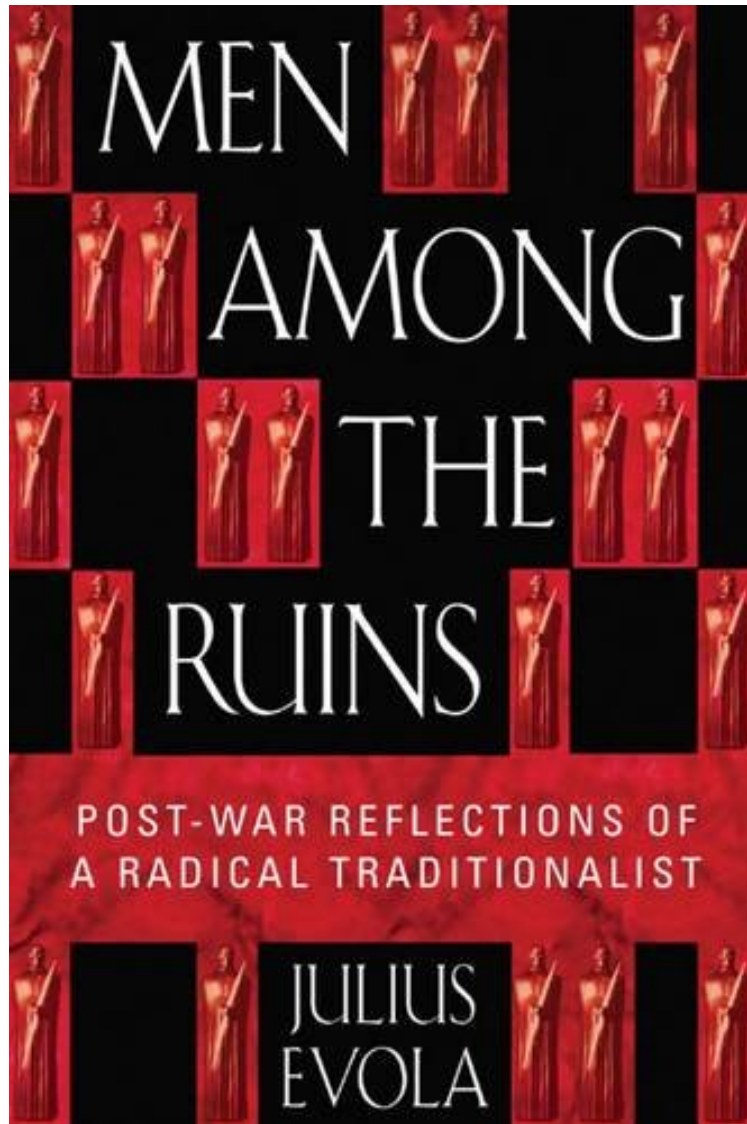


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Men Among the Ruins: Post-War Reflections of a Radical Traditionalist

Julius Evola, Joscelyn Godwin
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#85953 in Books Julius Evola 2002-01-01 2002-01-01 Original language: English PDF # 1 9.00 x .60 x 6.00l, 1.13 #File Name: 0892819057328 pages Men among the Ruins Post War Reflections of a Radical Traditionalist | File size: 74.Mb

Julius Evola, Joscelyn Godwin : Men Among the Ruins: Post-War Reflections of a Radical Traditionalist
before purchasing it in order to gauge whether or not it would be worth my time, and all praised Men Among the Ruins: Post-War Reflections of a Radical Traditionalist:

12 of 14 people found the following review helpful. Ever wonder why the world seems so dead these days?By

Oghma_EMBecause it is. This book will open your mind or crush it. It's tears back the shrouded veils of modernity and show you the stink you've been smelling all your life but couldn't identify. Don't read if your feelings are prone to being hurt or you require trigger warnings. There are no 'safe spaces' here. 52 of 55 people found the following review helpful. Julius Evola: Proponent of Counter-revolution and Tradition. By New Age of Barbarism_Men Among the Ruins_ is the post World War II political reflections of the Italian intellectual Julius Evola. Continuing along the same lines as he had in his more famous _Revolt Against the Modern World_, Evola advocates a return to Tradition and radical counter-revolution. This translation is divided into three parts: an excellent introduction to the life and thought of Julius Evola, the text of _Men Among the Ruins_ proper, and Julius Evola's defense when brought in front of a court for charges of subversive activity. _Men Among the Ruins_ has been called a "dangerous book" and Evola has been called a fascist; however, if we are unable to read these "dangerous books" and decide for ourselves what they have to say then we will never be able to learn anything from outside of the dull conformist mainstream. The introduction to this book explains much of Evola's thought and life, while at the same time explaining the particularly tricky issues of his involvement with fascism, his lectures in Germany, his racist theories (unlike the crass biological racism of certain components of the National Socialist regime, Evola advocates a spiritual notion of race), and his relationship with anti-Semitism (including mention of the notorious forgery "The Protocols of the Elders of Zion"). _Men Among the Ruins_ advocates a return to Tradition and a rejection of modern day liberalism, Bolshevism, individualism, collectivism, and the ideals of the revolution. Against this, Evola proposes a return to an underlying Indo-European substratum, authority, and a re-recognition of the necessity for transcendence. The book includes discussions of various aspects of the State, hierarchy, work and the economy, the Roman Imperium, corporativism (which Evola will somewhat reject along with socialism), militarism, and the role of war. Evola also tackles the issues of the "occult war" (including many of the rumors about the Jews - Evola rejects the more virulent forms of anti-Semitism), the "problem of births", and Roman Catholicism as a component of that Tradition. I disagree somewhat with Evola's rejection of Catholicism, although it is unclear to me how much of this aspect of the Tradition is retainable (this would include recognition of the changes in the Church post-Vatican II, as well as the need to address the problem Evola brings up of the world's other religious traditions within the framework of Catholicism). Evola concludes with a discussion of the united Europe and a call for a new European Order. Evola writes specifically about the kind of men that are needed to compose this new Order, including old European families and military leaders. He concludes, "It remains to be seen which and how many men, in spite of it all, still stand upright among so many ruins, in order that they may make this task their own." The book concludes with Evola's defense before the Italian court and his rejection of his specific "glorification of Fascism" charge. This defense is one of the best clarifications of Evola's personal idiosyncratic thought that I have encountered. In order to read this work, it is probably necessary to first complete Evola's more famous _Revolt Against the Modern World_. Most of Evola's other works that have been translated have a more esoteric bent to them and are less outrightly political. In the end however, Evola advocates a form of apotheia, a phenomenon he will refer to as "riding the tiger", and a rejection of all party politics. In fact, Evola never participated in outright politics nor ever voted in his entire life. The book goes beyond the familiar schema of Right and Left political thinking and is certainly not to be recommended to any person completely absorbed in either mainstream or modernist ideologies and modes of thinking. 42 of 45 people found the following review helpful. Julius Evola's Men Among the Ruins By zonaras The first half of this edition of _Men Among the Ruins_ is an essay by Dr. H. T. Hansen putting the controversial thought of the ultra-reactionary Sicilian nobleman Julius Evola regarding Nazism, Fascism, the Aryan race, the Jewish-Masonic conspiracy and the SS into an historical perspective. Evola's political theory is radically anti-modernist to the core; anti-democratic, instead idealizing the ancient tradition of the warrior caste, the Kshatriyas in Hinduism. The proper government should be a Hierarchy, Greek for "Rule of the Sacred." The government should look to the Above as a base for authority rather than to the common mass of humanity below. He comments on the demonic nature of the economy, as it brings people away from the true transcendent spiritual reality behind our mundane existence. In traditional historiography, events were looked upon as an unfolding dualistic occult war between the powers of Cosmos and Chaos, like the Christian view of history as an unfolding of Divine Providence, good versus evil, Christ versus Antichrist. There is a metaphysical dimension to history that needs to be taken into account but which never is nowadays. On the side of Cosmos are "form, order, law, spiritual hierarchy, and tradition in the higher sense of the world." To Chaos belongs "every influence that disintegrates, subverts, degrades, and promotes the preponderance of the inferior over the superior, matter over spirit, quantity over quality." Evola criticizes Catholicism in his native Italy as not being a universal creed, along with the Church's eager striving to "update" itself with the modern world. _The Protocols of the Learned Elders of Zion_ is the notorious document which apparently reveals the methods of the Jewish-Masonic conspiracy to take over the world to make it a secularized welfare-slave state. Evola maintains the partial-accuracy of the _Protocols_, but admits that they do not tell the whole story and are too simplified. After all, the secret occult rulers of the world would not just leave the Master Plan of the Ages out on a table for everyone to find out all about them would they? A particular area where Evola differs from most right-wingers is his outlook towards birth control. The problem of the "bestial fecundity" of the proletariat (the word proletarian itself derived from an old Latin word meaning to reproduce like beasts) should be

something that is taken into account in social policy. The government should try to improve the racial character of its people, and give a certain amount of reproductive freedom to the more capable people in the populace. Evola, at the same time, recognizes the legitimacy of the celibate traditions in the world's faiths that disavow marriage, having children and the use of women. He criticizes the Catholic stance on birth control, as the *Humanae Vitae* encyclical itself states that birth control is desirable, but only the unreliable "rhythm method" is morally permissible. Evola will jar a fair amount of sensibilities when he exposes the "bourgeoisie cult of children and having children" as an illusion, when he points out that most couples get married for personal happiness rather than having children, and many get married without the intent of having any. Evola's entire take on the domain of marriage, children and celibacy is the most coherent that I have ever read. The "men among the ruins" that the book takes its title from are those scattered, isolated individuals around the world who see the modern world for the sham that it is, and maintain a vision of a Europe in spiritual unity with the divine. There is something in here to offend everybody, no matter his or her political or religious orientation. Also recommended: *Revolt Against the Modern World*.

Julius Evola's masterful overview of the political and social manifestations of our time, the "age of decline" known to the Hindus as the Kali Yuga. Reveals the occult war that underlies the crises that have become a prevailing feature of modern life. Includes H. T. Hansen's definitive essay on Evola's political life and theory. *Men Among the Ruins* is Evola's frontal assault on the predominant materialism of our time and the mirage of progress. For Evola and other proponents of Traditionalism, we are now living in an age of increasing strife and chaos: the Kali Yuga of the Hindus or the Germanic Ragnarok. In such a time, social decadence is so widespread that it appears as a natural component of all political institutions. Evola argues that the crises that dominate the daily lives of our societies are part of a secret occult war to remove the support of spiritual and traditional values in order to turn man into a passive instrument of the powerful. Evola is often regarded as the godfather of contemporary Italian fascism and right-wing radical politics, but attentive examination of the historical record--as provided by H. T. Hanson's definitive introduction--reveals Evola to be a much more complex figure. Though he held extreme right-wing views, he was a fearless critic of the Fascist regime and preferred a caste system based on spirituality and intellect to the biological racism championed by the Nazis. Ultimately, he viewed the forces of history as comprised by two factions: "history's demolition squad" enslaved by blind faith in the future and those individuals whose watchword is Tradition. These latter stand in this world of ruins at a higher level and are capable of letting go of what needs to be abandoned in order that what is truly essential not be compromised.

"Men among the Ruins is Julius Evola's most notorious work: an unsparing indictment of modern society and politics. Evola rises above the usual dichotomies of left and right, liberal and conservative, through a trenchant critique of the metaphysics that lies at the base of modern values, challenging us to reconnect our lives and our institutions to the timeless spiritual standard that guided our ancestors. Men among the Ruins is not a work for complacent, self-satisfied minds . . . it is a shocking and humbling text that will be either loved or hated. Evola's enemies cannot refute him; they can only ignore him. They do so at their peril." (Glenn A. Magee, author of *Hegel and the Hermetic Tradition*) "Not for the faint of heart. His writing typically demands a concentration of focus and a strong level of comprehension." (Robert James Buratti, *New Dawn*, July-August 2002) "Evola is one of the most interesting minds of the [world] war generation. He has a really astounding knowledge at his disposal." (Mircea Eliade, author of *The Sacred and the Profane*) "Evola writes in lively prose with fascinating detail. . . . To read his description of higher spiritual states is like watching a champion mountain climber on a vertical glacier." (Gnosis) "Disgusted by the cruelty and artificiality of communism, scorning the dogmatic, self-centered fascism of his age, Evola looks beyond man-made systems to the eternal principles in creation and human society. The truth, as he sees it, is so totally at odds with the present way of thinking that it shocks the modern mind. Evola was no politician, trying to make the best of things, but an idealist, uncompromising in the pursuit of the Best itself." (John Michell, *The New View Over Atlantis*) About the Author Julius Evola (1898-1974) was one of the leading authorities on the world's esoteric traditions and wrote *Revolt Against the Modern World*, *Introduction to Magic*, *The Mystery of the Grail*, *The Hermetic Tradition*, *The Yoga of Power*, *Meditations on the Peaks*, *The Doctrine of Awakening*, and *Eros and the Mysteries of Love*. Excerpt. Reprinted by permission. All rights reserved. *Men Among the Ruins* Post-War Reflections of a Radical Traditionalist From chapter 13, "The Occult War" Various causes have been adduced to explain the crisis that has affected and still affects the life of modern peoples: historical, social, socioeconomic, political, moral, and cultural causes, according to different perspectives. The part played by each of these causes should not be denied. However, we need to ask a higher and essential question: are these always the first causes and do they have an inevitable character like those causes found in the material world? Do they supply an ultimate explanation or, in some cases, is it necessary to identify influences of a higher order, which may cause what has occurred in the West to appear very suspicious, and which, beyond the multiplicity of individual aspects, suggest that there is the same logic at work? The concept of occult war must be defined within the context of the dilemma. The occult war is a battle that is waged imperceptibly by the forces of global subversion, with means and in circumstances ignored by current historiography. The notion of occult war

belongs to a three-dimensional view of history: this view does not regard as essential the two superficial dimensions of time and space (which include causes, facts, and visible leaders) but rather emphasizes the dimension of depth, or the "subterranean" dimension in which forces and influences often act in a decisive manner, and which, more often than not, cannot be reduced to what is merely human, whether at an individual or a collective level. Having said that, it is necessary to specify the meaning of the term "subterranean." We should not think, in this regard, of a dark and irrational background which stands in relation to the known forces of history as the unconscious stands to consciousness, in the way the latter relationship is discussed in the recently developed "Depth Psychology." If anything, we can talk about the unconscious only in regard to those who, according to the three-dimensional view, appear to be history's objects rather than its subjects, since in their thoughts and conduct they are scarcely aware of the influences which they obey and the goals that they contribute toward achieving. In these people, the center falls more in the unconscious and the pre-conscious than in the clear reflected consciousness, no matter what they—who are often men of action and ideologues—believe. Considering this relation, we can say that the most decisive actions of the occult war take place in the human unconscious. However, if we consider the true agents of history in the special aspects we are now discussing, things are otherwise: here we cannot talk of the subconscious or the unconscious, since we are dealing with intelligent forces that know very well what they want and what are the means most suited to achieve their objectives. The third dimension of history should not be diluted in the fog of abstract philosophical or sociological concepts, but should rather be thought of as a "backstage" dimension where specific "intelligences" are at work. An investigation of the secret history that aspires to be positivist and scientific should not be too lofty or removed from reality. However, it is necessary to assume as the ultimate reference point a dualistic scheme not dissimilar from the one found in an older tradition. Catholic historiography used to regard history not only as a mechanism of natural, political, economic, and social causes, but also as the unfolding of divine Providence, to which hostile forces are opposed. These forces are sometimes referred to in a moralistic fashion as "forces of evil," or in a theological fashion as the "forces of the Anti-Christ." Such a view has a positive content, provided it is purified and emphasized by bringing it to a less religious and more metaphysical plane, as was done in Classical and Indo-European antiquity: forces of the cosmos against forces of chaos. To the former correspond everything that is form, order, law, spiritual hierarchy, and tradition in the higher sense of the word; to the latter correspond every influence that disintegrates, subverts, degrades, and promotes the predominance of the inferior over the superior, matter over spirit, quantity over quality. This is what can be said in regard to the ultimate reference points of the various influences that act upon the realm of tangible causes, behind known history. These must be taken into account, though with some prudence. Let me repeat: aside from this necessary metaphysical background, let us never lose sight of concrete history. Methodologically speaking, we need to be careful to prevent valid insights from degenerating into fantasies and superstition, and not develop the tendency to see an occult background everywhere and at all costs. In this regard, every assumption we make must have the character of what are called "working hypotheses" in scientific research: as when something is admitted provisionally, thus allowing the gathering and arranging of a group of apparently isolated facts, only to confer on them a character not of hypothesis but of truth when, at the end of a serious inductive work, the data converge in validating the original assumption. Every time an effect outlasts and transcends its tangible causes, a suspicion should arise, and a positive or negative influence behind the stages should be perceived. A problem is posited, but in analyzing it and seeking its solution, prudence must be exercised. The fact that those who have ventured in this direction have not restrained their wild imaginations has discredited what could have been a science, the results of which could hardly be overestimated. This too meets the expectations of the hidden enemy. After considering the state of society and modern civilization, one should ask if this is not a specific case that requires the application of this method; in other words, one should ask whether some situations of real crisis and radical subversion in the modern world can be satisfactorily explained through "natural" and spontaneous processes, or whether we need to refer to something that has been concerted