and quality of those members. We are not here to grow economically or be as big as we can as so many other religions, we are here to wake up and take care of our people and families whatever it takes.

Our ultimate goal is obviously to re-introduce Asatru as a natural part of people's lives to re-implement the respect and worship of our nature and the

devotion of our forefathers. But above all to help our people to find back to spirituality that lifts them instead of pushing them down.

3) As we know AFA is a folkish organization, not universalist. Could you explain your way and principles?

Our faith is primary based on that we see ourselves as a direct link from our physical and spiritual ancestors. And the same applies to all homogeneous people worldwide, we are the ones that are the closest to our Holy powers and that is inherited true the blood/Hamingja or DNA if you prefer. But with that said, we do not despise other folks. We stands for a genuine multiculturalism where everyone has the opportunity to develop their unique circumstances, rather than the modern false multiculturalism that prevails in the West where the goal is to mixed us all up genetically. That will eventually lead to a historical and culturally non existing Grey mass.

We inherit our ancestral memories, trauma, phobias, etc scientists have recently confirmed this on several occasions lately. This can be compared to the Old Norse concept of Hamingjan or luck and too some extent our faith that follows individuals and races.

4) How a usual person can become a member of AFA? Should he or she go through some kind of interview? Do you have special acceptance rituals for beginners? Can anyone be expelled from AFA? For what reasons?

Asatru Folk Assembly is only open to the folk which can be included in the white race we take strong stance from the modern sexual perversions, for the simple reason that it is a negation towards the continuous of life.

If you want to become a member you apply here www.runestone.org and fill in the required information, then the application was sent for inspection from the local Folk Builder in the region you live, the Folk Builders task is now to see that the person is as compatibility with our family as possible. The cause for these controls is that we want to build a familiar organization, the individual's compatibility with the Organization is of major importance because the organization do not get any better than its members.

Yes they could be excluded if they violates our internal rules or if it turns out that you cannot stand for the message we convey. We have no formal inaugural ritual for new members but all members are expected to actively participate in the local blots and the regional meetings and rituals.

5) What traditional holidays are celebrated by the AFA and is there the most important one for you?

We in Scandinavia holds 8th or more blots per year The four great Feasts is held together, Spring equinox, Summer Solstice, Autumn equinox and Midwinter. Among those four is the summer solstice and Balder and Midwinter Odin the two greatest this probably depends most on our Scandinavian cultural ties to those two holidays when the Summer Solstice is the informal Sweden's national day.

During these four year markers, all members gather to a weekend filled with lectures and rituals. Otherwise we celebrated the lesser feasts separately in the local kindreds.

6) How do you prefer to organize sacred places: choose places in nature (sacred groves and so on), build sanctuaries, prefer to rite near or in the house? Are there general meetings of different groups, something like ancient Althings?

For us in Asatru Folk Assembly Scandinavia, it is very easy to select ritual places our country is dotted by ancient cult sites and graves. The Blots is always performed outdoors in any of the old cult sites the ritual is followed by a dinner and Mead feast. Many of our members do individual rituals in the home or close to it on a regular basis.

How tempting it is to raise money to build a temple but it always feels a bit blasphemous to build a temple when we already have all the sacred sites created for us all ready. But a gathering place is a another matter of course in the future a hall that is only for meetings, lectures, courses and gatherings but not for rituals. There is some great archaeological evidences for houses dedicated as temples we have Uppekra were they found a temple site that had been used for 700 years on the same spot.

7) What authors and philosophical ideas could you name as the most important and useful for asatru neophyte and Northern Paganism at all?

We have so little written knowledge left to study and not much from the actual time period so we are forced to seek wider. We must find parallels and connections among the other Indo-Aryan tribes and try to puzzle it all together. That's about the way I have gone to create me a glance of our

ancestral religions, but courses more modern thinkers are available and one of the more important in my life has been Carl Gustav Jung, for the simple reason that he gives us form and tools for reaching beyond the modern outer layer we carry. I cannot do a list of all the writers who were important for me it would be nice but time consuming and in most cases you will find pieces here and there that you put together. It is like a gigantic jigsaw puzzle and unfortunately some pieces will forever be missing. He who seeks will find.

8) Are the members of the AFA of Scandinavia a group of full-minded people, or is there a certain admissible range of opinions in matters of theory and practice, faith and rituals? The spectrum of ideas about gods today varies from the view of them as Personalities – and to the almost complete identification of them with Nature or Symbols. Can ask your own perception of those whom we call?

Within Asatru folk Assembly, there is no standard or rules of our faith as long as that belief promotes our people's future for the people is tightly tied to our faith through the blood and its memory. To see our spirituality in Polytheism is one of the basics in Asatru and paganism we are not monotheistic we do not have the need for one god or a set of divine rules to guide us

We have a lot of tolerance about the members' personal view of the religion. For me personally, the gods and goddesses, is a mixture of the prevalent interpretations they are clearly archetypes and symbols for natural phenomena, and some of them may actually have been purely historical persons who have been created in to mythology as time went on. But for me this is of low relevance's from a spiritual perspective, for me they are living entities that can affect me and my surroundings and is completely independent of my opinion about their existence. Here, I think it is very much about personal experience what is called salvation in Christianity. One have to be part of an experiences that affects you so strongly in the depths of your soul that you never have to doubt their existence. We must get away from the brain and into the soul we do not need to know the science behind it to experience it. This is the modern man's great scourges that we constantly analyze and try to understand things with the help of science. We kill everything spiritual by believing that everything is going to be proven with science.

9) Our faith was formed in the world of small settlements and close ties with the Earth. And if the gods and their power are unchanged everywhere, the way of life of big cities dictates a completely different organization of personal time (less dependent on natural cycles), families (a long house and several generations under one roof today is a rarity), education with a increase in external influence, whether it is the school, the state or the Internet) and so on. How would you formulate the boundary between flexibility and the ability to match the time and stability of old traditions today?

First and foremost our faith is nature worshiping, a belief based on the experiences of the powers. Most of the people now living generation after generation in a man-made artificial surrounding is spiritually killing themselves. I have lived ten years by Swedish measurement in a large city and what happened to me was just that spiritual death. The close contact I had before disappeared gradually and finally I could no longer summon a close communication with the powers I went through a spiritual crisis to which the only solution was to move back to nature, and after a year the balance was restored and I could fully established that contact again. So my request to all of you who live in the cities is to plan your future so that you can live with family and close friends in the wild as far away from the cities it is possible.

The vision is in stark contrast to the modern way of living. My vision is very much about living in smaller communities based on subsistence economy and with an active and living religious and cultural identity.

10) The followers of our gods as a whole have common guidelines in the matters of faith. But the understanding of the place and role of traditional ideas in modern life differs very strongly. Part of the liberal asatrua, as far as we know, refused to cooperate with those who don't share their values (we talk about Declaration 127). Are you ready to engage in secular or religious work with the heathens, who are guided by norms different from yours, but accept your right to be yourself? Do you see sense in associations of different branches of paganism (like Pagan Federation International, for example) for the presentation of heathenism as a common phenomenon/with common interests?

Peoples private political opinions is not of mine concern so long as that political opinion does not go against the laws of nature I. look more to the persons behavior and honorary code than to their worldly views. But I never budge an inch for someone who actively tries to destroy that which I see as life-enhancing, and beautiful.

Usually I see cooperation as one of the cornerstones of human development cooperation is a positive force while disintegration and apart taking is a repulsive force a bit like the difference between Asir and Thursar.

11) Could you agree what nowadays we live in the eschatological times of Ragnarok? What does it mean for Asatru and for you personally? How it influence for ritual practice and existential experience of the tradition?

Freyja told me one night as I stood under the stars and asked for guidance in this dark time. What she said was so easy and simple but so very strong and true. The darker it is, the easier it will be to see the light. And that is so true in this dying age and it will be clearer the longer time goes on. In Ragnarok it gets obvious either you are with the forces that creates or stand with the forces that destroys in a healthy society these two are in balance, but now it's too late to balance it. But at this time it is the easiest time to reach the truth just as Freja said the darker it get the easier it will be to see the light. Look up at the night sky and you will see distant suns and shining planets that is only possible when the surrounding is dark. We have to be these shining lights in an otherwise dark land so that we guide our folk home.

12) Could you name the three or maybe more major problems of the modern Northern Paganism?

1. The ancient tree is now broken down and we can do no more than to follow the ancient roots. we can't really see how the trunk or foliage looked like to our ancestors or how it will grow and look in the future. We are still saplings that sprung up around this old tree.

2. The globalists are one of the major physical and spiritual problems that we are in for. They look at us human beings as reduced to the lowest possible denominator we are being treated and viewed as resources and livestock.

3. Our ability to adapt. This may seem strange to say that that is a problem when in fact it is our strongest ability but it leads us to constantly

adapt according to the prevailing order, we are pack animals and do not want to stand out. These are the really big problems which, incidentally, is general human traits and behavior. More specific to Germanic Paganism and Asatru is that we cannot be allowed due to the above mentioned reasons to become the free un-bound souls which we are meant to be. And that free and uncontrolled spirituality is seen by the elite as a thought crime a thing that stands in the way of their plans. Last but not least is distraction we modern people are so completely distracted and preoccupied with things that do not result in self-awareness or spiritual growth we flee all that seems a hassle or mentally exhausting.

13) How AFA reacts on the actual situation of the decline of authentic Scandinavian folks and states? As we know nowadays the Sweden is a absolutely pro-feminist, pro-migrants and anti-traditional state.

Yes, Sweden is a human disaster for all involved. The so called refugees do not get a better life here they are forced in to the same order of cultural death as we do. They have made our society so perverted that we the natives does not exist as a cultural unit or even counts as a people by our own Government. All will be sacrificed on the altar of false diversity in which nothing is allowed be good where everything has to be just bad and perverted.

You Russians know exactly what I'm talking about many of you lived in the same gray totalitarian systems where the things that were true became false and beautifully turned ugly, and if you say the truth you are to expect prison and social ostracism.

We in Asatru Folk Assembly have the objective to help our people to find a spiritual reality way beyond these gray walls. We will build Community and form a great unity and try our best to concur this totalitarian spiritual prison.

We achieve this by starting to work on the core of the problem, namely the individual himself. For if you have not received an life chancing vision of the goods and the insight that you are a spiritual being with a free will, no action will be successful long-term. The second is to incorporate these new found spiritual Warriors in too the family and then develop this family in to a big and mighty forest.

14) Could you please share your opinion what will happen to Asatru in 50 years?

I believe that in Europa all native faiths will grow rapidly and will come to form a basis for a brighter future for our children the more ballistic and anti traditional the society become the more people will seek inner and a deeper more real meaning to life.

And I see that there is going to be a lot more Asatru dedicated temples and even schools were those are allowed. The same goes for USA but they will probably go first and will lead the upcoming resurrection as they have done since the 70s and 80s. For Russia I do think that there will be the same development but with your unique make up.

But sadly I have to say that It all depends on what the worldly elite have for plans for us. I believe that we must act as a guerrilla for the moment we must be light on our feet and make us in too a small target. Attain a intuitive ability to draw conclusions about what their agenda will be and thereafter, we take our decisions. The sad thing is that it is not a unthinkable scenario thou that Sweden is a Caliphate if 50 years or Germany and then our gods and all our faith will be wiped out with cruel violence. It could also be that society implodes due to its own absurdity and then we probably are living in autonomous free areas. We will see many false prophets, but the more we grow we will also see a lot of genuine faith and love to the people and to the Earth.

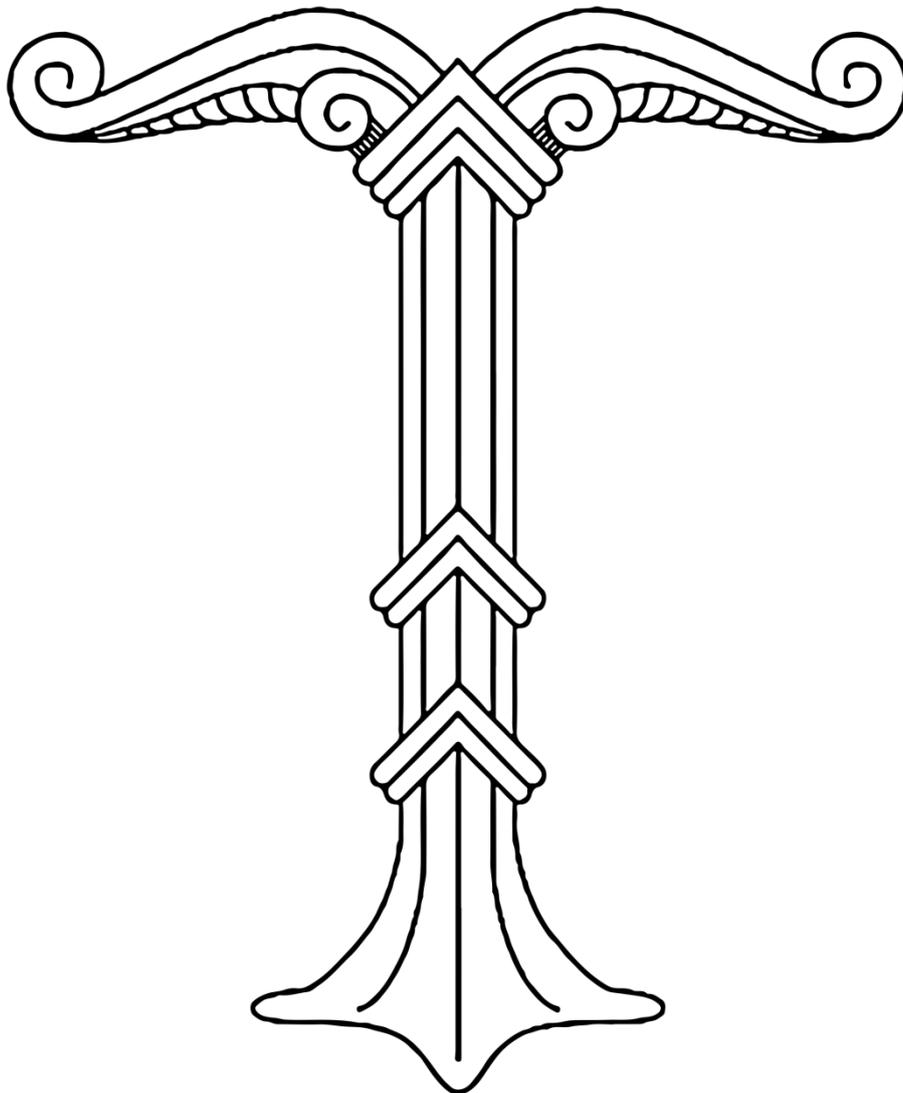
15) Recently we can see a growing interest to Russian paganism and traditionalism from the European and Western heathens, what you think about this tendency?

I see this with pleasure we folkish see you as brothers and sisters we are of the same origin and have the same goal in the long run. It is for us irrelevant if you worship gods with other names, or espouse entirely different creation mythology. That what is important is that the basis of our cooperation is our common cultural and ethnic history. This is something quite new to us that Russia has such a big and strong pagan/Asatru scene but it is very hopeful.

16) What could you wish or say to Russian asatruars and odinists?

You have to go inwards first if you do not look inward, one can never see outward with objectivity. Asatru is not a mental construction It is an experience and an everyday action. Leave modern life in as big as possible way you can. You have the opportunity now to get back to nature start farming and live as all our ancestors did for thousands of years then life becomes sacred and you will never turn it down.

Thanks for your time and answers!
Heil to the Gods!



Interview with Askr Svarte **For “Fall of Man” Publishing House**

FallOfMan: Greetings! You have published several books and articles in Russian, but Western audiences may not know of your work since “Gap” is your only work available in English; could you introduce yourself and your work to our readers?

A.S.: Greetings! Im a founder of Russian-speaking community “Svarte Aske – Dark Ash-tree”, dedicated to the Left Hand Path in the German-Scandinavian and Slavic traditions, as well as the study of Pagan Traditionalism. I was also the editor of «Svarte Publishing» traditionalist publishing, and finally Im a writer. The main directions of interest are next: Pagan Traditionalism in the Iron XXI century, social and political dimension of paganism in the history, Plato and neo-Platonism, the German-Scandinavian tradition, the German mystic Meister Eckhart and the philosophy of the XX century – brothers Jünger and Martin Heidegger.

The book «Gap» is one of my earliest and strictly esoteric experiments to take a look at and describe the Left Hand Path in Odinism. It is a declarative text and I view it as a first glance, the first experience of a special mood of this Path which is different from the conventional. In Russian book was published in the spring of 2013 so a lot of time passed and a lot has changed, it became evident more clearly and deeply, and more convincingly. Unfortunately these materials are so only in Russian yet.

FallOfMan: What draw you first to the study of Paganism, and more concretely, Odinism?

A.S.: From the usual esoteric hobbies I pulled out by the books of Dobroslav (A. Dobrovolsky) and after I stole the library the book about Norse mythology, to get acquainted with the German tradition. I was 16-17 aged. It turned out that my ancestors are continental Germans and roots to Schwarzwald, Bavaria and Swabia. I followed them to the dawn of the XVIII century. But the historical and political vicissitudes of fate threw my family in Siberia. I see this as a particular journey through ages, geography and people and even from this position I build a bridge back to the German Logos. This predetermined my entry into the German-Scandinavian tradition. I view it as a tree-crown or a beautiful opened flower, raised from the general archaic German seed.

My further formation of the pagan worldview was influenced by the works of Veleslav Cherkasov, his poetic descriptions of the sacred and also by writings of Julius Evola and his furious criticism of modernity.

FallOfMan: René Guénon is obviously a big influence in your work, but could you mention other sources of inspiration? Who would you consider the father of modern Odinism?

A.S.: I respect Rene Guenon as the founder of the philosophy of Traditionalism in the first half of XX century and I share his criticism of our time, but I cant say that his influence on me is very big. In the book I argue and criticize his view of the three stages of the global regression. Rene Guenon defended quite dualistic conception of good and evil, in many respects similar to the Christian and for the Left Hand Path and paganism in general this is unacceptable. A much greater impact on me had Julius Evola, his views are the basis of many my intentions.

The Russian paganism (Rodnovery) historically have been no nothing like cults and philosophy of the Left Hand Path. There is the question of how it could be if there was expressed by Russian language and Slavic images, culture, folklore and myth? Nowadays the answer suggested by Veleslav in his several books and a series of articles and lectures. I find his works extremely saturated, arguable, but interesting and important for the Pagan Traditionalism in Russia. He is well versed in the Western Hermetic, but brings to texts a part of Russian spirit, nuances and tones. In the book «Gap» I tried to convey, transfer the mood of his books in the space of Norse mythology. In the end, he is also my good friend and helper.

Regarding modern Odinism I do not know who could be called by his father. In the same way: of course, his father is Odin known as Allfather. But among people I would like to highlight a Sveinbjörn Beinteinsson the first godi of Icelandic community “Ásatrúarfélagið”. I find very interesting and in tune with of my ideas the views of Collin Cleary and some abstracts of Stephen Flowers.

FallOfMan: This is somewhat the core subject of “Gap”, but could you explain your vision of the Left-Hand Path? Some people associate it exclusively with Satanism and black magic, but your approach couldn't be further from that.

A.S.: As the famous saying goes: better to see once than hear a hundred times. Therefore, its difficult to describe the vision of the Left Hand Path, it is important to capture the spirit and impulse of what its talked about. Some form of magic as a means the influence on the material world and bringing the benefits of no interest to me, I almost didnt touch this topic. About Satanism I wrote in the preface to the book separately and I think people need have to be very faithful to the Christian God and moral dualism to talk about paganism operate with the words “Satanism” and like that. It is a lack of intelligence.

FallOfMan: Your approach to the Left-Hand Path is obviously influenced by the idea of *Vamachara*; how does a Hindu philosophical concept relate to European Paganism?

A.S.: That's a very good question. Left Hand Path is very good and down to the smallest domestic details developed in a variety of Indian schools in this direction. It is a fact. And yes, in case of language and structuralism (J. Dumezil), we have a common Indo-European root, very far and deep. Today many European pagans and mystics try to copy the external attributes of Vedic or Tantric cults without delving into the essence of the Darśana. It turns out the situation where a European in appearance, language and thinking, trying to pass himself off as an Indian, wrapped in cloth and inventing a name for himself. This is a path to nowhere. (People who receive the initiation in India, learn the language and make pilgrimages to this country compose the positive exceptions. But they belong to the Hindu tradition, not Europe.)

I see the situation in the next way. You do not need to borrow the external forms from Tantra as invocations, names and images of the Gods. You do not need to borrow the structure of rituals, ceremonies and much more it's a achievements and manifestations of a purely Indian culture, thinking and even geography. More benefits can bring compare the mythology and the gods, but it is not the deepest way.

Is enough to take from Tantras the most fundamental and basic provisions, they often fit into one sentence or two or three words. For example the “idea of nonduality” (Advaita) or “divine monism”. There is no need to take anything, but the ideas. Next should be made to search for the roots and the possibility of the disclosure of this idea in the space of European thinking and traditions. This has a huge help of Plato, neo-Platonism, and some Christian mystics. For example, having plunged into the study of Meister Eckhart and Johannes Tauler, I found a great similarity in their

teachings about finding the God within and the hierarchy of the people in the Tantras (Pasha-Vira-Divya). All we need is already within the Hellens and the Germans ideas, philosophy and traditions. Our task is to free it from the accretions of Christianity, secular modern science, humanism, idea of progress and so on. Then it should be brought into harmony, and learned as language and in this space Hellenic-German philosophical language we can express similar to Tantras ideas that will be absolutely complimentary to the European way of thinking, culture and external forms.

India saved their heritage much better and greater than Europe lost a lot. Therefore, we should not try to become Hindus and run to the East, we have to look at them like in the mirror and see the difference.

FallOfMan: In your book you delve into the darker side of deities traditionally associated exclusively with the Light, giving attributes to Odin or Freya that are usually associated with darker entities. Do you agree with that black and white vision of the world, where you have very defined lines of who is good and who is evil? Is it even possible to attribute such human qualities to immortal beings such as gods and giants?

A.S.: The only thing that I want to show – its that the reading of the figure of God as just “light” or just “dark” is fundamentally wrong. The gods are ambivalent, they can have their angry or less bright incarnation. From the late Christian culture we are taught to seeing God as the “good oldman”, but the pagan gods – particularly the German! – are severe and are not something of “hippies”. Further, if each divine can manifest itself in two ways, so there is something what precedes duality and integrates the light and dark manifestation even before they shows themselves separately. Here on this One the message of “demonizing” of the Gods sent. That is if the gods may be “light” and/or “dark” so what the inside of God precedes its division into two faces? That is the question.

Is it possible to attribute human qualities to the Gods? There is a beautiful view, the essence of which is as follows: It is not a man carries his qualities, such as emotion, on the images of the Gods. On the contrary, a person has these qualities because they have Gods firstly.

You mentioned the titans and here we can return to the question of “Satanism”. Today, there is an idea to introduce the worship of the titans, Jotuns and Thutses, as well as a variety of lower spirits, as the Left Hand Path. This so-called thursatru or rëkkatru. I think this is a naive hobby of housewives and wiccans at best. People who are engaged in it and sing the

praises of them, do not understand the logic of the myth and the militant component of the Norse-German tradition, the military ethos and culture of the German Gods. This vivid examples when Left Hand Path turns *clearly wrong way*.

FallOfMan: Could you explain the term *manifestationism* and how it relates to Paganism? Why is Creationism opposed to Paganism?

A.S.: These are two different ontological principles that distinguish religions of creationism and pagan traditions. Abrahamic religions based on the idea of creation of the world from nothing (*creatio ex Nihilo*), and Paganism says the Cosmos was manifested (the Latin word *manifestare* – to show yourself) by God and from them (*creatio ex Deo*). Manifestationism is a Paganism.

Because of this fundamental difference arise all the differences, down to the social, political and ideological, between Paganism and the Abrahamic religions. If succinctly, then creationism claims insurmountable difference between the nature of God and the nature of the world and man. Paganism said that the difference between the Gods, the world and men is hierarchical, but not essential. Of course, from the standpoint of orthodox creationism this statement is a heresy, so creationism fighting paganism in its history. And in the face of paganism neoplatonists enters the theology of Christianity or Islamic mysticism and rebuilds its structure from within, eliminating the distance between the mystic and God.

FallOfMan: To achieve any reconstruction of pre-Christian faith in Europe is very difficult due to the fact that now there is no continuous tradition; the line of Faith has been broken. How do you deal with this problem?

A.S.: To this issue I have devoted a great work in two volumes “Polemos: Pagan Traditionalism”. There are more than 800 pages total in which the history, transmission and manifestations of pagan heritage considered in various fields and examples. In English is available the table of contents, but it is still waiting for its translation and publication.

Briefly: Paganism could be hidden, not visible to us in everyday life, but in principle it does not disappear. I see paganism not as cult and veneration of the plurality of Gods, paganism it is a special way of thinking, language and the state. Yes, today it is very difficult to break through to him, to find

adequate forms, books, authors. But with proper effort and responsiveness everything is possible.

FallOfMan: You are the founder of the Svarte Aske community, could you please talk us about it? What is it, and what are its goals?

A.S.: Community created in 2011. We celebrating the four most basic solar dates: Summer and Winter Solstice, Vernal and Autumnal Equinoxes. In addition, we are exploring and share the pagan ideas of traditionalism, the Left Hand Path and philosophy. We publish the almanac “Warha” which regularly translate texts of foreign authors and take an interview with writers and researchers who previously were not known in Russia. The last couple of years this educational activity is our main manifestation in the external world.

FallOfMan: What are you currently working on, are you preparing any new books?

A.S.: In the near future the second edition of the book “Gap” will be released in Russian, this time called “Charming Abyss”. It is much more material revealing the essence of the teachings and affecting entirely new themes.

Moreover, closed to complete the complex work on the study of the German Logos “Forthcoming and Encirclement”, which touches the themes of tradition, German mysticism, neo-Platonism, Heidegger, etymological peculiarities of the German and Russian languages, which is essential for the understanding of the topic. And it's not the last time we step this way.

FallOfMan: Thank you for your time!

A.S.: Thanks for interesting questions.

Un article sur le livre «Polemos»

Polemos – (du grec bataille, guerre) Dieu et parèdre du Dieu de la Guerre Arès, incarnant la guerre elle-même et les combats. D'après Heraclit, « la guerre (polemos) est le père de tous : elle transforme les uns en dieux, les autres en humains, certains en esclaves, certains libres ». Nous connaissons également « l'art de la guerre » - la polémique, le débat controversé philosophique sur la Vérité.

Mais commençons par le commencement.

L'histoire de ce livre peut être divisée en deux périodes : du 2011 de la chronologie commune jusqu'au 2013, et du 2013 au 2016.

En 2011 j'ai pu assister à la conférence internationale traditionaliste «Against Post-Modern World» qui se tenait dans les environs de Moscou. De nombreux intellectuels russes connus et les maîtres du traditionalisme européen y étaient présents. La majorité des conférenciers étaient les représentants des religions abrahamiques, et en voyant cela, je me suis posé des questions : pourquoi il n'y a pas de représentants officiels du paganisme ? Quel rôle aurait-pu jouer leur présence ? De plus que le traditionalisme est imbibé de Manifestation.

En cette période même à Moscou le premier brouillon était composé de sujets, dont l'élaboration avait pour but d'introduire le paganisme dans le cercle intellectuel du traditionalisme russe de façon définitive. Comme on pouvait s'y attendre, l'idée a provoqué une vive réaction dans les milieux traditionalistes «orthodoxes». A partir du 2011, le travail sur les sujets a donné vie à une série de petites notes sous forme des résumés et des raisonnements confirmés.

En parallèle, le processus de la formation du traditionalisme païen en Russie a été lancé. Ce travail consistait à créer les plateformes et les sites internet, les réseaux de relations avec ceux qui s'intéressaient à ce sujet et qui se consacraient déjà à la renaissance du paganisme sous sa forme du traditionalisme modéré, comme dirait Mark Sedgwick. La période clé de tout ce travail est le printemps de l'année 2013, l'achèvement de l'essai qui consistait à donner une réponse aux quatre problèmes du traditionalisme païen, formulés par Haggkvist. L'article en question peut être considéré comme le premier texte de base du traditionalisme païen. Il énonçait la doctrine de la Manifestation, les raisons de la légitimité du paganisme à l'époque de l'art nouveau, ainsi que son potentiel traditionaliste. L'article a fait le buzz et a créé la polémique dans les milieux païens, mais non

seulement chez les païens slaves mais aussi chez les odinistes/asatru russophones, et tous ceux qui s'intéressaient au sujet.

Après la publication de cet essai, et par la suite sa traduction en anglais, il a été décidé de l'élargir jusqu'à la taille et la forme d'une monographie, en donnant au traditionalisme païen une forme concrète, avec sa propre structure et son axe. Ceci marque le début de la deuxième phase de création du livre « Polemos ».

A cette étape, la liste des sujets et les principales dispositions du futur ouvrage sont entérinées. Le travail sur le livre même a commencé durant les jours sacrés de Yule de la fin du 2013 de la chronologie commune.

La mise en œuvre du traditionalisme païen exigeait non seulement de s'adresser à la philosophie, mais surtout d'étudier de près ses structures, ses organisations, ses pratiques, ses expériences, ses définitions et son état général. A titre d'exemple, en Inde et en Océanie les traditions initiales ont été mieux conservées qu'en Europe et Russie, où la transmission s'est trouvée en arrière-plan, au « sous-sol » de la double-croyance et du populisme ; et aussi sur « les étages supérieurs », entremêlée à la théologie et à la philosophie de l'Eglise elle-même et pénétrée dans la langue officielle. En dehors du christianisme, le paganisme contemporain a subi l'influence de l'Art Nouveau et du Postmodernisme. Des simulacres, le pseudo-paganisme ont apparu dans chaque zone géographique. Tout cela impliquait des études approfondies, un dénouement minutieux du peloton des superpositions, des amalgames, et des confusions.

Ainsi j'ai découvert que le Paganisme Moderne en Russie et en Europe se divisait en deux courants, qui peuvent également être étudiés comme les deux étapes d'établissement du paganisme de nos jours. Le premier courant, et disons la première étape chronologique, consistent à recueillir, à restaurer et à reconstruire le patrimoine païen. C'est-à-dire, que dans ce sens-là, les composants dominants ont un caractère folklorique et ethnographique, archéologique et réhabilitant. Il s'agit d'une renaissance des formes de paganisme, des rituels, de la collecte d'informations sur: des Dieux, des traditions, des complots, des glorifications, des superstitions, l'architecture, la broderie, le graphisme, le mode de vie, l'histoire et sur tout ce qui s'y rapporte. Ce processus est également rejoint par la Reconstruction, qui se traduit par la volonté de compléter le patrimoine païen connu en comblant les lacunes, à l'aide de l'art ou de la traduction des mêmes éléments dans des différentes langues des différentes traditions. Tout cela est distinctement articulé dans la structure du Rodnoverie russe où le génie mythique et créatif

de Veleslav, Dobroslav et autres figures éminentes est incontournable. Même si, bien sûr, ce processus comporte toujours quelques imperfections.

Ce processus intense, démarré encore au XVIII^e siècle, s'est épuisé à la frontière entre le XX et XXI siècles. Aujourd'hui, les aspects de Reconstruction et de Restauration ont franchi le Rubicon de qualité; toutes les nouvelles découvertes archéologiques, les approfondissements quantitatifs et l'élargissement des données folkloriques et ethnographiques ne feront qu'ajouter quelques petites touches au tableau principal du Paganisme. Je n'exclus cependant pas que d'autres découvertes soient possibles, mais ce ne seront toujours que des petites touches, aussi surprenantes et remarquables qu'elles puissent paraître. La masse critique de l'héritage païen, à la fois en Europe et en Russie, est découverte et analysée, complétée, disponible pour les païens et appliquée à l'usage.

Le deuxième courant et la deuxième étape sont liés au paganisme philosophique; cette fois ce n'est pas la question du patrimoine matériel et folklorique, mais plutôt de la théologie et de la métaphysique. Les tentatives de transition du mythe à la philosophie, à travers la croissance ou la négation, ont été entreprises auparavant. Mais ce sont les traditionalistes et leur philosophie qui sont apparus comme les plus adéquats, intellectuels et proches de l'esprit même du paganisme. Ici, la première place est sans réserve attribuée à Julius Evola, le maître du traditionalisme, qui s'est ouvertement rangé du côté de la Manifestation et a adopté une position de principe favorable au Créationnisme. Chronologiquement c'est le XX^e siècle, avec tous ses troubles et tragédies.

À cette époque, le processus de la reconstruction ésotérique battait son plein, et était commenté par J. Evola sous forme de mise en garde contre les confusions des neopaganistes.

La seconde moitié du siècle est caractérisée par une augmentation du nombre de penseurs qui partagent ce que nous pouvons évoquer aujourd'hui comme « traditionalisme païen », mais ils se tiennent à un certain écart du premier groupe. Cela veut dire que le paganisme de reconstruction et la philosophie païenne se croisent rarement, spontanément. Pour cela nous parlons de l'existence de ces deux courants en simultanée et côte à côte.

Mais en même temps, aujourd'hui, la restauration du paganisme a déjà atteint son sommet, le paganisme a commencé à être noyé dans la reconstruction, dans les composants de l'authenticité réelle et matérielle. La précision de couture des objets a pris le dessus sur l'importance de leur nature ésotérique d'une part, et d'autre part, la commercialisation du paganisme a débuté dans toute sa splendeur, à savoir, la transformation de ses symboles

en appellations commerciales. Tout cela signifie que les païens, en Russie et en Europe, tout simplement, ne savent pas ce qu'ils doivent faire de leur paganisme. Le niveau de la reconstruction apparente et du mysticisme, de l'expérience sacrée au cours des cérémonies, des fêtes et des rituels, possède malgré tout une certaine valeur et génère un sentiment d'appartenance. Mais, néanmoins, le paganisme aujourd'hui est comme une cabane aux portes ouvertes à l'intersection des quatre vents. Tout ce qui sort du cadre de la reconstruction et du rituel est chaotique, non significatif, n'est pas compris comme quelque chose qui mérite une attention particulière. Dans cette «izba du paganisme», les vents apportent des tas d'ordures, détruisent l'assise de ses "rondins" et son cadre.

Par conséquent, le paganisme de la première étape réside aujourd'hui dans la stagnation. On constate, disons, le manque d'une profonde réflexion, de la compréhension de la métaphysique du "who is who".

C'est là que réside un paradoxe de la situation; il semblerait qu'il fallait aborder la reconstruction en définissant avant tout les fondements philosophiques et la structure du paganisme, afin d'éviter des fausses idées et des illusions et de comprendre clairement la métaphysique de l'atmosphère du monde et de sa place dedans. Mais le processus de la reconstruction se déroulait principalement de façon spontanée, bien que non dépourvu de ces fondements, mais les conservant presque toujours sur un niveau non exprimé, à l'ombre. En même temps, les philosophes ne s'intéressaient presque pas aux pratiques ni aux diverses communautés païennes.

Un certain rapprochement s'est produit à l'aube des années 2000, je l'aurais lié à l'œuvre d'Alain de Benoist «Comment peut-on être païen» et avec l'apparition des publications des classiques du traditionalisme en Russie. Cette période est marquée chez nous par la formation et l'expansion active du cercle des païens slaves, dit Rodnoverie. Dans ce milieu, le représentant le plus remarquable, du point de vue du traditionalisme païen, est Veleslav Tcherkasov. Il ne se réfère pas directement au traditionalisme, mais ces œuvres, et tout particulièrement ses réflexions sur la structure du paganisme et son avenir, sur le Sacré et le mysticisme, sont presque identiques au traditionalisme.

Aujourd'hui plus que jamais, le problème de la philosophie païenne est d'actualité. La philosophie au sens strict du terme, pas de l'ésotérisme, ni de mysticisme des textes sacraux, ni d'une quelconque «philosophie du comptoir pour tout le bien contre tout le mal». Ce problème est lié à un cens intellectuel - de nombreux païens ne comprennent pas les termes «la philosophie

païenne» et « la philosophie du paganisme », ne savent pas à quoi ils servent s'il existe un cérémonial et un calendrier des fêtes.

Ce problème a un caractère de fait accompli, et suppose à peine une autre solution que celle qui paraît comme une évidence: philosophie païenne est un héritage de la minorité, de ceux qui dans la tradition ont toujours occupé les étages supérieurs de la hiérarchie sacrée: du sacerdoce, des philosophes, des sages-ascètes, des moines. C'est là où se cache la divergence de longue date des deux courants païens. Mais aujourd'hui, pour le paganisme en général, dans son ensemble, le recours à la philosophie traditionaliste païenne est la voie vers la transformation et vers l'affranchissement de nombreuses fausses idées, qui il a réussi à accumuler dans ses bagages. Le traditionalisme païen est un remède contre le poison de la modernité dans le paganisme, c'est une méthode de résolution de problèmes et la base pour l'avenir. Le paganisme moderne, malgré une croissance numérique observée, se dégrade, Veleslav lui prédit une commercialisation totale et la dégénérescence. L'absurdité postmoderne devient réalité sous sa forme des esprits païens de l'internet et de l'Ipad placé sur l'autel domestique, qui fait défiler les images des Dieux. C'est une illustration criarde des égarements païens modernes.

De nombreuses questions de cette double disposition du paganisme, qui aujourd'hui, se retrouve comme figé devant un embranchement, sont décryptées dans le livre «Polemos», y compris des personnages et des organisations, l'expérience païenne moderne et des fausses idées existantes. Il ne se limite pas de couvrir seulement les traditions de l'Europe, mais aussi celles de la Russie et de l'Asie. Dans le livre sont démontrés les liens des exemples concrets et des illustrations avec la métaphysique de la nature et de la situation de notre monde, du temps et de l'homme. Pour la rédaction du livre, ont contribué des correspondants parmi les païens et les païens-traditionalistes du monde entier: de l'Angleterre, de l'Espagne, de la France, de l'Italie, de l'Allemagne, du Kazakhstan, de l'Australie, des Etats-Unis ; des adeptes de Rodnoverie, de l'Asatrù, de l'Hindouisme, des traditions du chamanisme sibérien, de l'Hellénisme et autres. Dans le cadre de la recherche, ont eu lieu une série de voyages dans les villes de la Russie et de l'Allemagne, et des rencontres avec les idéologues de la renaissance païenne, des chercheurs en histoire des religions, des anthropologues etc. Mon œuvre est le résultat de cet énorme travail de longues années, que je définis comme un livre, qui principalement ne fait que poser des questions au paganisme moderne, définit les problèmes et cite des dispositions générales pour les résoudre. Le paganisme n'est même pas un Univers, mais une multitude d'Univers. Chaque tradition est un monde unique, qui ne peut être

entièrement compris que par son propre peuple. Je constate donc que par des moments, j'ai été obligé de limiter la profondeur d'immersion dans le sujet, car la quantité d'exemples, d'illustrations et de réfractions de différents phénomènes était si riche, que, parfois, certaines propositions pouvaient être développées en études indépendantes. Je cite certains exemples et sujets sans leur donner une appréciation, je me contente de démontrer qu'un tel ou tel avis ou point de vue est présent dans le paganisme. Le lecteur donnera une interprétation des phénomènes par lui-même. Le paganisme couvre tous les aspects de la vie de la société et de l'homme sans exception. Et en même temps, le paganisme ne connaît pas de valeurs universelles, ni de critères uniques d'évaluation. Des traditions différentes représentent des mondes différents et indépendants, il n'est pas possible de les aligner sur la même échelle des valeurs ou du progrès. En principe, on peut le faire, mais ce ne sera plus du paganisme, mais quelque chose qui est contraire à sa nature et son courant. Pour cette raison, j'insiste sur la nécessité d'oublier tout ce qui est considéré comme coulant de source et immuable dans le monde contemporain (y compris païen). Il y a des illustrations et des démonstrations claires de tout cela dans le livre. Le paganisme possède une structure unique qui ne peut être confondue avec l'unicité et l'égalité au niveau des formes. C'est là qu'on retrouve la complexité du paganisme en même temps que son énorme potentiel en tant qu'une source de libération des superpositions du abrahamisme et de la modernité, de l'art nouveau et du postmodernisme. Pour rendre possible cette liberté, et non pas son simulacre, le traditionnalisme païen est essentiel, comme le sang pour le cœur, comme la lumière du Sacré pour la raison. Dans le cas contraire, le paganisme n'a pas d'avenir positif. La réalisation de cette liberté est le polemos, la guerre philosophique des idées. Tout ce livre est le champs de polémique et de défense des intérêts du paganisme dans tous les domaines de la vie, y compris la libération du paganisme des égarements des païens.

The Kalash people and their Identity

This text was written as the answer for special request from Kalash pagan dissidents to European pagan traditionalists. Their story is very exemplarily for European pagans and folks, so we decided to add it here too.

Kalash are an autochthonous people of the Chitral valley, Pakistan.

Kalash are people on the verge of extermination. The radical Islamists (Taliban, Pashtuns, etc.) and the government of Pakistan are exterminating the Kalash people. Because kalash from time immemorial preserve their pagan tradition, their culture, language and identity. Kalash are exterminated because they do not want to accept Islam. The one who accepted Islam can no longer maintain the way of life accepted by the people and falls out of it.

To date, representatives of Kalash remained ~4,200 people.

We and You

Despite the fact that there is a huge geographical distance and strong cultural differences between Europe and the Chitral valley in Pakistan, one can see something in common and similar in the situation in which the peoples of Europe and the people of Kalash have appeared.

Almost two thousand years ago a new Eastern religion came to Europe - Christianity, the elder brother of Islam. It's behaved aggressively, planting faith in their God with fire and sword, slaying those who remained faithful to their native Gods and customs (infidels, "kafirs"). Christianity was and remains a religion of exclusivity; the gentiles were blind people: sinners, blind men, and pagans. While Christianity established its power in Europe, the younger offspring of Abrahamism - Islam - seized the East and Asia, coming to the lands of Afghanistan, India and modern Pakistan. What the local peoples of Dardas, Nuristanis and Kalash encountered is comparable to our past.

And today Europe is experiencing a real Islamic occupation, the invasion of another one Abrahamic religion of hatred for original traditions and peoples. But what Europe has faced today, for Kalash has long been an everyday reality. The modern tragic situation of this people is a bright and vivid image of what Europe and European traditions are waiting for in the near future.

Here in Europe, we fight for the faith in our native Gods, for our peoples and identity. And in the distant mountains of the HinduKush and Karakorum,

the last Kalash survive under the permanent threat of genocide and extinction. What threatens to us is for them the reality of today, and therefore we cannot fully understand the state of the spirit of their people. Similarly, all our stories about the horrors of Islamism and terrorism sound to them differently than for us, because they have experienced and are experiencing far greater upheavals and catastrophes. Europe is big and it still has hidden reserves, but the Chitral is small. But the peoples of these lands do not surrender. And we, the Europeans, want to share some thoughts on how to preserve your own identity and what actions can be taken to achieve this goal. Finally, we will present some reflections on why radical Islamism is hostile to all indigenous peoples and their traditions on the Earth. (Although, for the pagan peoples of Pakistan, such reflections yield to their immediate experience of terror: they do not need to explain anything, they have already experienced everything on themselves.)

We hope that our words will find a response from the people of Kalash and all the others who found themselves in a similar situation in this region and neighboring countries (for example, in the valley of Kashmir, where the brilliant teaching of Shivaism was expelled); among all those whom the Islamists forced to flee to the mountains, bury their relatives and abandon their Gods and customs. We hope that our thoughts will benefit you. Although we are different, but there is one threat over us.

Polytheism and Islam

Kafiristan or the Land of the Infidels, is one of the earliest and well-known names of the mountainous region of Pakistan, inhabited by many people's with different languages, cultures and religions. The Chitral valley refers to Kafiristan.

In Islam, the infidel (كافر) means a "heterodox" or "infidel" – a person who does not follow the truth of the Koran and professes another religion, most often pagan. In Islam, polytheism is one of the most serious sins. Polytheism in Islam is called shirk (شرك). Shirk is the worship of someone or something equal to Allah and both with him, just as much as God or the glorifying of many Gods, as well as the ancestors, the spiritual owners of the mountains, rivers and ravines.



The map of the Kafiristan

The pathos of Islam rests on a radical and irreconcilable confrontation between Islamists and all who have not yet accepted Allah as their God. Islam makes a very simple choice: rejection of one's native religion or execution.

Historically, the Kafiristan region was inhabited by peoples with their unique and rich religious culture. Islam began to suppress them and turn to their faith by force, but it was possible with difficulty. The mountainous region is very difficult to access. Hence the common name for these lands appears – the Land of the Infidels. The country, which by default is populated by people, enemies and potential slaves.

The name of the country and the peoples inhabiting it, as well as the pressure of Islamists, lead to the formation of a special identity of "kafirs" – it's a state of the people who are in transit from their culture to Islam. On the one hand, they are still polytheists (infidels, shirk), on the other their culture and language have already experienced by a serious influence of Islam. The Nuristanis called themselves "kafirs" until they gradually converted to Islam, in order to avoid harassment and threats. In this regard, it is instructive to recall the second name of the country of Kafiristan as Nuristan (Nurestān) or the Country of Light, which it received after successful conquest by Muslims. Now Nuristan is a province of Afghanistan, but not all of Kafiristan. It is very significant that infidels can become "light" (bright) only after the conquest by Muslims. The path from the "Land of the Infidels" to the "Land of Light" lies through the rejection of one's religion, customs and culture.

We want to emphasize this point especially. By adopting Islam (or any Abrahamic religion) it is impossible to save fully one`s own identity: culture, language, way of life, customs and, even more so, religion. Islamization = creeping arabization: the sacred text of the Qur'an is written in Arabic and should be studied only on it; key terms of religion came from Arabic and Persian languages; Many of the Shariah and Sunnah regulations come from the life and customs of the Arab people, which means they are not universal; the holy places of Islam (Mecca, Medina, the birthplace of the prophet) are on the Arab peninsula, that is, geographically Islam is inextricably linked with the Arab world.

Any people (or person) that accepts Islam are gradually begins to acquire Arabic features, words, norms of behavior from the Sharia and the verses (ayahs) of the Koran. And their own native and ancient customs are either forgotten, or their perception changes to a different, often worse side. A person who from now on lives according to Sunnah and Sharia cannot perform customs and rituals native to his people, which means that he falls out of the body of the people, from the clan of his family and becomes a stranger to his Gods. The people expel him from himself, or he himself leaves his people, acquiring intolerance towards his past relatives, known now as kafirs.

Thus, Islam is always against people's identities and religions. Inside Islam, only fragments and parts of a common whole can be preserved; Only that which does not contradict the dogmas of this rigid religion.

Abrahamic religions are always a way to loss of themselves.

Nevertheless, we know one kind of the interesting practice: pagan peoples, who are under threat of destruction and terror, begin to mask their tradition under the guise of Islam in order to smooth out the severity of confrontation and differences. They mimic and/or adapt purely externally. Meanwhile, within the people there is a more rigid so-called "quiet opposition", the groups of those who are tough against Islam and with all their might advocate the preservation of their culture, their people, their traditions and their way of life. These are those who stand and fight for their freedom. This is the Resistance. And with them we want to share the following thoughts, arranged in several paragraphs.

Saving the Identity

Religion.

Religion is the basis of everything, of all customs, taboos, rules and rituals flows from it. Preservation of religion is the preservation of oneself, of identity. Religious practice is extremely important: rites, cleansings, sacrifices, funerals, rituals, prayers. All this must be preserved and passed on to the children. The Gods never die, but the people can forget about their Gods and their altars, stop sacrificing goats, bringing food to them and offering prayers. So the folk lose their holiness, lose their soul and sense of their existence.

Language.

Language is extremely important. The language or languages of the folk is the matter of their thinking and the preservation of religion and traditions. Language is the connection of a person with his family and folk, this is the language of prayer and the language in which the names of Gods and spirits are pronounced.

Records of texts.

One of the options for preserving your heritage is the maximum record of everything that is possible.

Yes, the Chitral and Kafiristan regions have been studied by scientists for almost a hundred years and they have compiled many detailed descriptions of the life, culture and religion of the Nuristanis, Dardas, Kalash, Pshowar and other folks. But they are carriers of a different way of thinking from a different culture, and they describe what they see as observers. Their position is outside point of view, so they lack the important and subtle nuances and inner sacred experiences of Kalash. They come on time, they are not threatened with extermination so they do not see everything and do not understand everything. But you are inside, everything is available to you. Therefore, we are not talking about the records of scientists, but about your own chronicles, sacred texts, stories, and so on. These would be texts saturated with living experience that your descendants would understand better than dry descriptions of scientists.

Education.

Teaching young people the basics of their culture, language, religion and customs is what is called "soft power" and very well combines with the

internal opposition (quiet opposition). Modern European or Islamic education will not bring anything good, it is a path of forgetting one's religion and loss of identity. Do not get dreamily affected by the West in any way.

Moreover, modern standards of education directly contradict the life and year rhythm of Kalash. Due to education, children are excluded from ritual life, religion and the spirit of the people are declining. Therefore, it is very important to develop your own education system, which will be flexible and convenient for young people (in general, the rate on youth and children is the most important), and will also broadcast the culture of kalash and form the folk in the light of traditional values.

Culture.

Culture in the broadest sense refers generally to everything and speaking about education, religion and language, we actually spoke about it. But also should pay attention to the material culture: crafts, things of life, styles of wood carving, embroidery on clothes and the costumes themselves, the architecture of buildings.

It would be important to describe all the variety of things in everyday life and in the religion of Kalash in their connection with the myths, legends, taboos and holiness that surrounds them. Not as scientists do, but from within and in all whole diversity of them.

It is useful to publish your own newspapers or leaflets in your native language, in which to talk about Gods, rituals, culture and news in the community. They should be understandable and pleasant.

Dangers of tourism.

The influx of scientists, tourists and their money was the factor that halted the oppression of the Kalash people by the authorities. Kalash became a "reservation" with the help of which the government earn money.

This is a dual position. On the one hand, tourism today is a guarantee of the existence of Kalash and a financial source; there was a tourist status-quo. On the other hand, tourism is a form of degradation of folk culture. Once sacred dances, crafts and actions turn into a show, performances and play before the ignorant public for money. The sacred meaning of ritual actions is lost, only the external form remains, often also distorted. A completely analogous situation occurred with some small indigenous folks in Russia: from their tradition there were only a tourist festivals and theatrical productions, the meaning of which no one already knows or understands. Identity is lost.

But tourism also provides a potential plus for Kalash: Pakistan government make profit on tourism, it brings money. So, in the hands of kalash there is a lever of pressure on the government - the money for tourism. You can gently, softly blackmail the authorities through restrictions on tourism or prices, so they make concessions to Kalash and expand your rights. Once tourism in the Chitral became the factor that stopped the Islamic invasion, which means it's worth something.

In this situation, we cannot give any specifics. We understand the importance of tourism as a factor in the survival of Kalash, but we want to emphasize that it carries many negative aspects. There is no single-valued solution for today.

Strengthen the self-sufficiency.

This item includes everything that can be done to ensure that the Kalash people depend as little as possible on the Muslim environment and the state of Pakistan. As we know, the lands of Muslims for Kalash are unclean, dirty. Therefore, all economic ties with the "outside world" of Islam should be minimized, as far as possible. Than the more independent Kalashi will be in matters of economics, water, food, and the like, then the less leverage will be for radical Islamists to pressure your people. It is also very important to slowly but surely seek to expand your own lands: valleys, slopes of mountains, rivers and gorges. Territory = pastures, water, plants, trees, food and space for families.

And very important to make a connections with those from kalash who are

It is also very useful to attract the attention of the world community and human rights organizations that can organize humanitarian assistance and draw attention to the violation of rights and crimes against Kalash from the side of Islamists.

Two more perspectives.

First: Is it possible to move the people of Kalashi to another, more tolerant region? For example, to India (as was once done by residents of the Kashmir valley) or to hard-to-reach mountain regions of neighboring areas? This is a very difficult and radical decision, but in the face of the threat of a final extermination and loss of the sacred light this may be the only one way out.

Second: The people have a "quiet opposition" to Islam and a movement to protect their own identity and the freedom of their people. It is necessary

with the help of "soft power" to gradually raise the voice in defense of themselves. Recall that once Chitral was completely the land of Kalash. That once Kalash and other peoples lived perfectly and freely without Islam. It is necessary to establish contacts and links with the opposition to Islam among the neighboring and distant peoples of Kafiristan, creating a united front of Resistance. This will give moral support, communications, information, shelter to refugees and support. We know that once Kalash were warriors and widely celebrated victories. Today is the time when it makes sense to take your neighbor not as an enemy, but as an ally and stand together for the freedom of your people against the hateful religion of Muslims.

This is also a difficult prospect, but it must be studied and considered in the most serious way.

And let Balumain spill grace&light over your kins!

For European audience we can advice the good book by Karl Jettmar:

Eng: Karl Jettmar «The Religions of the Hindukush», 1986.

Deu: Karl Jettmar «Die Religionen des Hindukusch», 1975.

Rus: Карл Йеттмар «Религии Гиндукуша» М.: ГРВЛ. 1986.

Contacts

Askr Svarte community website for European audience

www.askrsvarte.org/eu/

Website about the book “Polemos”

www.polemos.ru/

Website with basics of the Odinism Faith inspired by traditionalism

www.odinism.ru/basics/

Svarte Publishing page on Facebook

facebook.com/svartepublishing/

Svarte Aske & pagan traditionalism on VK.com

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