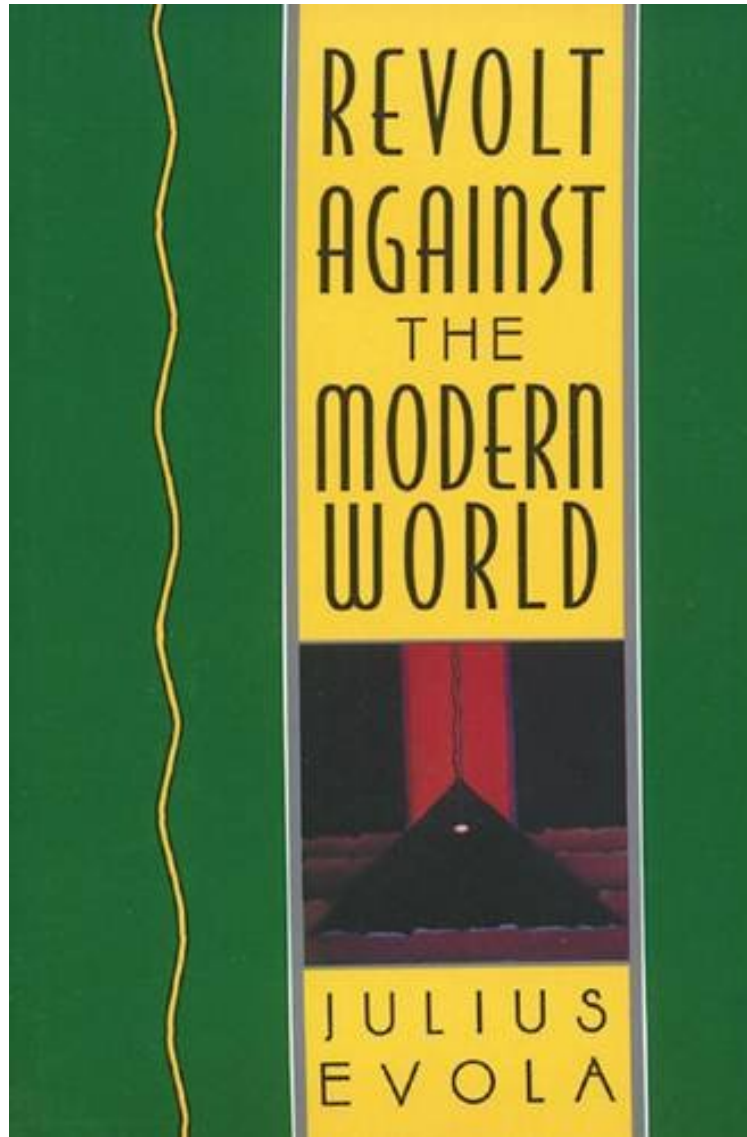


[Download free pdf] Revolt Against the Modern World

## Revolt Against the Modern World

*Julius Evola*

*ePub | \*DOC | audiobook | ebooks | Download PDF*



[Download](#)

[Read Online](#)

#31550 in Books Inner Traditions 1995-10-01 1995-10-01 Original language: English PDF # 1 9.00 x 1.20 x 6.00l, 1.80 #File Name: 089281506X375 pages | File size: 71.Mb

**Julius Evola : Revolt Against the Modern World** before purchasing it in order to gauge whether or not it would be worth my time, and all praised Revolt Against the Modern World:

23 of 26 people found the following review helpful. The individual in the world today is the "nomad of the asphalt" By zz top Julius Evola says a lot that goes unspoken in this Kali Yuga/dark age. In a very real sense the world is lining up with "New Russia against the west. It is shaping up to be a huge confrontation clearly Putin has read some of this material. Evola short definition of tradition." The traditional world knew divine kingship. It knew the bridge

between the two worlds, namely, initiation; it knew the two great ways of approach to the transcendent, namely, heroic action and contemplation; it knew the mediation, namely, rites and faithfulness; it knew the social foundation, namely, the traditional law and the caste system; and it knew the political earthly symbol, namely, the empire. These are the foundations of the traditional hierarchy and civilization that have been completely wiped out by the victorious "anthropocentric" civilization of our contemporaries. "He goes on to describe Royal tradition in great societies Egypt China etc. This is at times hard to take, but much needed critique of what some call the current dark age. For example Evola on the destruction of the family and women in Soviet Russia are "two sides of the same coin." "On America" "In America everything works toward this goal; conformism in terms of "matter of fact" and "like-mindedness" "On the matter of leaving people alone. It has rightly been observed that every American (whether he be named Wilson or Roosevelt, Bryan or Rockefeller) is an evangelist who cannot leave his fellow men alone, who constantly feels the need to preach and work for the conversion, purification, and elevation of each and everyone to the standard moral level of America, which he believes to be superior and higher than all others. This attitude originated with abolitionism during the Civil War and culminated with the double democratic "crusade" in Europe envisioned by Wilson and by Roosevelt. And yet even in minor matters, whether it be prohibitionist or the feminist, pacifist, or environmental propaganda, we always find the same spirit, the same leveling and standardizing will and the petulant intrusion of the collective and the social dimension in the individual sphere. Nothing is further from the truth than the claim that the American soul is "open-minded" and unbiased; on the contrary, it is ridden with countless taboos of which people are sometimes not even aware. Evola points out the individual in the world today is the "nomad of the asphalt" "Again two sides of the same coin." "Is all this that far off from Lenin's recommendation to ostracize "every view that is supernatural or extraneous to class interests" and wipe out as an infectious disease any residue of independent spirituality? Does not the technocratic ideology arise both in America and in Russia from the ranks of secularized and all-powerful men?" "Have women become strong under the Soviet and American system? Evola on women. Would seem horribly offensive in some aspects The Soviet emancipation of the woman parallels that emancipation that in America the feminist idiocy, deriving from "democracy" all its logical conclusions, had achieved a long time ago in conjunction with the materialistic and practical degradation of man. Through countless and repeated divorces the disintegration of the family in America is characterized by the same pace that we could expect in a society that knows only "comrades." "The women, having given up their true nature, believe they can elevate themselves by taking on and practicing all kinds of traditionally masculine activities. These women are chaste in their immorality and banal even in their lowest perversions; quite often they find in alcohol the way to rid themselves of the repressed or deviated energies of their own nature. Moreover, young women seem to know very little of the polarity and the elemental magnetism of sex as they indulge in a comradely and sportive promiscuity. These phenomena are typically American, even though their contagious diffusion all over the world makes it difficult for people to trace their origin to America." "Somewhat critical towards Nationalism" "Even when nationalism speaks of "tradition," it has nothing to do with what used to go by that name in ancient civilizations; it is rather a myth or fictitious continuity based on a minimum common denominator that consists in the mere belonging to a given group. Through the concept of "tradition," nationalism aims at consolidating a collective dimension by placing behind the individual the mythical, deified, and collectivized unity of all those who preceded him. In this sense, Chesterton was right to call this type of tradition "the democracy of the dead." Here the dimension of -transcendence, or of what is superior to history, is totally lacking. "More in favor of caste" "In the context of a living tradition, the castes represented the natural "place" of the earthly convergence of analogous wills and vocations; also, the regular and closed hereditary transmission forged a homogeneous group sharing favorable organic, vitalistic, and even psychic proclivities in view of the regular development on the part of single individuals of the aforesaid prenatal determinations or dispositions on the plane of human existence. The individual did not "receive" from the caste his own nature; rather, the caste afforded him the opportunity to recognize or remember his own nature and prenatal will, while at the same time presenting him with a kind of occult heritage related to the blood so that he would be able to realize the latter in a harmonious way." "15 of 17 people found the following review helpful. One of two necessary works of the "literary" Traditionalists By k wolfl perceive two legitimate main streams of Traditionalism, each started by a Frenchman named Rene. One is the neo-Pythagorean or Platonist revival approach that begins in our time mostly with Rene Schwaller de Lubicz (who is a Pythagorean by way of al-Kemi - a Pythagorean in Egyptian dress, really) that has borne considerable fruit in the cosmological, archaeological and geometric works of John West, John Michell, Robert Lawlor, Keith Crichtlow, the Heath brothers and many others, and is also well represented by the Wooden Books series. The other is the purely "literary" line started by Rene Guenon, which its adherents believe reaches its greatest fruition in the works of Frithjof Schuon and his main disciples and fellow travelers. This latter group has essentially excommunicated Julius Evola - which is a shame, since this particular work surpasses all but perhaps Guenon's great magnum opus and the single most important work of this group of writers, *The Reign of Quantity and The Signs of the Times*. While not as philosophically perceptive as the later Guenon, Evola is certainly much more evocative a writer. The best thing about *Revolt Against the Modern World* is not even its critique of modernity, which Guenon exposes at a deeper level, but the depth of insight Evola has into mythology, which surpasses the kinds of modernist psychologizing that the likes of

Jung and Joseph Campbell indulge in by several orders of magnitude. The problem I have with Evola, and with all the literary Traditionalists, is that they mistake their own opinions for the word of God too often. And in any event, Platonism and the true canon existed before the orthodox religions which the Schuons and Guenons find so necessary and certainly go beyond them in metaphysical substance. For this reason I prefer the purely geometric and numerical approach of the Platonists, which admits of no opinions, only facts. But in this book Evola keeps the opinionizing and sermonizing to a minimum, keeps the devotion to the dead orthodox religions out almost entirely, and delivers one of the two great classics of the genre (the other, again, being Guenon's indispensable *Reign of Quantity*, to which I almost consider this a companion piece).<sup>45</sup> of 46 people found the following review helpful. *The Revolting Modern World* By Southpaw68 Evola examines the different ages of society as spoken of in ancient sacred texts in religions like Hindu. The golden age is ruled by sacred kings, the silver age is ruled by the warrior aristocracy, the bronze age is ruled by merchants, and the iron age is ruled by the plebs or serfs. We are currently in the age of iron, according to Evola. Evola believes in the decline of society as it moves farther from the golden age. His erudition is both broad and deep, having read most of the important works of societies from different ages all over the world. He justifies the authoritarianism and hierarchies of the golden age and he criticizes the decadent philosophies of subsequent ages. The sacred texts and traditional society advocate a hierarchal order. He is extreme in his justifications of tradition. What about widow burning, isn't that wrong? --Well no, not really. In the traditional society, a woman is to sacrifice herself totally to her husband, so if he dies, she is to go out with him, otherwise the community would have contempt for her. What about harems, ten women for one man, doesn't he think this is wrong? -- Well no, not really. If a woman is in a harem, she is learning to overcome her jealousy and sacrifice herself to her man, whether he is good or not. Women are to be totally dedicated as lovers and mothers, and become completely feminine, getting rid of everything masculine within them. Men are to become completely masculine, getting rid of everything feminine. This is how they perfect themselves as feminine and masculine spirits in traditional society. What about the caste system, doesn't he think this is awful? --Absolutely not. In the traditional society, a person was considered to be born into a certain caste for good reason, the gods had determined it to be so. The birth was their karma. If the father was a barber, then his son would be a barber. Is the caste system unjust or oppressive? No, in the golden age, people were in total agreement about being in a certain castes. Only the outcasts or pariahs who had left their castes were totally despised. If the sacred king performed the rites to the gods in a solemn and exacting manner, society kept its connection with the divine, which kept the parts of society in good order with everyone doing their function without complaint. If the king began to regard the sacred rites as mere formality, then society began to lose connection with the divine and rebellion, discontent, and disorder began to occur. The first to rebel would be the priest who were in the caste just below the king. If the priests rebelled wanting the authority of the king over both temporal and spiritual matters, this would begin the cycle of subversion of the castes beneath. The serfs and merchants would rebel against kings, warriors, and priests and women would rebel against men's rule. This would start the decline that would bring us down to the iron age. Do serfs and merchants have any real significance in this life or the hereafter? --Of course not. In the traditional society, the best of this life and the hereafter belonged to higher castes--nobles, heroic warriors, and priests. Only higher castes should own land and have privileges. In the afterlife, if a noble has lived a heroic life, he will go to Valhalla. When people of lower caste die, they merge into the totem or stock of their ancestors; their standardized personalities do not survive. What are the characteristics of the bronze age moving into the iron age? --These ages are ruled by merchants or serfs, so the emphasis is on the economy or the common people. Society is a formless mass consumer society with hardly any distinctive noble personalities. People are restless, hopping from job to job or looking for the next thing that will thrill their bodies. There is no real transcendence; materialism and production reigns. There is a quantity of overproduced, cheap, and lousy goods. Merchant ethnics such as the Jews have power as a false aristocracy of wealth. A third estate society of merchants is America. A fourth estate society of plebs is the communist Soviet Union. Representative government, constitutionalism, and nationalism will eventually lead to a socialist and then a communist dictatorship. Communism is a wicked inverse of the legitimate rule of the king in the golden age. What characterizes a Civilization of the Mother or a goddess-worshipping society? In the golden age, people worship a masculine and solar god. Men are from heaven, women are of the earth. The mother society worships the earth and fertility. People are buried, instead of cremated. Promiscuity rises, men are held in contempt, and the brotherhood of man is espoused as dogma. Goddess societies are inferior to God societies. Such societies are in a decadent stage. Does Evola think Christianity is a good, traditional religion? --Catholicism is certainly superior to Protestantism and it has some good traditional elements in it, but there too much of the mother in that religion. Too much emphasis on the brotherhood of man, too much pleading and praying to God when the ancient sorcerers of the golden age commanded the gods. There is too much emphasis on equality and especially with Calvinism, the prosperity gospel and glorification of lower caste work. It also espouses the strange doctrine of the immortality of the soul. Only heroes and nobles are immortal. The commoners actually have no hope or fear in the afterlife. For them, there is no heaven and no hell, only personal oblivion. Will decadence ever end? --Yes, according to the Vedas, the golden age shall rise again after the iron age has exhausted itself. Evola's book is good for studying the mindset of the ancient world and of aristocrats, although egalitarians may say he has a biased interpretation or that the "sacred" texts are not to be revered because they merely

justified an unjust order.

No idea is as absurd as the idea of progress, which together with its corollary notion of the superiority of modern civilization, has created its own positive alibis by falsifying history, by insinuating harmful myths in peoples minds, and by proclaiming itself sovereign at the crossroads of the plebeian ideology from which it originated. In order to understand both the spirit of Tradition and its antithesis, modern civilization, it is necessary to begin with the fundamental doctrine of the two natures. According to this doctrine there is a physical order of things and a metaphysical one; there is a mortal nature and an immortal one; there is the superior realm of being and the inferior realm of becoming. Generally speaking, there is a visible and tangible dimension and, prior to and beyond it, an invisible and intangible dimension that is the support, the source, and the true life of the former. --from chapter one This present civilization . . . has brought to all strata of society and to all races the following gifts: restlessness, dissatisfaction, resentment, the need to go further and faster, and the inability to possess ones life in simplicity, independence, and balance. Modern civilization has pushed man onward; it has generated in him the need for an increasingly greater number of things; it has made him more and more insufficient to himself and powerless. --from chapter thirtyfive Even though it may be destined to disappear, modern civilization is certainly not the first to become extinct, nor is it the one after which none will follow. In the life of what is conditioned by space and time, lights are continually being put out and kindled again; cycles end and new ones begin. As I have said, the doctrine of the cycles was known to traditional man, and only the ignorance of modern man has induced him to believe that his civilization, which is characterized by the deepest roots in the temporal and contingent element, will enjoy a different and privileged fate. --from the conclusion With unflinching gaze and uncompromising intensity Julius Evola analyzes the spiritual and cultural malaise at the heart of Western civilization and all that passes for progress in the modern world. As a gadfly, Evola spares no one and nothing in his survey of what we have lost and where we are headed. At turns prophetic and provocative, *Revolt against the Modern World* outlines a profound metaphysics of history and demonstrates how and why we have lost contact with the transcendent dimension of being. The revolt advocated by Evola does not resemble the familiar protests of either liberals or conservatives. His criticisms are not limited to exposing the mindless nature of consumerism, the march of progress, the rise of technocracy, or the dominance of unalloyed individualism, although these and other subjects come under his scrutiny. Rather, he attempts to trace in space and time the remote causes and processes that have exercised corrosive influence on what he considers to be the higher values, ideals, beliefs, and codes of conduct--the world of Tradition--that are at the foundation of Western civilization and described in the myths and sacred literature of the IndoEuropeans. Agreeing with the Hindu philosophers that history is the movement of huge cycles and that we are now in the Kali Yuga, the age of dissolution and decadence, Evola finds revolt to be the only logical response for those who oppose the materialism and ritualized meaninglessness of life in the twentieth century. Through a sweeping study of the structures, myths, beliefs, and spiritual traditions of the major Western civilizations, the author compares the characteristics of the modern world with those of traditional societies. The domains explored include politics, law, the rise and fall of empires, the history of the Church, the doctrine of the two natures, life and death, social institutions and the caste system, the limits of racial theories, capitalism and communism, relations between the sexes, and the meaning of warriorhood. At every turn Evola challenges the readers most cherished assumptions about fundamental aspects of modern life. A controversial scholar, philosopher, and social thinker, JULIUS EVOLA (1898-1974) has only recently become known to more than a handful of Englishspeaking readers. An authority on the worlds esoteric traditions, Evola wrote extensively on ancient civilizations and the world of Tradition in both East and West. Other books by Evola published by Inner Traditions include *Eros and the Mysteries of Love*, *The Yoga of Power*, *The Hermetic Tradition*, and *The Doctrine of Awakening*.

"*Revolt Against the Modern World* is destined to remain an essential work and frame-of-reference for anyone seriously involved in native European spirituality." (Michael Moynihan, *Vortru*) "Evola does not write in abstract philosophical language but in lively prose, filled with fascinating and concrete details. Given a basic grounding in history and culture, one can dip into the book anywhere and find new twists and reinterpretations. Such an encounter with a totally original mind is a rarity in these days of bland consensus, and a thrilling one whether one agrees with Evola or not." (Joscelyn Godwin, *Gnosis Magazine*) Language Notes Text: English (translation) Original Language: Italian About the Author A controversial scholar, philosopher, and social thinker, Julius Evola (1898-1974) has only recently become known to more than a handful of English-speaking readers. An authority on the world's esoteric traditions, Evola wrote extensively on ancient civilizations and the world of Tradition in both East and West. Other books by Evola published by Inner Traditions include *Eros and the Mysteries of Love*, *The Yoga of Power*, *The Hermetic Tradition*, and *The Doctrine of Awakening*.