



Selected National Socialist Writings Of David Myatt

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Preface

From the voluminous writings of David Myatt about National Socialism we have selected those that - alongside his *Vindex, Destiny of The West*, first published in Virginia (USA) in 1984 by George Dietz in his *Liberty Bell* magazine - have not only been most influential among contemporary neo-Nazis from the 1990s on but are also not stridently polemical.

The writings in this compilation date from the mid to the late 1990s, during the time of his involvement with Combat 18 and his founding, and leadership of, Reichsfolk.

In these writings Myatt presents his revisionist version - his evolution - of the National Socialism of Adolf Hitler. His vision of National Socialism is certainly idealistic, inspiring, ideological, at times mystical, and marks him - in the words of one academic - as arguably one of the "principal proponent[s] of contemporary neo-Nazi ideology." [1]

The RDM Crew
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[1] Michael, George. *The New Media and the Rise of Exhortatory Terrorism*. Strategic Studies Quarterly (USAF), Volume 7 Issue 1, Spring 2013.

The Meaning of National-Socialism

David Myatt

Introduction

This pamphlet is a basic introduction to National-Socialism, written by a National-Socialist. It is not concerned with history - it deals solely with National-Socialist philosophy: what National-Socialism itself actually is, and what National-Socialists believe in or uphold. As this work will show, National-Socialism is totally opposed to the values, and the ideas, which have come to dominate the modern "Western" world. The basic values of National-Socialism are the now almost forgotten values of honour, a striving for excellence, self-discipline and the triumph of individual will. The heroic warrior spirit of National-Socialism is totally opposed to the self-indulgent materialism which has come to dominate every modern social-worker infested "Western" society.

National-Socialism has become a real modern heresy, feared and reviled. For over seventy years, the opponents of National-Socialism have been spreading their lies and propaganda about National-Socialism; for the past fifty years, the governments of every so-called "Western" country have indoctrinated their peoples with these lies and this propaganda. In many of these countries, National-Socialism, and National-Socialist literature, is illegal, with public displays of National-Socialist symbols, such as the swastika, forbidden; in nearly every other country National-Socialists are actively persecuted and imprisoned. In all these countries, the only information available to the public about National-Socialism has come from its enemies. This pamphlet aims to change this, presenting as it does the suppressed truth about National-Socialism.

My *The Religion of National-Socialism* (Third Edition, 114yf) is a companion volume to this present work.

David Myatt
Oxford 108 yf
(Third Edition, 115yf)

I

What Is National-Socialism?

National-Socialism believes there are two fundamental ways of living, and thus two fundamental types of society based upon these two ways. There is the material way of living, with individuals striving for, or pursuing, "happiness", material comfort and wealth. Then there is the way of excellence, of idealism (or nobility) with individuals striving for an idealistic goal. National-Socialism believes the material way is *decadent* - a waste of our lives, a waste of the evolutionary potential which we possess.

Furthermore, National-Socialism believes that the life of an individual is better, more fulfilling, if the idealistic goal that is pursued is in accord with the will of Nature. That is, if this idealistic goal aids Nature, and continues the evolutionary work of Nature. This stems from the National-Socialist assertion that we, as human beings, are part of Nature, and subject to the laws of Nature. All other philosophies, political beliefs or religions assert that we, as human beings, are somehow "above", different or separate from, Nature and her laws.

One of the fundamental aims of National-Socialism is to continue the work of Nature by creating better, more advanced, individuals and by creating a better, more advanced, more civilized society for these individuals to live and flourish in. National-Socialism believes that better individuals can only be created through the pursuit of noble values - by individuals changing themselves for the better through a personal act of will. This requires individuals, and society itself, to champion and uphold those values which create personal excellence, which aid the individual change necessary. According to National-Socialism, these values are honour, loyalty and duty - for only these values create the right type of idealistic person, someone with a *purity of purpose*. It is these values, and these values alone, which create a civilized individual. A civilized person is a more evolved individual - someone with a higher, a noble, personal character. Further, it is the duty of each noble individual to act in accord with the workings, the will, of Nature herself.

According to National-Socialism, the folk - or "race" - is how Nature works. For National-Socialism, the folk is Nature made manifest; the folk is our connection to Nature. The different folks which exist among our human species are an expression of evolution in action - of Nature working over Aeons to produce diversity and difference. Thus, the folk is an expression of our very humanity - of our human identity ⁽¹⁾.

Accordingly, National-Socialism desires to preserve and further evolve, in an honourable way, the folk itself. All other philosophies, political beliefs or

religions desire to destroy the folk through creating multi-racial, multi-cultural societies.

However, it needs to be stressed that National-Socialism - being based upon honour - demands that all National-Socialists treat all people, of whatever race and culture, with respect. To do otherwise, is contrary to the ethics of National-Socialism, based as these ethics are upon honour.

For National-Socialism, the fundamental meaning of our lives, as individuals, is to strive to continue the work of Nature. This means striving to advance ourselves through upholding, in our own lives, the civilized values of honour, loyalty and duty; it means us doing our noble and civilized duty by striving to preserve and further evolve our own folk or race, and those things which make our own people unique. These unique things are the ethos, the soul, the character, the culture, of our folk. According to National-Socialism, the ethos, the character of our human species is expressed by *honour, curiosity, exploration* - these things express the true nature of we human beings. Furthermore, National-Socialism believes that it is the ultimate Destiny of our human species to settle among the stars of our galaxy - to create a Galactic Empire or Federation.

In contrast to the inspiring, the noble, the Galactic - the *numinous* - goals of National-Socialism, the goals of all other philosophies, political beliefs or religions are mundane, materialistic and a complete waste of our lives.

II

Honour, Loyalty and Duty

A Personal Revolution

The fundamental personal values of National-Socialism - the foundation of National-Socialist morality - are honour, loyalty, and duty. A National-Socialist is someone who upholds, or who strives to uphold, these personal values: someone whose personal life is governed by these values. Thus, a true or genuine National-Socialist is someone who strives to be honourable, who is loyal to those they have sworn to be loyal to, and who does their National-Socialist duty.

The purpose of these values is to civilize, for it is these values which make a person civilized and noble. That is, these values express the essence of nobility and civilization; they create, or can create, a person who possesses a civilized, a noble, a strong character. In effect, these values create or can create a better individual; they are means whereby a personal, inner, revolution can be achieved through a triumph of individual will.

Honour

Honour is basically the natural instinct for nobility made conscious and this is done through a Code of Honour ⁽²⁾. Some things are fair, and some other things are unfair. A person of noble character - someone with an inborn sense of fairness - knows or feels what is fair and what is unfair. Honour thus determines personal behaviour, and the high standards of personal behaviour which honour demands are set out by a Code of Honour. Most fundamental of all, an honourable person is prepared to die - if necessary by their own hand - rather than be dishonoured. If someone is not prepared to do this, or does not do this for the sake of their own honour, then they are not living in an honourable way. Honour is thus a hard, and simple, standard to live by, and those who are honourable thus possess a strong personal character and a purity of purpose. They are better, more noble, more civilized, more evolved individuals because of this.

Loyalty

Loyalty, like honour, is simple to understand, and simple in practice. Loyalty is being true to a person you have sworn to be loyal to. True loyalty means taking an oath of loyalty, an oath of allegiance, to a particular person and never breaking that oath. An oath of loyalty can only be ended in two ways: (i) by the death of the person to whom you have sworn to be loyal, and (ii) by mutual agreement between you and the person given loyalty.

Thus, true loyalty, like honour, sets a high personal standard, and requires personal discipline. Fundamentally, loyalty means Comradeship - true loyalty means being a Comrade to those you have sworn to be loyal to, and never letting those Comrades down. True loyalty means aiding and assisting those Comrades even when it is personally difficult to do so - or even if it might mean one's own death. True loyalty often means placing one's own self - one's own opinions for instance - second, after the person to whom you have pledged your loyalty.

Duty

Duty is the obligation an individual has to do what is necessary and honourable. Thus, there is a duty to be loyal to those given loyalty. There is a duty to strive to live in an honourable way. For a National-Socialist, there is also the duty to promote National-Socialism, the duty to strive to act in accord with Nature's will by preserving, defending and evolving one's own folk, and the duty to strive for personal excellence.

Neglect of one's duty is a dishonourable act, and the sign of a weak personal character.

III

Triumph of the Will and Justice

A Social Revolution

In respect of our basic human nature, or character, National-Socialism is positive and idealistic, believing that most individuals possess the potential to change themselves for the better. All that is required for such a positive, civilized and evolutionary change, is self-discipline and a natural idealism - the triumph of individual will caused by an individual striving, or struggling, for an idealistic goal which itself is in harmony with Nature. National-Socialism believes that, given good leadership - sufficient noble inspiration by honourable individuals - the majority of people can change themselves for the better and come to know and value honour, loyalty and duty. Those who now do not understand or value these noble things, can do so given good leadership and guidance.

National-Socialism goes further, believing that it is possible to create, to build, a positive, healthy, evolutionary society which provides the social conditions necessary for individuals to develop their natural character and their potential to the full. This society can only be created through a National-Socialist revolution - by the overthrow of the existing System which is based on materialism, indulgence, selfishness, and neglect of one's folk, and which is thus detrimental to the development of strong, honourable individuals, and detrimental to the will of Nature, manifest in race and racial diversity. The decadent values of this old System would be replaced by National-Socialist values. These National-Socialist values are personal honour, personal loyalty and duty to the folk.

A National-Socialist society, or Reich, is a society where the values of honour, loyalty and duty are upheld, and where they form the basic "code of practice" for those involved in public, or civic, life and are the basic rules which govern all the Institutions (military, Police, commercial, public, private, industrial and so on) of the society.

In this new Reich, the old system of so-called "justice" - based upon abstract ideas and abstract dogma - would be replaced by National-Socialist, or honourable, justice. National-Socialism believes that real justice only and ever exists in honourable *individuals* - and cannot exist in anything lifeless or abstract, such as some "law", some "Court of Law", or some Institution, such as a Police force. It is individuals, and individual character, which matter, not something abstract and lifeless. A person is either honourable, and thus fair and just - or they are not.

Because of this understanding of the importance of individual character, such a Reich is a genuine folk-democracy where a real freedom exists. This freedom exists in such a National-Socialist society basically because of

honour and duty: individuals know or accept their honourable duty, to themselves and others, and strive to do that duty to the best of their ability. For real freedom is not about "personal choice, personal rights" in isolation, as it is not about personal indulgence - it is about personal character. Real freedom means having the character to know what is dutiful and right, and having the character to do or try to do what is dutiful and right.

What must be understood is that personal honour, like folk itself, is a manifestation of the will of Nature - a means whereby we have evolved to become better, civilized beings. All modern societies undermine individual character, and thus real freedom, because they expect or demand that individuals conform or be subservient to something abstract or dogmatic which is unnatural because it is against the will of Nature as manifest in personal honour and the folk. These modern societies do not try to elevate the individual, in a natural way through developing personal character and through developing an understanding of our duties to Nature, evident in the folk. Instead, they effectively tyrannize or dictate to individuals by legislation, and social schemes which are enforceable by yet other laws, with more and more Prisons established to punish those who transgress the unending stream of new social and political legislation.

A really free society does not need "laws" which are enforced by a Police force, as it does not need hundreds of thousands of "social workers" or tens of thousands of professional lawyers - it only needs individuals who know what is honourable and who always strive to do the honourable thing. Modern societies are based on the mistaken and unnatural premise that it is legislation, social schemes enforced by laws, and the "deterrence" of Prison, which can make a better society. National-Socialism totally rejects this unnatural way, and instead upholds the natural way of honour and the triumph of individual will.

National-Socialism is also realistic, as well as idealistic. Thus, it accepts that there will always be a few individuals who are and always will remain dishonourable, cowardly and ignoble by nature, despite repeated attempts by noble and idealistic leaders to inspire and change these few. But it is always only a few who cannot change themselves for the better through a triumph of the will, and always only a few who thus are disruptive of a society based upon noble ideals. A National-Socialist Reich would give these few several chances to change themselves and thus become honourable dutiful individuals, through, for example, service to the folk in the Armed Forces. Should they still not change themselves, then they would be removed - via exiling them - for the removal of such a detrimental few is necessary to ensure the well-being of the whole.

IV

National-Socialism: The Honourable Way Of Life

At present, the most important tasks of National-Socialism are to free people from the mental slavery they now endure in the dishonourable societies of the world, create free and honourable societies and then seek to fulfill the Destiny, the mission, of the human species. The beginning of this Destiny is to create new, folkish, or ethnic, homelands on this Earth, and then create new colonies among the stars of our Galaxy. The following five points briefly summarize the most important aspects of National-Socialism.

(1) National-Socialism is an expression, a manifestation, of the Destiny of the human species. National-Socialism expresses the natural desire of healthy, noble, individuals to live among their own kind, to preserve and extend their unique folk and their unique culture, and to prosper and evolve still further in accord with the laws of Nature and in accord with the unique Destiny of the human species. According to National-Socialism, this Destiny is *to civilize*: to explore, to know, to quest after new adventures and new frontiers.

Fundamentally, National-Socialism expresses what it means to be honourable, and is a guide to an honourable way of life.

(2) National-Socialism is an expression of the desire of healthy, noble people to be free and to live in a socially just society. National-Socialism expresses the desire of healthy, noble people to be able to live in a noble society where honourable values and noble customs are upheld.

National-Socialism regards all present societies as dis-honourable, tyrannical and ignoble. All these societies are dedicated to the suppression of noble values, and to the destruction of folk values, customs and ethos. These societies, by their very nature and their unnatural social laws are harmful to us, and Nature. Accordingly, National-Socialism seeks the revolutionary overthrow, by honourable means, of these decadent and ignoble societies.

(3) National-Socialism expresses, affirms and champions honour over and above other values. In essence, honour is what express the soul, the character, the true nature, of we human beings, and thus represent what it means to be human and civilized.

Honour implies loyalty and duty and these three things express and represent the noble warrior spirit. This noble warrior spirit, or ethos, is totally opposed to the usury of capitalism, and in place of present societies built upon or dependant upon the usury of debt and interest, and thus dependant upon money and "International Finance", National-Socialism

seeks to create an entirely new society founded upon honest work and concern for the welfare of the folk where the slavery of debt and interest would be abolished.

(4) National-Socialism expresses and affirms that "race" - the folk - is of fundamental importance. To affirm the folk, in an honourable way, is to affirm life itself, and the evolution of life toward a higher existence. To affirm the folk in an honourable way is to affirm and champion Nature, for the different folks are one of the ways in which Nature works, and how Nature is manifest to us, and in us, as individuals.

Thus National-Socialism champions ethnic difference and diversity, and the creation a separate ethnic homelands where a particular folk can live in freedom according to their own laws and customs.

(5) National-Socialism expresses and affirms the importance of individual character. The most fundamental principle of National-Socialism is that individuals can change themselves for the better through an act - through the triumph - of individual will and through being inspired by idealism. This is idealism: the pursuit of individual excellence - the triumph of noble values through pursuit of a noble, supra-personal aim.

The leadership principle which National-Socialism upholds is a practical manifestation of the excellence of individual character - of individuals of noble character leading and inspiring others

Accordingly, some of the fundamental, immediate and practical aims of National-Socialism are: (a) preserving the diversity of folk and culture of this world, through the creation of an folkish homelands; (b) encouraging through educational and military Institutions noble, honourable character in individuals, and ensuring the physical health and well-being of the folk, and particularly the young through rigorous physical and warrior training; (c) establishing a sound and prospering rural way of life and rural economy as a means of producing healthy food and encouraging healthy outdoor living.

V

Folk and Fatherland

The Inner Meaning of National-Socialism

National-Socialism provides an answer to the most fundamental, and the most important, question which we as individuals can ask: What is the meaning of life? According to National-Socialism, the meaning of our life, as individuals, is to evolve: to continue with, to further, the evolutionary work of Nature by striving for personal excellence and excellence, for our own folk or race, and for our human species in general through a rational, honourable,

co-operation based upon folkish homelands. This is because we, as individuals, are not isolated beings - we are part of Nature, and part of our race. We, as individuals, are part of much larger living systems or beings. We depend on these large organic beings because we ourselves are organic beings and thus a part of the natural, the cosmic, order itself.

Furthermore, these large organic systems, these beings, also depend on us. That is, what we do, or do not do, affects them. We can keep them healthy and prosperous, and aid them to evolve still further. What we have forgotten - or been indoctrinated not to believe - is that our folk, our folkish culture, is our connection to Nature, and that a healthy society is by definition a folk society: an *organic* society based upon folk and honour. That is, a healthy, natural, society - one which expresses Nature, which aids Nature, which is in harmony with Nature - is an ethnic society which upholds "Blood and Honour". All other types of society, presently existing, or existing as a social, political or religious idea, are unnatural and harmful to Nature and the separate folk evolution which expresses the diverse health of living Nature.

We, as individuals, are our folk, our very ancestors, made manifest and re-born. Our folk is a supra-personal organism, a living being, which has existed, which has lived, for thousands of years before us. This living being which is our folk can also exist for thousands, for hundreds of thousands, of years after us. The very health, the well-being, the prosperity, the future of this living folkish being depends on us - we *are* its future, just as it is natural for us, our duty, to preserve, aid, defend and further evolve this living being. Thus, our purpose, our duty, is to preserve the racial purity of our blood in an honourable, reasoned way, and to further evolve our own folk. This duty is our very purpose, as individuals - it is what we are born to do, what we exist for. When we do not do this duty, we are wasting our lives, we are undermining and helping to destroy this living folkish being, and the greater living being which is Nature herself.

This is the simple, and profound, truth which National-Socialism champions and which the enemies of National-Socialism have suppressed and are trying so hard to destroy. Just as we are our folk, so are we are unique ethnic, or folk, culture and our unique *human* Destiny: for folk culture and our human Destiny are the soul, the essence, the very life, the consciousness, of this supra-personal living being which is our folk. Thus, it is also our duty, part of our purpose, to preserve, aid and further develop our unique folkish culture, and to strive to make our Destiny real through striving for excellence and further evolution. A fatherland - or motherland - is the homeland, the dwelling, of a specific people with a specific culture, the place where that people dwells or where they settle, and it is a means to preserve, aid and develop the folk: it is a folk society founded upon and upholding a specific folk culture and striving to fulfill the specific ethos of that folk. This unique homeland - when it is founded upon National-Socialist principles - thus becomes a living being: a living part of Nature. That is, the creation of such a homeland is a bringing-into-being of a new type of life, a new manifestation of Nature, and the Cosmic Being which is beyond Nature, of which Nature is one manifestation on this planet we call Earth. Hence the importance of such homelands, for our evolution, for Nature, and for the Cosmos itself.

VI

The Way of Life of National-Socialism

Philosophy of the Future

Correctly understood, National-Socialism is much more than a "political" or even a social philosophy: it is a complete, and revolutionary, *Weltanschauung*, or "philosophy of life". It is profoundly spiritual and profoundly noble - a complete explanation of our human nature, our human Destiny, and our place in the general "scheme of things". In this sense, it is religious because it provides us with the answers which we seek and because it reflects, or represents, the natural order which exists in this world and the cosmos itself. Fundamentally, National-Socialism, as a way of living and as a religious, social and political philosophy, is an expression of the will of Nature. It is also, equally importantly, an expression of the nature and Destiny of our human species itself. As such, it is a complete Way of Life.

What Is The National-Socialist Way of Life?

The National-Socialist Way of Life is the natural way of life of the human species: that which aids our development, which makes us healthy and which can continue our evolution, as human beings. Such a Way of Life is healthy and inspiring, and represents, or expresses, the natural ethos, or soul, of we human beings - that which distinguishes us a noble, civilized, beings, which thus expresses our natural Destiny, and represents our innate or natural character. .

Our natural, innate, evolutionary character as human beings can be expressed by three words: *curiosity, honour, conquest*. By nature we, when we are true to ourselves, are curious - we seek to know, to understand, and we have developed the art, or skill, of reason to aid us in this quest, this striving, for understanding. By nature, we when we are true to ourselves, are honourable - we have an innate sense of fairness, off natural justice, and an innate sense of what is right. What is right, for us as human beings, is and always has been, what is honourable. By nature, we, when we are true to ourselves, are striving - we have an innate desire to overcome obstacles, difficulties through the power, strength, or the triumph of our will. This desire to strive is manifest, and has been manifest, in our natural warrior character.

When we express our natural nature, by our own lives and by our religious, or moral, beliefs, we are more healthy, more natural, than we would be otherwise. This is so because a natural Way of Life, or religion, reflects, and gives expression to, our nature and thus our conscience - our innermost beliefs and motives. It enables us to be "in harmony with our nature" and thus creates and maintains a healthy *psyche* in us as individuals.

In effect, a natural religion enables individuals to live in a human, civilized, way, and in practice this means our lives have a purpose: that they are fulfilling. When we live in accord with the principles and ideals of our own natural religion, we are fulfilling our own Destiny, as individuals, and thus aiding the unique Destiny of our own folk and the human species in general.

Furthermore, The National-Socialist Way of Life gives us a practical, reasonable and realistic answer to the most fundamental question of all, the question of our own existence - "What is the purpose of our lives as individuals, here on this planet we call Earth?"

For instance, for those of us who are of North European descent, the old pagan religions of our ancestors expressed some - but not all - of our nature. Examples of these old religions are the ancient Greek religion of the Homeric gods and the religion of the Vikings. Without exception, these old religions were the religion of warriors, and reflected the nature and beliefs of ancient warrior societies, and thus that part of our Aryan nature which is warrior-like. Hence, the morality of these instinctive and natural Aryan religions was always based upon personal honour. These religions also expressed, to a greater or a lesser degree, our essential pagan nature - for instance, our intuitive awareness of the numinosity, or sacredness, of Nature; our intuitive understanding of the joys of living; our innate desire to excel, to strive for excellence and for conquest; and our innate appreciation of beauty and harmony. These old religions also sought to give an answer to the fundamental question of our existence, as they all sought to try and explain the cosmos, how it had arisen, how it worked and how it affected our lives, as individuals. Such explanations usually involved supra-human beings called "gods" and "goddesses" who often were personifications of natural or cosmic forces.

However, what all these old religions did not express was our unique Destiny. They also did not fully express our unique human nature. The new Way of Life of National-Socialism alone expresses and represents our true nature, as it alone expresses and represents our unique Destiny. Furthermore, National-Socialism presents us with a reasoned answer to the fundamental question of our existence, just as it explains in a reasoned way life, and the cosmos itself.

The meaning, or the purpose, of the old religions - like the civilizations our ancestors created - is that they have led us to the understanding of the present. They have prepared the way for the divine revelation made manifest in the new religion of National-Socialism.

The National-Socialist Way

The fundamental tenets, or principles, of this way of life (or religion) are:

- 1) That there exists a supra-human Being - called the Cosmic Being - and that this Cosmic Being creates, or can create, Order from Chaos. Order is the very life of this Being. Order itself is a new, a better, more evolved, or more

excellent, arrangement of things.

2) That organic life itself is an expression, or manifestation, of the Order which this Cosmic Being creates, and is thus an expression of the life, the spirit, of this Being.

3) That change is a natural part of the evolution of Order from Chaos and that this, for organic life, involves the organic process of birth-life-death-renewal.

4) That death is not the final end of life, but the beginning of further change, a renewal of the cosmic order itself.

5) That what we call Nature is the Cosmic Being - the Order created by this Being - made manifest on this planet we call Earth. The creative force, or energy, which is present in Nature, and which produces, and causes changes in, living things - including ourselves - is this Cosmic Being, living and evolving, that is, creating more Order.

6) That we, as individuals, are this Cosmic Being - the very cosmos itself - made manifest. We sentient (that is, conscious and aware) beings are the striving of the Cosmic Being for more cosmic Order.

7) That our evolution, as human beings, is an increase in the cosmic Order and expresses the purpose, the life, or the will of the Cosmic Being. Thus the striving, or struggle, for order (or excellence) - for evolution toward higher forms - here on this planet, is how the Cosmic Being works on this planet of ours, and is thus natural and necessary, for without it, there would be no order and no evolution toward higher forms.

8) That the Cosmic Being exists, or functions, in us through *honour* (or fairness), through *curiosity* (or reason) and through *striving* (or the triumph of individual will).

Thus, an honourable individual is someone who is doing the will, or accomplishing the work, of this Cosmic Being.

9) That *culture*, *race* and *excellence of individual character* express the will of this Being - of this Being working through Nature to bring about more Order, more diversity and more difference through evolution.

Thus, culture is one way in which this Cosmic Being is manifest to us, as human beings on this planet of ours. Culture thus expresses the essence of our humanity - of what makes us human. To preserve, and to further evolve, each culture - and to seek to allow these cultures to change - is to act in accord with the will, the purpose, of the divine creator, while to undermine or seek to destroy culture and cultural difference and diversity, is to act against the will of the divine creator. Each unique culture can and should evolve, according to its own unique nature: each unique culture should have the freedom to develop of itself.

A culture is a combination of : (1) the unique customs, outlook, traditions and

achievements of a particular community, group, people or society, with this community, group, people or society sharing a common racial heritage; and (2) having a certain civilized way of life - the way of manners, reason, fairness, honour, and excellence. Culture is essentially an expression of our humanity - of what makes us human, and different from animals. A cultured person is thus a person who is civilized, and who possesses a sense of identity - who belongs to a particular culture and who lives the way of life of that culture.

10) That the human species has a special character, and a Destiny.

This character is expressed in our honour, curiosity and striving, and is made manifest by the *civilization* which humans create when they live according to their divine nature.

The Destiny of the human species is to bring the light of diverse civilizations into the world, and to spread this light - the honour and the reason of civilization - out into the cosmos itself by venturing forth to explore and settle the star-systems of the cosmos.

VII

Guide To The National-Socialist Way Of Life

Honour, loyalty and duty are the fundamental ideals of National-Socialism. They represent nobility in action, and the striving to live by these ideals creates, or can create, a noble character in the individual. The *Nine Fundamental Principles of National-Socialism*, given below, express the practical essence of National-Socialism, for individuals, and are thus a guide to how a National-Socialist should live their life.

1) In everything that you do or undertake, strive for excellence.

2) Do your duty by placing the welfare and well-being of your folk before your own self-interest, and seek to preserve and extend your folk by marrying among your own kind, and by producing/nurturing healthy children.

3) Uphold the noble ideal of honour in your own personal life, and strive to live, and die, in an honourable way.

4) Strive to uphold the noble, human, ideals of fairness and courtesy by being fair and courteous toward others, and strive to treat animals in a humane way.

5) Be loyal to those you have sworn loyalty to, if necessary unto death. Your word, once given, should not be broken since to break your word is a dishonourable act.

6) Be intolerant of what is harmful and unhealthy to, and what endangers, your folk, and what is detrimental to the other manifestations of the Cosmic Being, provided always that you do only that which is honourable.

7) Reverence Nature and be respectful toward what reveals or expresses the numinous, the Cosmic Being.

8) Always be ready, willing and physically fit enough to defend yourself and your family - and thus your own personal honour - and always carry a defensive weapon to enable your honour to be saved.

9) Seek always to make the world a better, a more noble, place by striving to make others aware of the noble ideals of honour, loyalty and duty.

VIII

What is Nature?

Nature is that innate creative force which operates in the physical world, on this planet, and which causes, or is the genesis of, and controls, living organisms in certain ways. These "certain ways" are the laws of Nature. The 'evolution of species' is a term used to describe a theory about one of the ways in which Nature works.

Nature can thus be conceived as a *type of being*. This does not mean that Nature should be understood in anthropomorphic terms, but rather that Nature is a living, changing, entity: some-thing which is alive. We ourselves, as human beings, are simply one manifestation, one presencing, of Nature among many: that is, we are subject to the laws of Nature, the laws which govern organic change and organic life itself. Like all life on this planet, we are born, we grow and change, and we die.

Most cultures had, or have, a belief that Nature is living, and the Mother of,

the bringer-forth of, all life.

In olden times, Nature herself was often personified in terms of gods, and goddesses. That is, we apprehended Nature in terms of ourselves - in terms of individual beings with names, a history and a distinct personality. However, this type of apprehension is no longer necessary nor valid since we have developed, over the last few thousand years, the faculty of pure reason and can understand Nature, ourselves and the cosmos beyond Nature, in a natural manner without such intermediate forms. That is, we can now apprehend Nature as Nature is. Hitherto, we projected human-type forms onto Nature in an effort to comprehend Nature as we did not possess much of an understanding of the cosmos beyond Nature and how Nature is but part of this cosmos.

Thus, most people who belong to the Aryan folk no longer believe there is a mighty god named Thor, nor a goddess called Diana, who live, as distinct individual entities, in a different realm and who have a personality and a personal history. Instead, we view Nature as a whole - as an entity which is and which becomes manifest, incarnate, in all living things, all of which have their own nature, their own destiny or fate. In the descriptive sense, our apprehension no longer relies on names. Instead, it is built upon pure reason itself; it is organic and beyond us, as humans with our finite individuality and our finite personalities.

This does not lessen the awe, the wonder, the respect for Nature - rather, it increases it because we are aware of the wider perspective, of how we are but part of a living, changing, evolving organic whole whose well-being, whose future, depends on us - on what we do, or do not do. For we are aware now of not only our personal duties, but also our supra-personal responsibilities toward Nature. If we harm Nature we are in effect only harming ourselves - undermining and possibly destroying our very future and the future of our descendants.

Nature and National-Socialism

Many religions and many philosophies do not accept that Nature is alive, or that there is a creative force inherent in Nature. Instead, many religions posit God as the Creator.

National-Socialism, however, accepts as a fundamental principle that this creative force, in Nature, exists and that Nature is a living, changing, being. It further accepts that the evolution of species is one of the most significant ways in which Nature works. This evolution is and has been, toward diversity and difference. Insofar as we ourselves are concerned, Nature has made us a unique species. Within this species, there are various races, which are distinct from each other. Even these races have evolved in different ways and at different times so that there are many distinct sub-races. Thus, Nature has produced, over thousands of millennia, distinct and different races, and

within those races produced individuals, of differing character.

Fundamentally, National-Socialism is an acceptance and celebration of the difference and diversity that Nature has produced, and it wants to nurture, in an honourable, ethical way, that diversity and difference and so keep alive, and keep evolving, those things which make us unique and 'human'.

We affect Nature because we are Nature made manifest - we are an expression of Nature's change, Nature's evolution. That is, we are a living nexus. We who follow the way of National-Socialism revere Nature because we know, understand or feel how Nature exists in us. Nature exists in us through our folk, our ancestors, and through the fatherland, the homeland, where our folk dwells or where it settles. What lives in us, as Nature, is our culture, our folk, our fatherland; in a special way we are the land of our fatherland, as we are our folk - we are part of the organic, living whole which includes our folk, our land, the soil of the land, the trees growing in the soil, the creatures, the animals, the life, which exists in or upon this land. We even are the climate of our land - the sun, the rain, the clouds, the wind, the changing seasons.

Because of this, we do not fundamentally exist as separate individuals. Our very existence, as individuals, is bound-up with our folk and our homeland - with our own Blood and Soil. Our folk, our homeland - Nature herself - depends upon us to keep these things going, to keep them healthy, to nurture them and help them grow further. Thus are we born from our folk and our homeland, and thus do we when we die return to them.

Appendix I

The National-Socialist Honour Code

The word of a man of honour is his bond - when a man of honour gives his word ("On my word of honour...") he means it, since to break one's word is a dishonourable act. An oath of loyalty or allegiance to someone, once sworn by a man of honour ("I swear by my honour that I shall...") can only be ended either: (i) by the man of honour formally asking the person to whom the oath was sworn to release him from that oath, and that person agreeing so to release him; or (ii) by the death of the person to whom the oath was sworn. Anything else is dishonourable.

A man of honour is prepared to do his honourable duty by challenging to a duel anyone who impugns his honour or who makes dishonourable accusations against him. Anyone so challenged to a duel who, refusing to *publicly* and unreservedly apologize, refuses also to accept such a challenge to a duel for whatever reason, is acting dishonourably, and it is right to call such a person a coward and to dismiss as untruthful any accusations such a coward has made. Honour is only satisfied - for the person so accused - if he

challenges his accuser to a duel and fights it; the honour of the person who so makes such accusations or who so impugns another man's honour, is only satisfied if he either unreservedly apologizes *or* accepts such a challenge and fights such a duel according to the etiquette of duelling. A man of honour may also challenge to a duel and fight in such a duel, a person who has acted dishonourably toward someone whom the man of honour has sworn loyalty or allegiance to or whom he champions.

A man of honour always does the duty he has sworn to do, however inconvenient it may be and however dangerous, because it is honourable to do one's duty and dishonourable not to do one's duty. A man of honour is prepared to die - if necessary by his own hand - rather than suffer the indignity of having to do anything dishonourable. A man of honour can only surrender to or admit to defeat by someone who is as dignified and as honourable as he himself is - that is, he can only entrust himself under such circumstances to another man of honour who swears to treat his defeated enemy with dignity and honour. A man of honour must die fighting, or die by his own hand, rather than subject himself to the indignity of being defeated by someone who is not a man of honour.

A man of honour treats others courteously, and women gallantly, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat him with disrespect or try to harm him, or who treat with disrespect or try to harm those he has personally sworn loyalty to or whom he champions.

A man of honour, when called upon to act, or when honour bids him to act, acts without hesitation and if necessarily quite ruthlessly provided always that honour is satisfied.

A man of honour, in public, is somewhat reserved and controlled and not given to displays of emotion, or to boasting, preferring as he does deeds to words.

A man of honour does not lie, once having sworn on oath ("I swear on my honour that I shall speak the truth...") as he does not steal from others or cheat others for such conduct is dishonourable. A man of honour may use guile or cunning to deceive his sworn enemies, and his sworn enemies only, provided always that he does not personally benefit from such guile or cunning and provided always that honour is satisfied.

A man of honour strives to dress in a clean, discreet way in practical clothes devoid of ostentation and suitable to the task in hand.

Appendix II

A National-Socialist Glossary

[Note: What follows are brief explanations of some of the main terms important for an understanding of National-Socialism. Words marked with a * are defined in this Glossary.]

Archetype:

An archetype expresses an *ideal, or is a representation of what is ideal. As such, an archetype represents what is beautiful and harmonious - a striving for excellence - and is possessed of *numinosity. What is archetypal is what is most representative of, or most excellent about, a particular thing.

Aryan:

The term 'Aryan' is used to describe the White or Caucasoid race which originated in Europe. The term itself derives from an ancient Aryan word for 'a noble man' - *Airyā/Arya* and is thus apt to describe this warrior folk.

The Arts of Civilization:

These are Arts, or skills, the acquisition of which makes an individual civilized. Someone who has mastered the Arts of Civilization is thinking, acting and living like an Aryan, since these Arts embody the essence of the Aryan ethos. The Arts are: the Art of personal Honour; the Art of Combat or fighting; and the Art of Knowledge, of seeking to learn about the vast cultural and scientific heritage of civilizations.

Civilization:

Civilization is an ordered way of living - superior to primitive, selfish, barbarism - created by inventive warrior tribes who uphold the *noble personal values of *honour, loyalty and duty. It arises primarily from co-operation: from individuals being willing to place the welfare, security and future of their folk before their own self-interest.

Fundamentally, civilization depends for its creation and its maintenance on inventive, heroic, honourable *individuals*. Civilization is the pursuit of, or struggle for, *excellence by a heroic, noble and inventive folk or community who uphold honour and who thus create a society where *freedom is the norm.

Culture:

Culture is the term used to describe those things which can aid an individual to improve or advance themselves, and thus fulfill the potential for change latent within them. Each folk produces its own unique culture, and the distinctive culture of a particular folk embodies or manifests the unique *ethos, or soul/spirit, of that folk.

A culture is a combination of (1) the unique customs, outlook, traditions and achievements of a particular community, group, people or society, with this community, group, people or society sharing a common heritage; and (2) having a certain civilized way of life - the way of manners, reason, fairness, honour, and excellence. Culture is essentially an expression of our humanity - of what makes us human, and different from animals. A cultured person is thus a person who is civilized, and who possesses a sense of identity - who belongs to a particular culture and who lives the way of life of that culture.

Decadence:

Decadence is a decline in or loss of *excellence. Decadence undermines and destroys individual vitality and health, and is basically a placing of self-interest, and self-indulgence, before personal honour and before the duty an individual has - as a thinking, civilized, being - toward striving to continue evolution by pursuing noble ideals.

Decadence, on the individual level, is a lack of *character* - a lack of will. On the artistic level, decadence is a lack of self-control, a pandering to weakness, a removal of high standards, and it is the philosophy, and the aesthetics, of the pretentious, the weak and the cowardly.

Democracy:

Real or genuine democracy means individual *honour and *freedom - it is an expression of the desire or will of a living, or organic, community to determine its own future. An organic society is totally different from, and totally opposite to, the lifeless, abstract modern societies created by abstract political or social dogma. Fundamentally, an organic society is an ethnic State.

Contrary to a popular misconception, the Greek word 'demos' does not simply mean 'people' in general. Rather, it originally meant 'the clan' in contrast to their 'chiefs'; in later Attic Greek, the word came to mean 'the community' or folk itself - distinguished as this community was by ties of blood. In both cases, a distinct racial or folk-community is meant.

A real democracy is a society, composed of members of the same race, where the ultimate authority resides in the folk-communities of that society. It is an ethnic nation, or community, where the individuals of that community co-operate together for their own well-being and advancement by upholding the ideals of honour and freedom.

Excellence:

Excellence is what is supreme; what is worthy; what is *the best*. Excellence is the setting of high-standards and the pursuit of them. It embodies what is archetypal or *ideal. Excellence implies a moving-forward, an evolution or improvement to a higher level, this higher level being set by an ideal or archetype, or some other expression of harmonious perfection.

On the individual level, excellence implies self-discipline and a noble motivation - a striving toward a supra-personal goal or ideal.

The Folk:

A folk is not exactly the same as "a race". A folk arises over time, through living in a certain area - a homeland - through shared experiences, through a common heritage, history and so on. Over time, a specific culture arises, which represents that particular folk, and the folk of this homeland develop a certain character: a certain nature, which in general serves to distinguish them from the peoples of others cultures. This character may be manifest in their way of life, their religious outlook, their literature, their natural music (that is, their "folk music").

Generally, the people of a particular folk community share a common racial ancestry but the living being which is and becomes their folk - their folk culture, their homeland - evolves, changes, and brings into being a new type of life which is different from the life of the other communities who initially may have shared the same racial heritage.

Thus, a folk is not an abstract, easily defined, static, "thing" like the concept of race. It is a living, changing, evolving, being - a unique type of life. What defines a folk is thus far more than a certain set of physical or physiological or genetic characteristics. A folk is a symbiotic being - in symbiosis with the being which is the homeland of that folk, with that community or that collection of folkish communities. All this makes the culture, the Way of Life, the ethos (or soul) of that folk living as well. And it is this living which is numinous, which presences the numinous.

Freedom:

Freedom is the basis of the civilized way of living and means an individual having the basic right to determine their own life by choosing allegiance and by being able and willing to physically defend themselves, their own honour and that of their blood-kin. [Note: The English word 'free' originally meant "to love (and defend) one's kin".]

Thus freedom means the right to be able to bear and to use arms or weapons in self-defence and in defence of one's own honour and that of one's kin. It

further means the right to be able to do this, in accordance with a code of honour, with no one else and no group, Institution or officials, being able to interfere, judge or restrict and take away the liberty of any individual so defending themselves and their honour, whatever the outcome. Thus, were a man to defend his own honour in an honourable way - according to a code of honour - such as, for example, by a duel, or a fair fight, then that man not only has the right to fight such a duel, but also has the right to be at liberty were his opponent to be injured or even killed in such a duel or fight. Anything other than this is un-civilized and tyrannical - a denial of freedom.

Real freedom means individuals of noble character having the ability and the power to determine their own lives in accord with what is noble and dutiful.

Honour:

Honour is the setting of high and *noble standards of personal conduct. The high standards set by honour derive from idealism and thus from the pursuit of excellence.

Honour is the instinct for nobility made conscious, and a code of honour is a means whereby the high standards of honour are set and a means whereby individuals strive to uphold and maintain them. Honour is the basis for the human morality of National-Socialism. It is honour which determines the limits of personal behaviour and our relation to other beings: that is, how we should interact with other beings. Honour also determines the form, the nature, of those things we can use and construct and develop to aid ourselves and others - such as communities. In such useful social constructs, honour sets limits and is the basis for any and all norms, or laws, which may govern such communities.

Honour is a manifestation, or presencing, in the causal, of the numinosity we possess by virtue of being human.

Idea:

An idea is basically a created model for which no natural *archetype exists. Abstract ideas express a concept of what is 'common' - that is, what is not the best; what is not of excellence. An idea is the exact opposite of an *ideal. Ideals represent and express personal, or individual, character; an idea represents and abstraction which individuals are expected to conform to or be subservient to.

Ideal:

An ideal is something which enshrines what is excellent, or which represents what is the best. It is a practical embodiment of excellence itself; some thing, or some person, distinguished because that thing or that person is the best - for example, the most courageous person in a battle who is distinguished from their comrades by their brave actions.

On the individual level, idealism means individuals undertaking deeds of exceptional merit which mark them out, and doing this because they themselves strive for the excellence of an ideal or ideals.

An ideal stands directly opposed to an abstract idea. Ideals are human - that is, organic; as such they are possessed of *numinosity; they are *archetypal and thus inspiring for individuals. Ideas are abstract, and lifeless - and thus essentially in-human. National-Socialism is based upon human ideals; all modern societies are based upon lifeless abstract ideas.

Justice:

Justice exists in, and only exists in, fair, noble individuals who uphold a code of honour and who strive to live by that code of honour.

Justice does not exist in, and cannot exist in anything abstract, be it in a law, a 'Court of Law', an Institution or whatever. Real justice lives only in individuals and cannot be abstracted out from them into a dead, life-less, abstract form.

A just society is a society which is noble and which allows individuals to test or prove their own honour and innocence - and thus stay free - by trial by combat or by having someone champion them in such a trial.

Nobility:

Nobility refers to personal character - it means having a noble character or nature. Someone who is noble is someone who is honourable - who exhibits those traits of character which represent honour: that is, fairness, heroism, courage, and gallantry.

Honour is the instinct for nobility made conscious, and a code of honour is a means whereby the high standards of honour are set and a means whereby individuals strive to uphold and maintain them.

Numinous:

Something is numinous if it has beauty and awe. Something which is divinely-inspired or divinely-representative is numinous. What is numinous is generally what is revered, or regarded as sacred - as spiritual or divine. Nature herself is numinous - a wonderful, awe-inspiring mystery.

The numinous is an expression of the acausal - of the Unity behind causal, temporal, appearance.

Social Engineering:

Social Engineering is the term used to describe the manipulation and control of people by abstract social/political *ideas. Our modern lifeless, multi-racial societies are the direct product of decades of social engineering, of social/political ideas and abstract doctrines made law.

Way of Life:

A Way of Life enshrines a specific, unique, outlook, view of the world or Weltanschauung and derives from an *ideal or combination of ideals. In addition, a Way of Life is, or develops into, a culture. Thus, by definition, a Way of Life is numinous, and possesses numinosity - an ideology does not. By a unique outlook or view of the world is meant a distinct cosmology and theology - that is, an explanation of the meaning and purpose of our lives, as human beings, and an explanation of our place in the Cosmos, and in Nature (this world where we dwell).

A further distinguishing feature of a Way of Life - in contrast to an ideology - is that it expresses a unifying, holistic, or "organic", view of all life, seeing the Unity hidden by appearance, and strives to make this Unity manifest in a practical way through a particular way of living. In practical terms, this means that a Way of Life does not impose causal apprehension upon what is numinous, or acausal, and this implies no separation, for instance, between what has been termed "the State", and "religion" which words or terms are themselves indicative of causal (that is, un-numinous) apprehension.

Appendix III

National-Socialist Law

I: The first, and fundamental, principle of National-Socialist law is that there are only honourable and dishonourable deeds, with dishonourable deeds being the concern of National-Socialist laws. That is, there is no concept of "crime" as "crime" is now understood in modern societies. National-Socialist laws thus define what is dis-honourable.

II: The second principle of National-Socialist law is that the penalties for committing dishonourable deeds should be compensatory, rather than punitive, and involve: (1) exile of those found guilty of dishonourable conduct; (2) compensation by the guilty person, in goods, or money, of the victim of the dishonourable deed, or of the family/relatives of the victim. If the person found guilty of having committed a dishonourable deed or deeds has little or no goods or money then they can give their labour for a specified period.

Imprisonment is reserved for serious deeds of dishonour and should never exceed a period of one year, with all those sentenced to imprisonment being given the option of exile instead. As an alternative to all the foregoing, a penalty of work serving the community for a fixed period of not more than six

months is permissible.

Only these types of penalties are permitted by National-Socialist law, for only these are honourable, fair and just. The death penalty is expressly forbidden.

Exile can be of two kinds: Greater Exile, where the person is exiled from the homeland for the rest of their life; or Lesser Exile, where the person is exiled for a period of three years.

Someone who has been exiled is an outlaw: outside the protection of National-Socialist law.

III: The third principle of National-Socialist law is that an accusation of dishonourable conduct - that is, of someone doing a deed which has been defined, in law, as dishonourable - must be made: (a) in person by either the victim of such a deed, or by the family/relatives of the victim; and (b) in public, in front of several witnesses.

That is, National-Socialist law is concerned only with dishonourable actions between individuals: with deeds which are actually done in real life and which affect an individual or individuals. Thus, there is not and can never be, in National-Socialist law, (a) any prosecution of a person by some "Institution" or Government or officials of these; (b) any prosecution for something which has not been committed; (c) any such thing as a dishonourable deed committed against some "Institution" or some "Government": that is, no such thing as a "crime" against the State.

There is thus no such thing as "conspiracy" in National-Socialist law, just as individuals cannot be prosecuted for "intending" to commit a dishonourable deed.

What must be proved in an National-Socialist Court of Law is that the accused did do the dishonourable deed they are accused of. An intention to commit such a deed is not and never can be contrary to National-Socialist law.

IV: The fourth principle of National-Socialist law is that every individual has the right to defend themselves, their family, and those to whom that individual has sworn, before witnesses, an Oath of Loyalty, and the right to use lethal force in such defence.

Should an individual or individual be harmed or injured in such defence, then it is the right, of that individual to seek redress from the individual who has harmed or injured them. Should an individual be killed in such defence, then the family/relatives of that individual have the right of redress.

This redress consists either of accusing, in public, the person of dishonourable conduct, or of a direct challenge to a duel or a trial by combat.

V: The fifth principle of National-Socialist law is that disputes between individual - involving injury or any other matter - may be settled through either a duel between the individuals involved, or by a trial by combat between those involved.

That is, it is a fundamental right, and duty, of the individual to be responsible for themselves, their family, and those given an Oath of Loyalty, and to seek, if necessary, personal vengeance and satisfaction, through a duel or trial by combat. Justice, for National-Socialist law, is a matter of honour and of being seen to be fair.

What matters, what is important, for National-Socialist law is the personal honour of the individual and the right, and duty, of the individual to defend their own honour. This right and duty cannot be taken away from the individual by, for example, the State, for that would be contrary to National-Socialist law, a denial of the freedom of the individual based as this freedom is on personal honour, and personal responsibility to defend that honour.

National-Socialist law thus accepts that a duel, or a trial by combat, is an honourable way of settling disputes between individuals.

In the matter of duels and trial by combat, National-Socialist law specifies that there must be an independent referee, Umpire or judge, at least two independent witnesses, and that such duels and trials be conducted in an honourable way according to custom. National-Socialist law affirms that should any person be injured or killed in such a duel or trial by combat then that is their own responsibility. That is, National-Socialist law considers such duels and such combats - when performed honourably according to custom - as honourable deeds.

VI: The sixth principle of National-Socialist law is that anyone publicly accused of a dishonourable deed or deeds has a right to either challenge the person making the accusation to a duel, or of accepting a trial in an National-Socialist Court of Law.

Should the person so making the accusation agree to a duel, then the matter is considered settled, according to National-Socialist law, by the outcome of that duel provided it is done in an honourable way.

VII: The seventh principle of National-Socialist law is that an individual accused of any dishonourable deed or deeds, who has accepted a trial in an National-Socialist Court of Law, can either elect to have their case heard, in public, with witnesses called, or elect for a public trial by combat between the accused and a member or relative of the family of the person who has made the accusation.

It is up to the Court to ensure that such a combat is fair: that is, that the two combatants are fairly evenly matched in skill and physical strength.

If the accused accepts a public Court, then they are bound by the verdict of that Court. That is, there is no appeal. Thus, if the accused is found guilty, then they must accept exile, or pay whatever compensation is demanded by the Court. According to National-Socialist law, failure to pay such compensation within the time specified by the Court means the immediate exile of the person, with the type of exile being decided by the Court.

VIII: The eighth principle of National-Socialist law is that a public trial involves an accusation made by one individual against another individual before a Jury of twelve honourable individuals, with their being a presiding Judge. It is the duty of the Jury to judge the case on the evidence of independent witnesses, and after hearing arguments from the accused and the person who has brought the charge. The accusation must be supported by the evidence of independent witnesses: if there is no such evidence, the case is dismissed. It is the duty of the Judge to pass sentence according to the principles of National-Socialist law.

Thus, according to National-Socialist law, the people who should prosecute a case, and who should defend an accusation, are either the two individuals involved - accused and accuser - or members/relatives of their families. That is, someone accused of some dishonourable deed or deeds must either defend themselves in such a Court, or have a member/relative of their family do this. The same applies for the person bringing or making the accusation: they should if possible present their own case, or have a member/relative of their family present it.

It is also the duty of the person who believes a dishonourable deed has been done to them - or the members/relatives of their family - to find and accuse the person responsible, if such a person has not been seen and identified during the deed, and to find any witnesses to the deed.

National-Socialist law thus does not accept the absolute necessity of "professional lawyers" or "solicitors", regarding such a necessity as dishonourable and a negation of the liberty of the individual. All the proceedings should be understandable by ordinary people, and involve only the direct evidence of witnesses, whether or not a deed is dishonourable according to National-Socialist law, and whether or not such a deed has been done by the accused.

An independent witness is defined in National-Socialist law as a person who is not a member or relative of either the person accused or of the injured party, and who is not bound by an Oath of Allegiance to either the accused or the injured party, or to any member of their families.

Both the Judge and Jurors at such a trial must also be independent by the same criteria, with both Judge and Jurors expected to have proved and be known for their honour by their deeds, their work, their service to the community.

IX: The ninth principle of National-Socialist law is that if a person who has suffered a dishonourable deed according to National-Socialist law has no living family members or relatives, then it is the duty of an honourable person in the community to act on their behalf, and so find and accuse the person they believe is responsible if that honourable person sees such a deed committed, or sincerely and justly believes that a dishonourable deed has been committed.

The person who so begins to act is bound by the rules of National-Socialist law: that is, they must present the case themselves, and can be challenged to a duel or a trial by combat by the person they accuse.

This honourable duty of acting on behalf of a person who has no living family members or relatives, or whose family members or relatives cannot be traced, or who for some honourable reason such as infirmity or sickness, cannot act on their behalf, may be undertaken by a public official appointed to undertake such duties, with this official being publicly known for their honour by their deeds, their work, their service to and on behalf of the community.

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1. See also Chapter V (Folk and Fatherland) below.
2. The National-Socialist Code of Honour is given in Appendix I.

Esoteric Hitlerism: Idealism, the Third Reich and the Essence of National-Socialism

David Myatt

In respect of the future of National-Socialism - that idealistic, noble, but mis-understood way of life - it is important to understand that National-Socialist Germany was only a beginning of the practical implementation of National-Socialism. That is, a complete National-Socialist society was being worked toward, but was never fully achieved because of the circumstances of the time - in particular the advent of the First Zionist War (commonly called the Second World War) with the need for Germany to fight a total war in order to try and survive. In many ways, Adolf Hitler (as he himself admitted, for instance to Leon Degrelle) had to make several compromises in order to not only achieve power, but also to keep power in the face of external and internal problems.

The truth is that many Germans of the time were not National-Socialists - that is, upholders of the ethic of personal honour who strove to live by the ideals of duty to the folk and absolute loyalty to their comrades. Many Germans supported the political principles of National-Socialism for their own reasons, but had not changed themselves into honourable, idealistic individuals; that is, they had not achieved an inner, personal, revolution - a triumph of the will - based upon NS ideals. Similarly, many Institutions of time (one particularly thinks here of the Officer corps of the Germany Army) were not National-Socialist in nature.

Thus, while NS Germany (what it was, not what Zionist hate propaganda has made it appear) should be considered as an inspiring model for us and future generations, it should not be looked upon as the perfect, ideal, National-Socialist society. That ideal society was being built, through organizations such as the SS and the Hitler Youth, but was never achieved due to the triumph of the ignoble Zionists. In effect, NS Germany was but the prototype of the ideal society which it is possible for us to build, given a genuine revolution - that is, both an outer, social revolution, and an inner personal revolution among the majority of individuals.

It is our task - and that of future generations - to lay the foundations for this complete National-Socialist society. To do this, we must expound pure, idealistic National-Socialism, untainted by any compromise with the societies of our time. That is, we must expressly state what National-Socialism is and involves, however "impractical" or idealistic it might seem, and however unpopular.

It is not our task to simply win over, through the propaganda and rhetoric of a political movement, a majority of the people of a particular nation or society in order to try and win some sort of political power. This is not our task because such political power is transitory - and easily destroyed by our

enemies - unless those people who have been won over are dedicated, idealistic National-Socialists.

We do not need political propaganda - such as stirring speeches, rallies, marches, strident appeals - which only ever appeals to the fickle emotions of people. Instead, we need reasoned literature; factual stories of National-Socialist heroism; and living examples of National-Socialism in action, both individual and communal. That is, we need to show the idealism, the truths, of National-Socialism by personal example - through our own deeds and projects, and through the deeds of those who struggled, and often died, for the cause of National-Socialism.

We need to do this because our aim is to create a new way of living - a totally new order - without any compromise whatsoever. Our aim is not to win (or worse, try to seize) some transitory political power by any means where, through compromise or lack of the right people in the right numbers, we sow the seeds of our own future downfall.

Our way must be the natural, organic way - to grow slowly, but securely, from small beginnings; to root ourselves deeply within our own people; so deeply that no storm of our enemy can uproot us. To root ourselves in such a way we must rid our cause of all the dishonourable, political, trappings our Cause has unfortunately acquired since the defeat of NS Germany. We must also do away with all the political trappings, all the emotive rhetoric, all the propaganda, all the compromises which Adolf Hitler and his NSDAP had to use in order to win power and begin to create a true National-Socialist society. That is, we must step out from the past and concentrate on the future, while still retaining our links to this past which is both our heritage and our inspiration.

We must understand and then expound the essence of National-Socialism, the eternal truths and wisdom of National-Socialism - and not continue to use, or rely on, the tactics which were once used, and had then to be used, in order to try and make this idealistic essence real in a particular society at a particular time in history.

The Essence of National-Socialism

The essence of National-Socialism can be expressed in three words: honour, loyalty and duty. Personal honour is the basis for the morality of National-Socialism; it is our guide to how we should conduct ourselves. Loyalty is one important practical expression of both personal honour and duty: our honour means that we are loyal to both our duty, and those to whom we have pledged our loyalty.

Our duty is to strive to aid Nature: that is, to strive for personal and racial excellence, for according to National-Socialism race and individual, noble, character are manifestations of Nature - of Nature striving to evolve toward higher forms, toward more Order. That is, our duty is to strive for a personal

Triumph of the Will and a folkish Triumph of the Will. Our honour demands that we strive to do this duty in an honourable and loyal way - in accord with the ethics, the morality, of National-Socialism.

This means that whatever we do, we should strive to be honourable - that is, fair, courteous, reasonable, resolute and prepared to defend ourselves, and those to whom we have pledged loyalty. The morality of National-Socialism also demands that we uphold freedom, and truth. Both freedom and truth arise when strong individuals - individuals of moral character, guided by honour, loyalty and duty - do what is right and strive to create a noble way of living for themselves, their kin and their folk.

On the practical level we must accept that National-Socialism does not involve any kind of racial hatred, racial prejudice or racial intolerance. Rather, it expresses a concern for and love of, our own folk and desires our folk to live in a free and honourable society. Most importantly, National-Socialism expresses the desire for other races to be free, and for all free races to co-operate together for their mutual advantage, well-being and development. Correctly understood, National-Socialism is an affirmation of our humanity: a way of living applicable to all races, not just the Aryan race. It is an affirmation of our human diversity and difference, created by Nature on whom we all depend. This affirmation was evident, for instance, in the SS, which accepted members from individuals of non-Aryan cultures. The SS were modern warriors, with a warrior's way of thinking and being: strong, proud, respectful of bravery and valour in others (including "the enemy"), honourable, given to humour in adversity, loving of their own kind, and open-minded and tolerant of other cultures.

What has hitherto not been very well understood in respect of National-Socialism, is that it is not race which defines our humanity - it is honour and reason. Race is our relation to Nature: how Nature is expressed, is manifest, in us. As such race is important and indeed vital; but so is honour. It is the combination of an acceptance of both race and honour which is National-Socialism. An affirmation of race without an affirmation honour is not National-Socialism, just as an affirmation of honour without an affirmation of race is not National-Socialism. It is this living, organic, dialectic of honour and race which defines National-Socialism itself, and a National-Socialist is an individual who strives to do their honourable duty to both their own race and Nature herself, of which other human races are a part. That is, a National-Socialist must always be honourable, whatever the consequences, or the perceived consequences. Quite often, this means a National-Socialist is faced with what seems to be difficult choices and difficult decisions, although in reality if National-Socialism itself is properly understood, there is no conflict, no moral dilemma and no difficulty in doing the right, the honourable, thing.

Thus if something, some act or deed, seems to affirm race - or be beneficial to one's race - but is dishonourable, then that something is not something a National-Socialist should do. What honour does is define our duty to our race and other races - it prevents us from committing hubris: that is, prevents us

from “overstepping the mark”, from being insolent toward Nature and “the gods” (or God).

It is this understanding, this wisdom, these truths, which we must defend, speak and write of, and which we must use to form the foundations of that New Order which we, and all honourable people of all races, desire to live in. Anything which contradicts this understanding, this wisdom, these truths, however beneficial, necessary or advantageous it may seem in the short term, must be rejected as a denial of our honourable duty.

Our enemy is not some other race (or races) - and not even the Zionists. Our enemy is ourselves: our lack of understanding; our lack of honour; our lack of reason; our inability (often out of laziness) to change ourselves for the better by using our will. We cannot blame our problems on someone else, on some race or races, or even the Zionists. What is now, came to be as it came to be, through the workings of life, of Nature herself and if we desire to change what now is, we can and will if we strive in the right way - in accord with the truths, the wisdom of life itself.

To achieve what we desire to achieve - to express our humanity, to work in harmony with Nature and so continue our evolution - we must achieve our own Triumph of the Will by striving to be honourable, by being loyal, and by striving to do our duty to Nature in an honourable way. It is as profoundly simple as that.

A Personal Learning

Like many National-Socialists who live in the post First Zionist War world, I have in the past, out of desire to at least do something, used both the rhetoric and the tactics employed by the NSDAP in the hope of gaining some kind of political power. Thus, my older writings - and the propaganda I employed as leader of the now disbanded National-Socialist Movement - contain much strident rhetoric and appeals for political action of one kind or another. I have given all of my adult life to striving to aid the Cause in one way or another, as have many other National-Socialists.

In the past thirty or more years, I have used every tactic I could, some covert, some overt, some dubious and perhaps dishonourable, to further our noble Cause, as I have, on occasion, used deceit to try and deceive our now powerful enemies. In the end I and those others who have used similar tactics have achieved nothing because the tactics, and sometimes the intention, were wrong, as I have slowly and painfully learned from experience. This post First Zionist War world is very different from the world which Adolf Hitler and the members of his NSDAP knew and many people - myself included - have in past mistaken some of the rhetoric of the past for the essence.

We have concentrated on fighting perceived enemies, and on somehow taking over the status quo, to the detriment of what is fundamentally important. We have perceived our duty as fighting these perceived enemies,

and taking part in some war, whereas our real duty is to be and to strive to be a becoming, a continuation of our folk and of evolution itself - to belong to our folk; to be honourable; to express our humanity through our Nature-given talents and abilities; to create genuine folk communities in harmony with Nature.

We have been caught up in the new species of time which has been brought into existence in the world by the defeat of National-Socialist Germany, whereas we need to return to the time of our own being, of which National-Socialist Germany was but a brief but glorious glimpse: a striving toward. This time of our being is the time of honourable humans; of folk communities valuing ancestral customs; of striving for a balance with Nature, where what is sacred is understood and respected. This time is the way of individuals working together, slowly, over many decades by valuing what is right and doing only that which links them to the past, the future and Nature herself.

The time of this present world is the time of hubris; of arrogance; of a pride unrestrained by honour, loyalty and duty; of a terrible and costly war between abstract ideas and abstract values. For this present world is the inhuman world of a burgeoning, culture-destroying world-wide tyranny. This time is the time where societies strive against one another; where political parties vie for power using whatever means they can; of political campaigns and the desire to win votes or some kind of power.

We cannot fight the world of this modern abstract time without becoming of this time - without corrupting and losing the essence of our way; without losing our very being, as honourable, folk-aware, Nature-aware individuals in harmony with Nature and the cosmos beyond. Instead, we must just simply be what we are - or rather, strive to be what we should be, and let this world of this modern time continue as it will continue, toward its inevitable destruction. There is thus no external war to fight; no perceived enemy to struggle against; no political action. There is only a slow, necessary, building of the future based upon the wisdom of National-Socialism. There must be Blood and Soil, a homeland of individuals bound together through tradition, way of living, of being, and understanding, of love of the homeland, before there can be Conquest and Exploration.

The world of the slow time of Blood and Soil, of deep, wordless love of homeland, of a dwelling where Nature was understood and respected, of personal honour, of respecting folk traditions and ways, was what was brutally destroyed by the First Zionist War and the terrible, ignoble persecutions which followed.

What is the essence of the understanding now required - what is our correct way of being - is to transcend our own ego, our own personal lives; to see ourselves as a nexus between the past of our folk and its future. We must transcend our own personal concerns; even our own personal feelings and personal desires: the anger we may feel; the sadness. For it is this transcendence of ourselves, this seeing of ourselves as a nexus between our folk past and our folk future, which is the essence of true human

understanding: the tremendous and revolutionary insight which National-Socialism brings and which is the time of the being we should strive to dwell in. We belong to our folk, to Nature and the very cosmos. Honour, loyalty and duty are but a means whereby we can dwell as we should: as human beings capable of evolving still further.

To dwell in this modern world with its modern abstract time, its politics, its contending societies, its egotism, its pride, its misplaced hatred, is to dwell in the realm of barbarism where our very humanity is at best denied, and at worst, lost.

Instead, we must cultivate the insight of ourselves as a living link, a nexus, as we must cultivate the understanding this insight brings. Thus, we should not seek to be of the societies of this modern time, but rather seek to build our own, new, societies, imbued with our own time - the time of Nature; of the folk community; of personal honour; of understanding the nexus which we are. Thus, and only thus, can we make real some time in the future, the essence of National-Socialism.

Until then, we can remember with fondness the world which has gone - glimpsed in the faded photographs of pre-war Germany; briefly captured in the epic Triumph of the Will; and recalled whenever we remember the sacrifices of those who perished fighting for the noble way of life we treasure and understand without the need for words.

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The Spirituality of National-Socialism

A Reply to Criticism

by

David Myatt

My writings concerning the spirituality and the religion of National-Socialism have aroused some criticism, so it is fitting that I reply to these criticisms, most of which are well-meant.

I have written what I have written because I regard it as necessary and indeed vital for the future and very survival of our race and civilization itself. I have tried to express the *essence* of National-Socialism and to give a truthful and reasoned overview of the life and work of Adolf Hitler, he who founded the National-Socialism I myself believe in and uphold, and who led his followers to victory in a political struggle against his enemies. Thus it is that I have emphasized the noble personal value of *honour* and the noble principle of *triumph of individual will*. I understand personal honour and the triumph of individual will as the very foundations of National-Socialism - without them, there is no real National-Socialism and I make no excuse for saying and writing that anyone who believes otherwise is, quite simply, wrong.

I have striven to return National-Socialism to where it rightly belongs - among the serious ethical philosophies of the world. The ethics of National-Socialism are unique, based as they are upon the noble ideals of: (a) duty to the folk and its continued evolution before self-interest and personal "happiness", (b) personal honour, and (c) personal loyalty.

Among the criticisms made against my writings are the following:

1) The criticism that my writings are "mystical" and "other-worldly" and so are unhelpful and even counter-productive.

What I have written is neither "mystical" nor "other-worldly". I have expressed the spirituality of National-Socialism itself and this spirituality is founded upon the reality of Nature, manifest as Nature is to us, as reasoned human beings, in the diversity of *race* and in the diversity of *individual character*. The reality of the cosmos - of a supra-human Being behind Nature and the order of Nature which is evolution - is manifest to anyone who *knows* Nature and who has experienced the struggle, hardships, joys and beauty of life.

Listen to a great piece of "Western" music - say a piece by J. S. Bach, or Beethoven - and you can if you are truly human *feel* this joy, this beauty, this

hardship of life and this very Being who lives in us when we are noble and reasonable! Watch the face of a newborn baby and you can if you are truly human *feel* there is something wonderful there! Walk in some isolated unspoiled part of Nature (or sail a sailing boat or ship upon the high seas) and you can if you are truly human feel there is something beyond us, as individuals, something awesome of which we are a part.

I have re-expressed the truth that National-Socialism is anti-materialistic and profoundly *organic* - that is, an expression of life itself and thus of the evolution toward the order and beauty which Nature produces. All other philosophies and religions are profoundly against the beautiful and natural diversity of Nature so evident to us in race and individual character. Even the laws of National-Socialism are based upon the reality of Nature, and the civilized ideal of nobility which creates more order and beauty, and not, as with other philosophies, upon some abstract idea which is anti-evolutionary and ignoble.

In brief, I have tried to express the *humanity* of National-Socialism - evident in its real socialism, its real care and concern for the race; evident in its real care and concern for Nature, as Nature actually is; evident in its fairness, based upon honour, and evident in its *joy*, its life-enhancing vitality. For it is this noble spirituality - this concern for things beyond ourselves, beyond our baser instincts and needs - which makes us human and thus civilized.

This is neither "mystical" nor "other-worldly" - rather, it is the basis of being human and civilized and thus is the point we as individuals must start from. Because of this, these writings are profoundly *practical* - emphasizing as they do the need for us to be honourable, loyal and do our duty to our folk and thus to Nature herself. They are profoundly *civilized* - emphasizing as they do the need for us to be fair and reasonable, and thus express our own noble nature as rational, thinking beings.

2) The criticism that my writings are somehow "nostalgic" and dwell upon the Third Reich, and upon the life and work of Adolf Hitler and the struggle of his NSDAP.

On the contrary, they are *futuristic*, and again and again emphasize that we must struggle to create a new Reich based upon the values and ideals we believe in. They are particularly futuristic in expressing the inspiring ideal of creating a Galactic Empire - of fulfilling our evolutionary Destiny by exploring and settling the star-systems of the cosmos itself.

Adolf Hitler, his NSDAP and NS Germany itself were but a beginning - the foundation we have inherited, and our inspiration. The most important thing about NS Germany is that it offered a brief glimpse of what we can do - of the type of noble society we can create when we as a folk are inspired by and uphold noble ideals and values. It showed us that we can triumph over our baser nature and our evil enemies. Thus it is that we honour and remember those who made that society possible, and those who gave their lives to create it and defend it against an evil, godless, materialistic enemy. This is particularly true of Adolf Hitler himself - I regard him as someone who

embodied the personal ideal we should all aspire to follow. As such, he was a real hero, as the ancient Greeks used the term. There is in me, and thus in my writings, a profound admiration for Adolf Hitler, and indeed a belief that he was a good man - someone who embodied the very will of Nature and thus the will of the supra-human Being which is beyond Nature. He himself believed he was doing the will of the "eternal Creator".

3) The criticism that the ideal of personal honour (and things like duelling) while laudable, are impractical in this modern world, and that it is wholly unrealistic to expect people to live by some unyielding Code of Honour.

On the contrary, I believe it is practical to uphold the ideal of personal honour and to expect National-Socialists to uphold it, however difficult this may be in the modern world. It is practical because all it involves is us using our will - that is, achieving our own triumph of the will. This may be difficult for many people, but it is not impossible and since National-Socialism means personal honour and using our own will to change ourselves for the better, it *must* be done. Our aim is to change the present world - its peoples and thus its societies - to a more noble world; our aim is not and never will be to compromise our own values and ideals.

We do not seek some slight 'political' change - just a change of government. Rather, we seek to create an entirely new type of society which the world but briefly glimpsed in the splendour and glory which was National-Socialist Germany. From this new beginning, we aim to create a new type of person. This involves a total revolution, and this total revolution must start from within through a personal change in people. Anything else will simply not work in the long-term and does not represent real National-Socialism in action - that is, ideals like honour changing people for the better and thus continuing with our human evolution.

Of course, setting our aims so high makes things difficult, but perseverance and noble ideals are among the virtues which create and maintain civilization - without them, we are less than human. We must undertake this difficult task because, quite simply, it is the very meaning of our lives, as individuals. National-Socialism, correctly understood, shows that the aim of our own lives is not to achieve some kind of personal 'happiness', but rather to aid and advance the folk, the race, of which we are a nexus between past and future. Thus, it is up to us in these difficult times to set an example, to be or become the ideal which others are inspired by and so follow.

The people who say that upholding the ideal of honour is impractical in the modern world are simply tainted by the decadence of the modern world - they either do not understand the true purpose of their own lives, revealed by National-Socialism, or they lack the personal character, the will, the toughness, to try and live in an honourable way. It really is as simple and as hard as that.

4) The criticism that my writings are somehow "visionary" and the work of

someone who does not live in the "real world".

My writings are indeed visionary - for we need ideals and a great and noble vision to inspire us, to motivate us to act and somehow change ourselves and the world for the better. Without vision, without noble ideals and dreams, we are not fully human - for it is a noble vision, a great vision, which can take us "out of ourselves" and which can reveal to us new possibilities and the greatness and glory of life itself.

Our greatness - our very humanity - rests upon us at least trying to follow something we believe in which is greater than ourselves. Vision, dreams of glory and greatness, and a belief in Destiny, are an essential part of National-Socialism - for they ennoble; they are the stuff of evolution, of us striving to achieve something against all the odds.

Contrary to what many of my critics say and write, I live and work in the "real world". I may be a visionary, but at present I spend my days toiling in the fields - working with my hands, outdoors, whatever the weather. I walk in all weathers - because I do not drive a car. Perhaps I live more in the "real world" than many people today, considering how many people do work that involves keeping the ignoble capitalist system and our materialistic society alive - and considering how many live an urban existence, comfortably cocooned from Nature and her changing weather. How many people, today, walk seven miles into the nearest town - and then walk back, not because it is a "leisure activity" but because they need to?

5) The criticism that National-Socialism is not a religion - it is something purely political - and that to make it a religion is to further destroy its "credibility" and make it seem "weird".

I maintain it is religious - that is, spiritual - because correctly understood it is a way of personal living rather than just the political programme of some political organization. Of course, National-Socialism is political as well - but the politics of National-Socialism derive from this spiritual way of personal living.

Politics is but a means to maintain, or to change, or to create, a particular type of society, just as a political organization and its political programme are a means. People today do not want yet another ordinary political organization with its empty promises and its dishonourable leaders. The spirituality of National-Socialism is today its greatest asset - for it reveals National-Socialism to be both truly revolutionary and truly noble. People will come to understand this - *if* we do our duty and try and convert them to our high and noble ideals.

Of course, National-Socialism is not a religion in the conventional sense, with Churches, temples, rituals, prayers and such like, and thus it is not "weird". It is a new and natural religion which expresses and answers the fundamental questions in a *rational* and thus civilized way. It involves us, as individuals, in only striving to change ourselves for the better by upholding

honour and doing our duty to our folk and thus to Nature and to that Being which created Nature - nothing else is involved.

6) The criticism that some of my writings are too conciliatory toward non-Aryan races, and thus do not reflect the dire "racial realities" - the dire racial hatred - that exists in many places.

This criticism derives from such things as the Chapter "The Duty of Aryans Toward Other Races" in my *The Divine Revelation of Adolf Hitler*. The truth about National-Socialism and other races is that National-Socialism desires the creation of ethnic nations - that is, the creation of separate and independent homelands for the different races of the world where each people can live in freedom according to their own culture and where they can develop in their own unique way. This is a noble, civilized ideal, and the only way forward which is in accord with the will of Nature - the only way which maintains the special racial diversity Nature has created and which allows that diversity to increase and evolve. In the ideal world which we are striving to create, these free homelands would be led by honourable leaders, who would care for their own people, just as these separate homelands would co-operate together when necessary for their own mutual benefit.

On the personal level, when we come in contact with members of other races, we should be civilized - that is, fair and honourable. As it says in the National-Socialist Code of Honour: "A man of honour treats others courteously, regardless of race, and women gallantly, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat him with disrespect or try to harm him, or who treat with disrespect or try to harm those he has personally sworn loyalty to or whom he champions."

Honour implies a high standard of behaviour, both in public and in private. A strong individual strives to uphold these standards whatever the circumstances and whatever the provocation. It is such people - who set high standards, who uphold them even under difficult circumstances - whom we admire and try to emulate. Thus do we admire the noble warriors of the SS, as I myself admire, for instance, the Japanese Samurai.

A true National-Socialist knows or feels that some things are honourable, and other things are dishonourable. It is dishonourable, for instance - cowardly and unfair and uncivilized - for several people to attack and try to injure or kill a single individual. Thus, if several Caucasians attack one Negro, they are acting dishonourably - they are being uncivilized and cowardly. A true National-Socialist would never do such a thing. They would always want to see, or take part in, a "fair fight". Furthermore, I myself - a life-long National-Socialist - would go to the aid of a Negro if I saw him being attacked by several Caucasians, for that would be the just, the fair, the honourable, the civilized and the National-Socialist thing to do. That so many people today who adhere to 'political National Socialist' organizations do not agree with this just shows how far these so-called 'National Socialists' are from genuine National-Socialism. [Which, incidently, is why I always write 'National-Socialism' rather than 'National Socialism'. I talk and write about the genuine variety: National-Socialism.]

Our way forward lies in steadfastly upholding our noble ideals and earning the respect of our own people, and other races, by doing so. Only then can we hope to win majority political and social support and only then can we begin to build the new, *civilized*, society all decent people yearn for in their hearts.

We must uphold our noble ideal of personal honour; we must uphold our noble, civilized, ideal of separate and free ethnic homelands - of the total separation of races. But above all, we must really love, and care for, our own people and wish to see them live in a better, a more noble and more just society.

It is this selfless love for our own people, and the noble ideal of honour, which will enable us to achieve the victory we so earnestly desire. We certainly can win, as Adolf Hitler has shown. But we must become like him - someone who cares for their people; someone who is resolute and honourable and who uses their will to triumph over themselves and adversity itself.

David Myatt
109 yf

The Numinosity of National-Socialism

Preface

The following collection of essays are concerned with the *numinosity* of National-Socialism. The adjective 'numinous' has several shades of meaning - 'spiritual'; fine or 'beautiful' (in the sense of 'divinely inspired or divinely representative'); 'awe-inspiring'; a revealing (or 'presencing') of what is sacred or divine. All these are applicable to National-Socialism, and to the founder of National-Socialism, Adolf Hitler.

The essays reveal and explain the inner, spiritual, meaning and significance of National-Socialism. This inner meaning has always been understood by the true disciples of Adolf Hitler, although for many decades - following the destruction of the first National-Socialist State in 56 yf and the death of the Chief himself - it was almost obscured by the deluge of vitriolic and lying propaganda which the enemies of National-Socialism have continued to pour forth. These enemies have - for their own ends - tried so hard to conceal this inner meaning. But they have failed. Now, more and more people are discovering, learning or being taught the truth. There is a new, numinous Movement arising throughout the world which, with every passing year, grows stronger and which no laws, no government, no persecution, and no terror, can destroy. The world-wide influence, power, and wealth, which the enemies of National-Socialism now have - which they use to spread their lying propaganda to try and suppress or outlaw National-Socialism - are all of no use. For these things cannot destroy the *numen* of National-Socialism itself - they cannot destroy how Adolf Hitler is regarded, and remembered, by those who *know*.

These enemies will have their day, as they have had their fleeting moment of gloating triumph with the death of the Chief. But that immolation was necessary for his spirit to live on; and his spirit is truly immortal. Because of this, one day soon his followers will triumph again.

I

The Spiritual Significance of Adolf Hitler

Adolf Hitler was born at approximately eighteen minutes past six on the evening of the twentieth day of the fourth month of what was, by the calender of the period, the year one thousand eight hundred and eighty nine. The place of his birth was the Austrian border town of Braunau, situated by the river Inn.

His family background was modest. Although his father worked as an official for the Austrian government, he - like the boy's mother - was descended from those who had worked on the land. As a youth of thirteen, Adolf's father had left his home to seek to learn a trade in Vienna. At this, he was successful - but unsatisfied. He aspired to something better, and resolved to become a

government official. In this, he was also successful, at the age of twenty-three.

The young Adolf possessed a similar determination - for at any early age he had decided for himself that under no circumstances would he become an Austrian government official. Instead, he wanted to be an artist, and he stood resolutely by his decision, despite the misgivings of his father, who wanted his son to follow him and become an official of the Austrian government. The young Adolf even began to neglect some of his studies at School so that it would be impossible for him to become an employee of the Austrian government - for it had become clear to him, even as a youth, that his loyalties lay with the German people and not with the multi-racial Habsburg Empire. Moreover, School studies bored him; he was restless, eager to be part of a more adventurous world. Even in his young days he was different from his school-fellows; more determined; more intuitive; more aware of life's deeper meaning. Stories of adventure and war filled him with enthusiasm.

So it was that, after the death of his father, and at the age of sixteen, he moved to live by himself in Vienna. He had dreams of being a great artist; but perhaps his greatest love at this time was music. Music - often Wagner - inspired him, and seemed to express his own inner feelings, and his intimations of Destiny. For he felt even then, at so young an age, that life had, or should have, a higher, a noble, purpose. Through art, the young Adolf felt, he could find, and express, this purpose.

But his life in Vienna forced him to face what was, for the majority, the hard reality. He himself had to live in poverty, in vermin-infested tenements. He came to know the sufferings, the hunger, the desperation, of the poor, as he came to understand the real causes of the sufferings, the desperation and the degradation he found around him. As he himself said, it was a hard school, in which he learnt many things. During these years he became determined to act, to do something for his people, for he was often roused to anger by the injustices he found as he was often moved to try and express his hopes and dreams for a better, a more noble, way of life. These years of suffering brought him a deep, abiding understanding of the true purpose of life - for they enabled him to give shape and form to the feelings, the vision, within him. He came to desire, more than anything else, to make his vision real. This vision was of a new world, a new type of society, where people worked together, in harmony and joyfully, for the common good - *and where they strove to continue the upward work of Nature.*

But Adolf Hitler was not an impractical, romantic or mystic dreamer. He *knew* people, as he knew what stood in the way of making such a vision real. He also knew what was necessary to make this vision real. But perhaps most of all, he knew that it could be made real, and was determined to try and make it real. It was this combination of vision, will, knowledge of people and insight which truly made Adolf Hitler unique. He was self-disciplined, resolute, visionary, intuitive and selfless. And he possessed genuine charisma.

At the time, having left Vienna for Munich, he was considering how he could begin to make his vision real when the First World War began. He enlisted in the Germany Army, volunteered for one of the most dangerous assignments, that of messenger, and showed great courage and devotion to duty, spending almost the whole of the war at the Front Line in the trenches. He was wounded, and was awarded the Iron Cross First Class for bravery.

Toward the end of the War, he - like most Germans who fought at the front - came to realize that many ordinary German citizens had developed a defeatist attitude about the War. Strikes, organized by the Bolsheviks, were common, and, perhaps worst of all, those returning from the front line were often not accorded respect. Minor Bolshevik revolutions broke out throughout Germany toward the end of 29 yf, and after the Armistice, which marked Germany's defeat, armed insurrection became a way of life in many parts of Germany as the Bolsheviks strove to create a revolution.

The majority of those who had served at the front were appalled by what had happened to and what was happening in Germany. Adolf Hitler was no exception, and it was during this period of turmoil that he decided to become involved in politics. Almost a year after the War had ended, he attended a meeting of a pitifully small patriotic organization, the German Worker's Party. But Adolf Hitler soon realized what such an organization, properly led, could achieve - it could be the instrument to rescue Germany from the terror and slavery of Bolshevism, win power and create a new way of life for his people. He felt and believed he could make his noble vision real by leading such an organization to victory.

So began the struggle for power, which he pursued with indomitable determination and selflessness for over 13 years. Ordinary Germans came to respect and love him, for they knew or felt that he was sincere - that he was working to provide them with a better way of life. The Movement that he led - the NSDAP - embodied their hopes, their aspirations, for a better world, as this Movement came to embody the noble idealism he believed in. A genuine spirit of classless comradeship was developed, where the common interest of the folk came before self interest. Adolf Hitler inspired others - making them aware of the true, noble purpose of life. He gave them back their vision, their dreams, their yearning for a golden age. He raised them up out of the quagmire of selfish materialism and petty concerns by revealing to them the inner meaning of life. He made them joyful, determined, and *noble*. He captured and expressed something beautiful and sublime.

Year after year his popularity grew, with the NSDAP gaining success after success until it could be longer be denied power. Then, on January 30th 44 yf, Adolf Hitler became Chancellor of Germany, enabling him to make his noble vision real. Thus he began to make Germany a joyful, cultured, harmonious, stable country where noble values were once again ideals to be aspired to. Rather than persecuting his enemies, he converted most of them - and those who could not or would not change themselves or understand his vision he allowed to leave Germany. He became a true leader, not a dictator - for the majority of Germans loved and trusted him and gave him authority to transform their lives for the better. Not once in any way did he abuse this

trust and authority. He was always modest in his personal life; he was always genuine and spontaneous with others; he was always kind to those around him. But perhaps above all, he was selfless. He truly was a great man who inspired others with his noble ideals. He truly was more gifted, more highly evolved, more genuinely *human*, than others.

In a few short years he had solved the problem of unemployment; created better, more just social conditions; and brought about a noble revolution in people's attitudes. It was as if a new Golden Age had dawned. People came to realize and understand that they could change themselves for the better, and so develop - thus continuing the glorious work of evolution.

But there were some who did not like this, for it threatened what they had achieved, and what they wanted to achieve. They feared this vision of a new age might spread, and so undermine their influence, their power, and their own dark dreams. These were the ones who had created, fostered and used the twin powers of Marxism and International Finance to control and subvert nations. These were the ones who had a vested interest in maintaining in others only lowly material goals and desires. So they used the twin doctrines of Marxism and International Finance - both of which are different forms of gross materialism - in their quest to dominate, and bring about the type of world that *they* desired. This was a world full of materialism; replete with egotistical individuals fulfilling selfish, petty, animal desires. This was an ignoble world in disharmony, where the glorious diversity of Nature - produced over thousands of millennia - was gradually undermined and destroyed by reducing everything and everyone down to the lowest common level. It was a world ruled by abstract dogma which sought to control and disrupt Nature. This was the world over which this group of people wanted to rule - for such a world, with such selfish, slavish individuals lost to nobility, would provide them with wealth, luxuries, and power. These people saw this rule as a god-given right, their messianic destiny, as they saw all other peoples as merely means to be used so that this destiny could be achieved, whatever the cost. Adolf Hitler, and his followers, were the greatest threat this group of people had ever faced.

For Adolf Hitler sought to free his people from this twin slavery - this gross materialism. He represented everything this messianic group detested and feared. So this group sought to discredit him, his followers, and the beliefs behind his Movement, as they sought to physically destroy this Movement from its very beginnings. At first, and in Germany, they failed - they could not prevent Adolf Hitler achieving power as they could not prevent him from transforming Germany into a noble society. But they were relentless in their opposition, using all their power, all their influence to spread lies about National-Socialist Germany.

Covertly and overtly they agitated for a war to destroy what Adolf Hitler had achieved, and such was their cunning and mendacity that they succeeded, rallying all those countries influenced or controlled by them or their nefarious doctrines, to fight on their behalf. Such were their nefarious lies that they persuaded these countries to fight a savage, unconditional war to destroy National-Socialist Germany, Adolf Hitler and his followers. So began

the savage destruction of Germany and its people - for the messianic cabal wanted and needed a dark revenge.

This cabal wanted to ensure that what Adolf Hitler had achieved would be forgotten. They wanted to ensure that his noble vision would never be a threat to them again. So they created the shameless, ignoble, lie of 'the holocaust' to enslave the minds of those they wanted to rule over, hoping thereby to discredit for all time the noble idealism of National-Socialism. So did they fabricate lies about Adolf Hitler and his life, as they used all their power and influence to make these lies known in an attempt to destroy his numinous significance and the inner meaning of National-Socialism.

But they have failed. For the inner meaning of National-Socialism lives on. The spiritual significance of Adolf Hitler is increasingly understood.

The spiritual significance of Adolf Hitler is his noble vision - he has made us aware of what is possible. He has made us aware that we can evolve further; we can create and live in a noble society dedicated to high, cultured ideals. We can make real the beauty, the numinosity that some classical music tries to capture and express. We can express in our own lives the greatest beauty and the greatest joy, as we can aspire to greatness. He has made us aware that we can work in harmony with Nature - we can celebrate and uphold and extend the glorious diversity which Nature has produced, and which is evident in race and individual character, as we can extend this still further in a noble constructive way. He has made us aware that we can live in a way which expresses our true humanity - accepting our difference and diversity as a species and using that as a basis to evolve still further.

This noble vision raises us up from the pettiness of egotism; it raises us up out of the squalor and dishonour of materialism. It and it alone enables us to fulfil our potential as human beings.

Adolf Hitler has given us a unique legacy. He has shown us that we can, by the power of our wills, transform ourselves and those around us in a positive, noble way. We can undertake and complete an inner transformation. He has shown us the goal, as he has shown us that this goal can be achieved. He has shown us that our life, as individuals, does after all have a glorious purpose.

II

The Philosophical Foundations of National-Socialism

National-Socialism can be simply defined: it is a conscious, unique, expression of the evolutionary imperative. That is, it seeks to naturally improve, and evolve to a higher level, that which now exists because of the natural workings of Nature. This 'seeking to naturally improve' means the practical application of the conscious understanding - or *wisdom* - that has been acquired over millennia, and which the principles and ideals of

National-Socialism express.

What now exists because of the natural workings of Nature, and which the philosophy of National-Socialism deals with, is *race*, and individual, noble, *character*. National-Socialism is a unique, or *revolutionary*, expression of this imperative, because of its answer to that most fundamental of questions: "Does the existence of an individual have meaning; and, if so, what is it?" Before National-Socialism, the answer to this question was one of the following. (a) There is no meaning, except for the pursuit of pleasure and/or 'happiness' in this life; (b) the meaning lies in obtaining some kind of 'after-life' in some kind of 'heaven/nirvana'. The first answer is materialistic, and is the answer supplied by various other 'philosophies' including nihilism, Marxism/communism, capitalism and so on. The second answer is the conventional religious one, offered by major religions, including Christianity. These two answers are both *anti-evolutionary* in the sense that the practical application of their principles leads to the undermining and destruction of what the natural workings of Nature have produced - that is, they undermine and destroy, race, and individual, noble, character.

Of course, some of the philosophical systems which give these two answers often deny that there is any such thing as 'the natural workings of Nature'. That is, they deny or tend to deny that there is such a thing as an innate creative force which operates in the physical world, and which causes and controls living organisms in certain ways. This creative force is generally called 'Nature', and the 'evolution of species' is a term used to describe one of the ways in which Nature works.

National-Socialism, however, accepts as a fundamental principle that this creative force exists. It further accepts that the evolution of species is one of the most significant ways in which Nature works. This evolution is and has been, toward diversity and difference. Insofar as we ourselves are concerned, Nature has made us a unique species. Within this species, there are various races, which are distinct from each other. Even these races have evolved in different ways and at different times so that there are many distinct sub-races. Thus, Nature has produced, over thousands of millennia, distinct and different races, and within those races produced individuals, of differing character. Fundamentally, National-Socialism is an acceptance and celebration of the difference and diversity that Nature has produced, and it wants to nurture that diversity and difference and so keep alive, and keep evolving, those things which make us unique and 'human'.

The principles and ideals of National-Socialism are thus applicable to all races, to any ethnic group, even though today National-Socialism is primarily confined to the Aryan race. All races have a destiny, because all races can evolve - they all have the potential to develop further. But to do this, they must keep or strive to keep those things which make them unique: their racial identity, and their racial character, as evident in the individuals composing that race. National-Socialism fundamentally accepts that for us, as a species, to move forward, to evolve, we must keep our separate, unique, identities, and use that as the foundation to consciously evolve still further. Indeed, National-Socialism accepts that only by doing this can we evolve. To

evolve from this foundation of uniqueness, the principles and ideals behind National-Socialism have to be implemented - that is, the philosophy of National-Socialism has to be applied in a practical way.

The most fundamental principle of National-Socialism is racial idealism, or the quest for excellence and nobility. Indeed, racial idealism is the revolutionary answer which National-Socialism gives to the most fundamental question mentioned above. The answer of National-Socialism is that we all have - by being part of Nature - certain duties and responsibilities. Our foremost duty is to our own race, and its culture - to help maintain its uniqueness, and to strive to extend this uniqueness by aiding it to evolve and prosper. In doing this, we ourselves are striving for excellence and thus fulfilling the purpose of our lives, as individuals.

However, in this, National-Socialism has been mis-understood for decades. National-Socialism does not maintain that one race has a right, or duty, to interfere with, exploit, control, destroy, or enslave, any other race in order for the well-being and evolution of that one race to be achieved. Such things may have occurred in the distant past, as a natural consequence of evolution, but they were unconscious, the result of forces acting upon and controlling groups and races. National-Socialism is a conscious expression of evolution: it is us as a species participating in and aiding evolution in a positive way because we understand what is necessary for this to be achieved, having reached the level of evolution where this is possible. That is, National-Socialism is an evolution in our understanding itself - a practical means to enable such a higher evolution. In a very important sense, the final aim is for the principles and ideals of National-Socialism to be applied to all the other races on this planet - that is, for all races to implement these principles and ideals by creating ethnic States or nations dedicated to the well-being of a particular race. These States or nations would then co-operate for their mutual benefit, and advancement. This would require those races to be led and guided by individuals who were motivated by idealism and who were prepared to place the interests of their own race, their own people, before their own self-interest. Fundamentally, National-Socialism sees the ideal of free, independent, ethnic States or nations - dedicated to the welfare of a particular race and led by noble individuals of that race - as the only means whereby evolution can be continued. For this to occur, each race would have to become aware of its uniqueness, its own identity - as political and social movements would have to be formed, led by noble individuals, which sought to create a homeland or nation for that race. In other words, the notion of racial idealism, and racial evolution - of ethnic nations - has to revolutionize the world.

The enemies of National-Socialism are not other races - but those things, systems, dogmas, ideas or people, who oppose the creation and development of separate, independent ethnic nations dedicated to the welfare of a particular race. Such things, and such people, are opposing further evolution itself. What is important is not whether one race or another is superior to another in some or many things - but rather the desire and willingness to preserve and further develop that uniqueness which exists within our own species, and which is expressed in race and individual, noble, character.

National-Socialism does not mean racial superiority or trying to destroy other races: rather, it means racial uniqueness and racial development, the acceptance of difference. National-Socialism desires to give each race a chance to keep and extend its own uniqueness, and to develop according to its abilities.

In essence, National-Socialism is a working in harmony with Nature to produce further evolutionary change which benefits and aids, the rich diversity and difference of life which already exists. National-Socialism seeks to preserve and extend race, and individual character, by creating conditions which make this possible. To achieve this, the principles and ideals of National-Socialism have to be used to create a particular type of society - a National-Socialist one. This itself requires a National-Socialist revolution, since all present societies are dedicated to or based upon doctrines which, being anti-evolutionary and against Nature, are opposed to racial uniqueness, and noble individual character.

III

The Harmony of National-Socialism

The primary aim of a National-Socialist revolution is to create a new type of society and thus foster a new type of individual. This new individual is someone who belongs; someone who is aware of their place in the scheme of things; someone with an awareness of their duties and responsibilities. Someone aware of their heritage and their potential to add to that heritage. In brief, someone who is part of a growing folk-community. This new National-Socialist society is based upon the noble ideals of National-Socialism, of which working in harmony with Nature is one. This implies a striving to achieve a balance - maintaining what is valuable and positive, and aiming to go beyond these, to extend or cultivate them still further but without undermining or destroying heritage.

All present societies create or encourage a particular type of individual - one characterized by a lack of insight into and understanding of, Nature and that balance which is necessary to achieve a genuine harmony. All modern societies encourage or aid the dis-orientation of the individual, for there is generally no sense of real belonging. Individuals do not belong, as a mature tree belongs, in a particular landscape; they have little or no awareness of the natural, slow, rhythm of life, of the quietude of Nature. They are not rooted in a particular soil, or place; they have become displaced from their origins, and exist without continuity. All that there is, is artificial - not the result of a slow, maturing; but the result of artificial, abstract, ideas. 'Community' now no longer means being born in a particular place, surrounded by kinfolk, where Nature is personally experienced in all its rhythms and moods; it no longer means knowing, from experience, the harmony and quietude of that place, and its ancestral history; it no longer means *feeling* these things. The modern world has become materialistic;

complex; comfortable; with huge sprawling cities and towns which are too large and which are not organically part of their surroundings - they have been imposed, constructed, for a purpose unconnected with living life in a natural, balanced way. Instead, these places of work or residence have grown or been constructed because of abstract ideas - primarily economic, that is, material. Unchecked growth, in the name of personal happiness, personal security, and personal wealth, has destroyed the natural balance.

'Community' now means just a certain area in one of these sprawling cities or towns - or even a despoiled rural area. A certain 'community' now means whoever resides or works in that area: a collection of displaced individuals, who partake in and fuel what has become the noisy manic pace of modern life in such areas.

Modern life is largely noisy and manic because it is artificial - creating its own patterns and rhythms unconnected with Nature. Technology - electric lighting, vehicles, 'music' reproduction systems and so on - has made this modern living possible. But growth has been unchecked, with no attempt made to keep a balance, as a result of which rootless, displaced, dis-orientated individuals have been and are being produced. These individuals have little or no experience or understanding of those slow, natural rhythms, and that quietude, from which personal connectiveness, insight and harmony, grow. There is instead an increasing passivity, a lack of a genuine experiencing. For instance, modern technology has made travel largely passive - a person is conveyed, by some machine or other, and thus is not really part of the landscape they are passing through. There is little or no physical effort involved, and thus no real interaction with the environment - no awareness of what is natural, such as the weather, the small changes of landscape. What has become important is the destination - not the journey. The person is largely 'cocooned' from the natural world, and the speed of travel completely destroys the natural rhythm of interaction which occurs by walking, or travelling by horse.

Of course, many people today are aware or are becoming aware of what has happened - of how disastrous it is to continue with unchecked growth, unchecked use of technology, unchecked personal lust for pleasure and wealth. They are aware that a material, consumer driven society - fuelled by personal irresponsibility - destroys quality of life. But the solution they propose for these problems is abstract - based on the idea that people will be happier, and live better, if a better environment can be created and maintained. Because of this, this solution is really no solution at all.

What they have ignored is the real problem which gave rise to these material, technological problems in the first place. This is a loss or neglect of a *sense of belonging* - the loss of folk identity, of real community. A real, that is, natural, folk or community, grows naturally in accord with the natural rhythms of Nature; it is also rooted in a specific place; it *belongs*. It has a past, a history, a culture, a separate identity. In such a folk there is a natural harmony, a natural balance - a natural pattern of change. There is also a love of that history, that culture, and the specific, unique, place where the community is rooted or where it settles. There is, fundamentally, an instinctive awareness of separate identity - of kindred blood, of *race*, and

racial culture. This love of a specific region, of ancestral lands, of motherland/fatherland, and this instinctive awareness of separate identity, gave individuals a real sense of belonging - and often bred a sense of responsibility and duty: individuals were prepared to sacrifice their own lives to maintain that identity; to defend their kinfolk, and that special place which they loved and had probably known all their lives. Thus did they fight, and often die, to preserve their own 'blood and soil'.

Unchecked industrialization, abstract ideas like communism, unchecked technological development, and many other things, all brought about a decline in or loss of this sense of belonging among the peoples of what has become known as 'the West'. All these things brought about the modern way of living and modern cities and towns. These all undermined and helped destroy natural balance. *Blood and Soil* became replaced by *Money and Pleasure*. Harmony and balance was lost, and rootless, dis-orientated individuals produced.

To return to a real harmony, a real balance - a better, more fulfilling, more wholesome way of life - there has to be a return to Blood and Soil; there has to be a real sense of belonging. This means an awareness of race, of heritage. It means the creation and maintenance of folk-communities in natural environments suffused with the numinosity of Nature. National-Socialism aims to make this awareness conscious, as it aims to create such communities, and restore that balance with Nature which is essential to healthy living. However, this does not mean trying to create some romantic vision of a rural past where no change ever occurs or is allowed. Neither does it mean rejecting modern technology and industrialism. Rather, it means creating a society where there is a balance between the two: where such things as technology are used wisely in the service of the folk or community and without destroying or upsetting the balance of Nature. It means keeping a balance between what is natural - Blood and Soil - and what is evolutionary. In practice, this means aiming to create beautiful, natural, environments; preserving the beauty and numinosity of Nature, as well as harnessing and controlling growth and technology. A healthy folk requires a healthy environment in which to live; a large proportion of that folk should live in close proximity to the landscape, to the soil, in areas which are loved for their outstanding beauty or heritage. But there also needs to be some change, some growth, and thus some urban living. What allows the balance between the two is the ideal of harmony - of what is new conforming to aesthetic ideals of beauty and nobility; of their being a human scale to things once again. Thus, for instance, such urban environments would be planned to be harmonious, on a human scale, and beautiful - pleasing places to live and work.

In practice this means preserving, nurturing and then extending, those things which Nature has produced over aeonic spans of time. In relation to society, this means aiming to produce a balanced, beautiful, harmonious environment in which to live, and in which Nature thrives naturally; it means a return to husbandry of the soil (involving sound ecological and organic practices); and it means aiding the production of sound, healthy, well-balanced individuals of character aware of their duties and

responsibilities. One of the primary duties of a National-Socialist is to preserve and extend their race - to keep it pure, thus preserving what Nature has laboured over aeons to create.

National-Socialism expresses that awareness - that wisdom - which alone enables individuals to live healthy, positive, harmonious and thus well-balanced lives. Part of this awareness is a sense of belonging - an awareness of being part of something which is much greater, and more powerful, than oneself. It is an understanding of being a link, a connection, between the past, and the exciting possibilities of the future - of how important each individual is or can be in contributing to evolution. Further, evolution is necessary. There must be some change, some new challenges - but these must be based on sound foundations; there must be a base for growth, for change. National-Socialism is unique in recognizing this balance between past and future, and in showing how it can be attained.

National-Socialism expresses real wisdom when it affirms that only by nurturing and preserving what gave rise to the excellence of the present can that unfolding which is evolution occur. What is excellent about the present is the possibility that we as individuals possess to evolve still further; what gave rise to this possibility - to our uniqueness, as individuals - is Blood and Soil, race and fatherland. To evolve further, to continue the glorious work of Nature, we must nurture and preserve our unique Blood and Soil.

The way forward lies in creating an ethnic homeland, and within that homeland a National-Socialist society dedicated to nurturing and preserving folk-communities, that is, dedicated to the ideals of Blood and Soil. This society also, however, would seek to continue the upward work of Nature by following or pursuing evolutionary goals designed to create new individuals and new ways of living, provided these did not undermine and destroy the foundation or base upon which those goals depend - Blood and Soil. That is, such goals have to maintain the balance, the harmony which is essential. One such balanced goal is the striving to create a Galactic Empire.

IV

The Galactic Empire and the Triumph of National-Socialism

The Ideal of a Galactic Empire

A Galactic Empire - formed by the conquest of that final frontier which is Outer Space - is the destiny of our human species. This ideal and this ideal alone is great enough and noble enough for our noble, heroic races - everything else is petty, materialistic or decadent: an insult to not only what we are, as creative noble races, but also an insult to what *we can become by pursuing an idealistic noble goal*. The goal of a Galactic Empire is the

supreme challenge which, by its very difficulty, can inspire our races to great and noble achievements. A Galactic Empire means the exploration, conquest and colonization of our own solar system, and other star-systems and planets, by our noble, heroic and warrior races.

Of course, this goal is at present only a dream. The present social and political conditions which exist on this planet as well as the present alien tyranny most people are forced to live under, make this dream seem unrealistic. But what it is vital to understand and remember, is that we need great and noble dreams - a great vision or visions - to inspire us, to motivate us to act. With them, we can aspire to and often achieve greatness; without them, we are just ordinary. Through a noble vision, we can extend ourselves - we can evolve to a higher level; without a noble vision, we merely exist, and waste the potential which is within us. A truly great and noble vision is *numinous* - it has the power to inspire and so to make real what seems impossible. If we do not accept this challenge of creating a Galactic Empire, then we will be forsaking that unique Destiny which is ours and ours alone - we will be condemning our species to an ignoble future.

Today, there are some who claim that inter-stellar Space Travel will never be feasible because certain scientific 'theories' affirm that, for instance, it is impossible to travel faster than or even approach the velocity of light. However, these barriers are only there to be overcome - given the right incentives to overcome them - and no scientific theory, however highly regarded or however verified by past or current experimental data, is immune to new discoveries.

Given the right incentives, and the right social and political conditions, it would be possible to begin the process which would result - over the course of many centuries - in the creation of a Galactic Empire.

The first stage might be to create, here on our own planet, a free, independent, National-Socialist homeland, and in that homeland a society dedicated to the social well-being and advancement of its people. Such a society would seek to inspire its people with a sense of duty as it would seek to foster those qualities which are fundamental to civilization itself - that is, *honour* and *racial idealism*. Such a society, by definition, would be a National-Socialist one, since only National-Socialism truly represents the noble idealism which is the essence of civilization, little though this is understood by the majority today, so brainwashed they are and have been by the lies of the enemies of National-Socialism. Furthermore, a National-Socialist society would encourage the right type of individual - persons of noble, heroic character, imbued with a genuine warrior *ethos* or spirit: a desire to explore, to conquer, to overcome, to fight, to honourably go where no human has gone before...

The second stage - following the creation of a National-Socialist society whose own security was assured - would be for that society to encourage research into, and the practical exploration of, Outer Space, accepting as that society would the principle that the results which would arise from this research, exploration and colonization, would justify the means (financial and

otherwise) which would be required. In the beginning, the greatest benefit of such research, exploration and colonization, would be the noble cohesive effect the pursuit of such an ideal would have upon the people of the society - it would give them a sense of their Destiny, and encourage the production of idealistic men and women dedicated to upholding the warrior ethos. What must be realized is that only a National-Socialist society is capable of fulfilling the dream of Space Exploration, inter-stellar Space Travel, and the colonization of other worlds.

The first practical phase would involve constructing manned Space-stations orbiting the Earth; the second would be manned missions to the Moon, and Mars, and the establishment of permanent colonies. The third phase would be voyages of discovery to the other planets of our solar system. The fourth phase would be the building of such self-sufficient manned ships as would be necessary to undertake the long journeys to the nearest stars. All this would take many decades - and during this time, scientific research would be conducted with a view to discovering an effective means to travel the vast distances between the stars: that is, with a view to building Space-ships which can travel faster than the velocity of light, or with creating some other means of transporting people across inter-stellar space, enabling them to travel to, explore and colonize other planets surrounding other stars.

The Future National-Socialist Society

All the above seems idealistic - and it is. Fundamentally, National-Socialism is the noble pursuit of idealism by honourable means; it is a conscious expression of the wisdom gained from thousands of years of civilization. National-Socialism is a practical means to create and maintain a civilized way of living - and this way of living encourages and develops individuals of noble character. A National-Socialist society or folk-community possesses a noble ideal to which its members can aspire - and this ideal aids the creation of better, more evolved, individuals. Essentially, the aim of a National-Socialist society is to raise its members to a higher level - to create a new way of living and a new type of person, thus fulfilling the promise of evolution, and continuing that marvellous work of Nature which is manifest in race and culture. The wisdom of National-Socialism is enshrined in its belief that in order to create a higher race, and thus a higher civilization, it is necessary to work in harmony with Nature, and not against her. A higher race, and civilization, can be created simply and naturally by the pursuit of the ideal of a Galactic Empire. The overcoming of this challenge would create the conditions necessary for a higher race to evolve and flourish. There would be no need for such artificial things as 'genetic engineering' in order to produce a new race.

To establish a National-Socialist society, a National-Socialist homeland has to be created - and, once created, it needs to be made secure against its external and internal enemies. Such a society will enable a return to warrior values, and a warrior system of justice - and natural justice and folk-decrees will replace the modern abstract 'law' which has been imposed upon warrior peoples. Furthermore, once established, a National-Socialist society would

conduct itself - in its relations with other peoples - honourably.

In its relations and trade with other nations and peoples, this society would act in a noble and civilized way - since anything else would be against the spirit or *ethos* of National-Socialism itself.

Such a society - or *Reich* (so named in honour of the people who created the first National-Socialist nation) - would not, for instance, concern itself with military or colonial adventures beyond its own borders. That is, it would not seek military conquests, for whatever reason - be such to acquire 'living space', raw materials or whatever. Given the science and technology the present civilization has created, given civilized trading relations with other nations, and given the ultimate challenge of creating a Galactic Empire (with its obvious colonization), such things are no longer necessary, and indeed would be counter-productive.

The essence of the ideal of a Galactic Empire is that it is the type of conquest, adventure and expansion appropriate to the coming age. The age of Earthly Empires, created and maintained by force of arms - the age of seeking living space and adventures in other countries - is gone because it is now unnecessary. To evolve, we have to move forward to a higher, different and more difficult type of conquest and expansion: one that requires the emergence of a new type of individual, a whole new race and a whole new way or ways of living, and which makes use of the science, technology and understanding which our Thorian civilization has given us. This new type of conquest and exploration, these new ways of living, require more heroism, not less; they require greater courage; they require a new breed of warriors and new breed of colonists; they require inventiveness and great new discoveries.

This is not to say that such a future National-Socialist society - dedicated to creating a Galactic Empire - would neglect its own security on Earth. It would be more than capable and more than willing to defend itself against any threat, as it would most certainly be prepared to be, if necessary, ruthless in the defence of its freedom and its people if it was attacked.

What needs to be understood and remembered is that such a National-Socialist society - provided it adhered to noble National-Socialist ideals and acted in a civilized way toward others - would assuredly over time become the dominant, most civilized, society on this planet. Other nations would actively seek to trade with it, as the best people in the world would be drawn toward it and its noble idealism, and thus come to aid it and its vision of a Galactic Empire.

The Triumph of National-Socialism

To create a future National-Socialist society National-Socialism must triumph somewhere on this planet. This can occur in one of three ways.

(1) By the political or military triumph of a National-Socialist movement or

group in an existing nation-State or country where a particular racial group (such as Aryans) are in a majority. (2) By the emergence of a National-Socialist community and the breakdown of the present world-wide anti-Aryan, Zionist System. (3) By the gradual process of National-Socialists upholding the spirituality and noble idealism of National-Socialism, spreading the ideal of an ethnic homeland and converting others to the Cause - thus creating over time a world-wide movement which seeks to establish its own homeland and implement National-Socialism.

All these ways involve an understanding of what National-Socialism is - its noble idealism; its wisdom; its civilizing mission revealed by Adolf Hitler. They all involve National-Socialists acting and living in a National-Socialist way, as they all involve those National-Socialists inspiring other Aryans with a noble vision, so enabling those so inspired to strive to make that vision real. In so inspiring others, the ideal of an Aryan Galactic Empire is of vital importance.

Provided National-Socialists keep the faith and provided such things as the above are done, a National-Socialist homeland and a National-Socialist society will be created, some time in the future. This will be, because it is fated - because it is our Destiny. Whether this glorious future is near or distant is entirely up to us, for such a homeland and such a society can be created in our own lifetime if we have the dedication necessary to create it.

As Adolf Hitler once wrote:

"Every defeat may be made the foundation of a future victory. Every lost war may be the cause of a later resurgence. Every visitation of distress can give a new impetus to human energy. And, out of every oppression, those forces can develop which bring about a new re-birth of the national soul - provided always that the racial blood is kept pure." (Mein Kampf, I, 11).

The Mission of National-Socialism

The mission of National-Socialism is a simple one: to reveal to human beings their unique Destiny, and the strive to make that Destiny real.

Our unique Destiny is to civilize: to create, maintain and expand civilizations and so to continue the upward evolutionary work of Nature. We have this Destiny because we are gifted with those qualities that make civilization possible: noble character, creative genius, and a thriving ethnic culture born from triumphing over physical adversity.

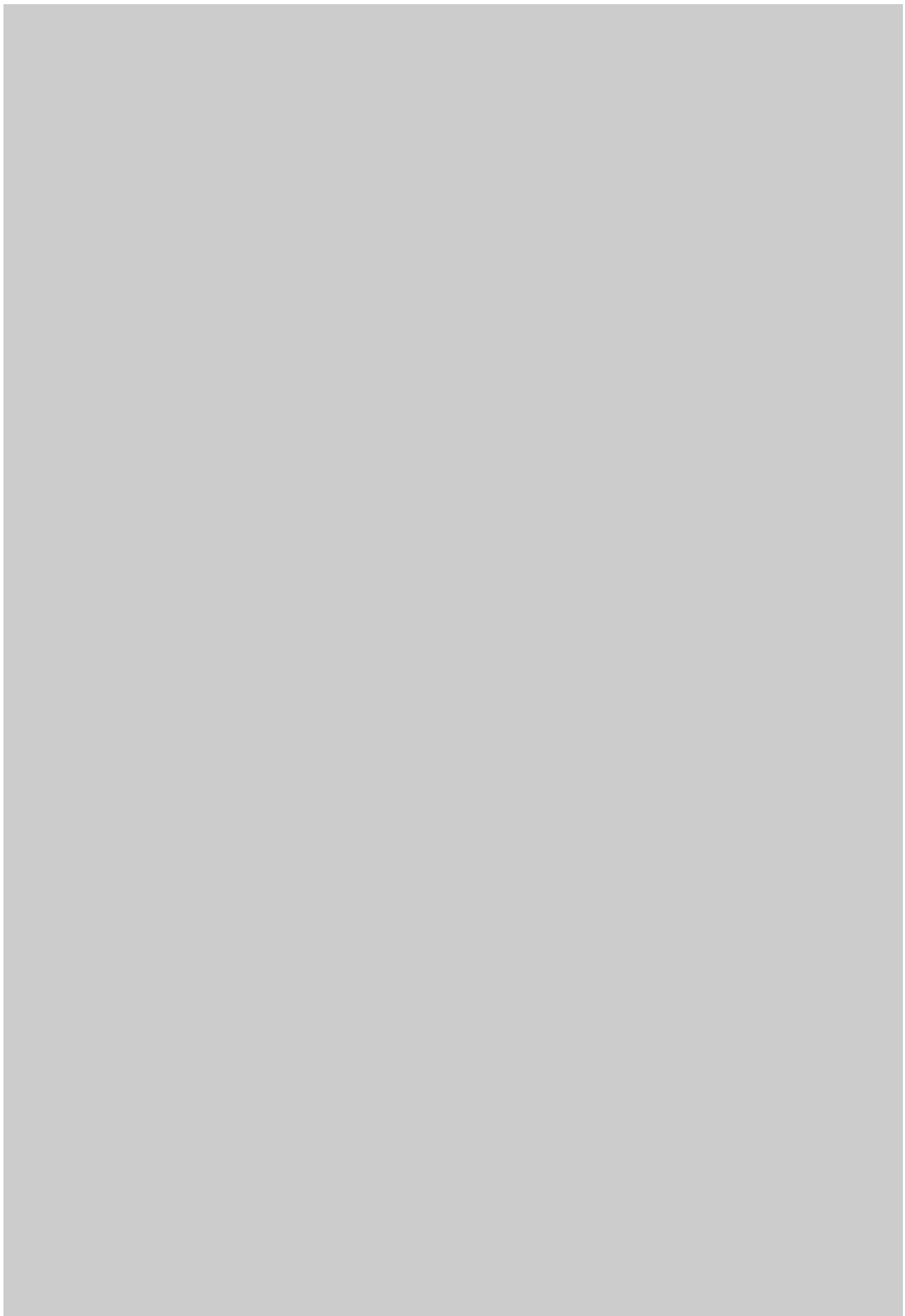
To fulfil our Destiny, we need to live among our own racial kind according to our own customs and according to those principles of natural justice which make racial communities strong and healthy. In practical terms, we need ethnic homelands, for each race. Within each homeland we need genuine folk-communities and within those folk-communities individuals inspired by

the noble ideals of National-Socialism. To obtain this, we need to free our peoples from the slavery they now endure, world-wide, under the world-wide Zionist-controlled System which uses and has used 'social engineering' (and the Marxist anti-Nature abstract ideas which underlie this) to create a repressive world-wide dishonourable tyranny.

The mission of National-Socialism is a holy one - to free our peoples, and return them to their Destiny. This holy mission means that we all, as individuals, have a sacred duty - an obligation - to the Destiny which National-Socialism has revealed to us. By striving for and fulfilling our unique Destiny - by being a creative, noble, civilizing people - we fulfil the purpose of our lives, here on Earth, and thus can live fulfilling, healthy lives. Anything other than this - anything other than striving for our Destiny - is *decadent*, a waste of those gifts with which we have been endowed by Nature, and thus a waste of our lives.

This holy mission was revealed to us by the person whom we National-Socialists call 'the Chief' - Adolf Hitler. Expressed simply, Adolf Hitler was an instrument of Fate - someone who was appointed by that higher Power which is beyond us all, as individuals, and which ultimately guides or controls the workings of our lives and the cosmos itself, whether we call this Power 'God', the gods, or simply 'Nature'. Adolf Hitler by his life, his deeds, and his accomplishments, revealed our unique Destiny as Aryans: he gave us, in National-Socialism, a conscious expression of that Destiny. The Chief had a mission to fulfil - to give a practical form to our Destiny, and to show what was possible. Fundamentally, National-Socialism is an understanding of the unique mission of Adolf Hitler and an acceptance of our unique civilizing Destiny as human beings.

National-Socialists accept that this supreme Power - however it is described or named - chose Adolf Hitler to live, and die, as he did. This man was chosen to reveal our Destiny. He was chosen to create a noble, warrior, nation, or *Reich*, whose people strove for a healthy, civilized way of living and who were beginning to understand and be proud of their own heritage. He was chosen to be martyred as he was, as his followers were chosen to fight, die and suffer persecution at the hands of their enemies so that we who keep the faith can remember their glorious deeds and inspire others with them. All that has happened and all that is happening now - the world-wide persecution of National-Socialists, for instance - was and is necessary so that our Destiny can be achieved in the future. A National-Socialist is someone who understands the mission of Adolf Hitler and who strives to make real the Destiny he has revealed to us - and, by doing this, a National-Socialist is doing the work of that supreme Power who chose Adolf Hitler to live and die as he did.



Why National-Socialism is Not Racist



Street Vendor in Berlin, NS Germany

Correctly defined and understood, National-Socialism is an ethnic philosophy which affirms that the different races, the different peoples, which exist are expressions of our human condition, and that these differences, this human diversity, should be treasured in the same way we treasure the diversity of Nature. National-Socialists believe our world would be poorer were these human differences to be destroyed through abstract ideas: through the creation of a socially-engineered cypto-Marxist society.

Furthermore, National-Socialism is a pure expression of our own unique *Aryan* ethics, based as these ethics are upon the idealism of duty to the folk, duty to Nature, and upon the nobility of personal honour.

National-Socialism is a way of living which affirms that the purpose of our lives is to contribute to evolution in a positive way. We contribute to evolution when we do our duty to our folk, since our folk (our race and culture) is our connection to Nature: how Nature is manifest in us as human beings.

National-Socialism expresses the natural truth that the living being which is Nature works to produce diversity and difference: that the evolution of Nature is a bringing-into-being of more diversity and more difference.

For our own, human, species this diversity of Nature is evident in the different races which exist, and in the different cultures which these races develop over time.

National-Socialism values this diversity and difference, and states that we should not only strive to maintain and aid this diversity, but also encourage the peoples and cultures which express this diversity and difference to continue to develop and evolve, for by so developing and evolving race and culture we are aiding the evolution of Nature and thus fulfilling our potential, as human beings.

The Ethics of National-Socialism: Treating Other Races With Respect

According to National-Socialist ethics, what is good is what is honourable, what aids Nature and the living beings of Nature (such as our own race), and what aids the evolution of the cosmos itself. Our duty is to do what is honourable and what aids Nature, the living beings of Nature, and the cosmos, even if doing this duty makes us, as individuals, unhappy, or even if it means our own death. Furthermore, the happiness of the majority, of other people, comes second to this duty.

The perspective of National-Socialist ethics is that of Nature - and indeed of the cosmos itself of which Nature is but a part. The perspective of all other ethics is the perspective of the individual, of their happiness, their winning of some reward in this life or the next.

In addition, National-Socialist ethics - being based upon the ideal of personal honour - means and implies that we National-Socialists must strive to treat all people with courtesy and respect, regardless of their race and culture. This alone disproves the lie of National-Socialism being "racist", just as the true history of National-Socialist Germany (as opposed to the lies about NS Germany) proves how honourable and respectful genuine National-Socialists were toward others races and cultures.

National-Socialist Germany

The government and officials of National-Socialist Germany strove hard to uphold and live by the ethics of National-Socialism, as did every genuine National-Socialist, even after the defeat of NS Germany in what has become known as the First Zionist War.

Thus, in NS Germany, groups such as Muslims and Buddhists were accorded full respect, and allowed to practise their religion freely. In the pre-war years, NS Germany helped organize a pan-Islamic world congress in Berlin. Berlin itself was home to thriving Muslim and Buddhist communities, of many races, and the Berlin Mosque held regular prayers even during the war years, attended by Arabs, Indians, Turks, Afghans and people of many other races. Indeed, the Berlin Mosque was one of the few buildings to survive the lethal, indiscriminate, bombing and bombardment, and although damaged, it was clearly recognizable as a Mosque amid the surrounding rubble.



NS Germany was home to exiles from many races, including respected individuals such as Subhas Chandra Bose, leader of the Indian National Army, and Mohammed Amin al-Husseini, the Grand Mufti of Jerusalem. Both received significant financial support from the German government and both enthusiastically collaborated with Hitler.



Indian Volunteer Training in NS Germany

There was also, of course, the alliance with Japan, and while the Allies - and particularly the Americans - were revelling in and spreading derogatory anti-Japanese propaganda (many American GI's thought "the Japs" were not human) the Germans were extolling their virtues and regarded them as "comrades-in-arms". While the Germans honoured Admiral Isoroku Yamamoto with one of their highest decorations for gallantry, a Knights Cross with Oak Leaves and Swords, American GI's ruthlessly exterminated Japanese soldiers, it being common practice for them to "take no prisoners" and execute any Japanese soldier who surrendered. Incidentally, two other Japanese warriors were also honoured by Germany by being awarded the Knights Cross with Oak Leaves.



Isoroku Yamamoto

There was also, of course, the links between NS Germany, the SS, and various Muslim and Arab organizations, even before the First Zionist War. For instance, the Egyptian Greenshirt organization revered both Mussolini and Adolf Hitler, while Hassan Al-Banna, the founder of the Muslim Brotherhood (which lives on to this day in organizations like Hamas), made several complimentary remarks about Hitler. There was also a pro-National-Socialist coup attempt in Iraq, led by Rashid Ali.

Thus, while the British in Egypt and Palestine were treating the Arabs as conquered subjects, the Germans were treating them as equals, as comrades, and respecting their culture, and even to this day in places like Egypt many Arabs fondly recall their meetings with these "nazis". In fact, Egypt was to become something of a haven for National-Socialists after the War, with hundreds of former SS and German officers helping the post-War anti-British government of Gamal Abdal Nasser, who was associated with the Muslim Brotherhood and a relative of the Egyptian publisher who published an Arabic version of *Mein Kampf*.

These SS and German officers included Major General Otto Ernst Remer, Joachim Däumling, former Gestapo chief in Düsseldorf, and SS Officer Bernhard Bender, who allegedly also converted to Islam.

Most revealing of all, perhaps, are the friendly links between NS Germany, the SS, and various Jewish organizations. SS Officer Adolf Eichmann was known to have travelled to Palestine in the years before the war where he met Jewish settlers, Jewish leaders, and German agents. His relations with these Jews were always very cordial and friendly.

Of particular interest is the attempt, in 1941 (52yf) by the Jewish group Irgun Zevai Leumi (known to the British in Palestine as the Stern gang) to collaborate with Hitler and Germany:

"On condition that the German government recognizes the national aspirations of the 'Movement for the Freedom of Israel' (Lehi), the

National Military Organization (NMO) proposes to participate in the war on the side of Germany..." [Document number E234151-8 at Yad Vachem in Jerusalem.].

The German NS government, however, refused to recognize such Jewish "national aspirations" since it conflicted with the policy of their ally Mohammed Amin al-Husseini who was opposed to the establishment of a Jewish State in Palestine. Thus, the attempted Jewish collaboration failed.

Conclusion

To quote Waffen-SS General Leon Degrelle:

" German racialism meant re-discovering the creative values of their own race, re-discovering their culture. It was a search for excellence, a noble ideal. National Socialist racialism was not against the other races, it was for its own race. It aimed at defending and improving its race, and wished that all other races did the same for themselves.

That was demonstrated when the Waffen SS enlarged its ranks to include 60,000 Islamic SS. The Waffen SS respected their way of life, their customs, and their religious beliefs. Each Islamic SS battalion had an imam, each company had a mullah. It was our common wish that their qualities found their highest expression. This was our racialism. I was present when each of my Islamic comrades received a personal gift from Hitler during the new year. It was a pendant with a small Koran. Hitler was honoring them with this small symbolic gift. He was honoring them with what was the most important aspect of their lives and their history. National Socialist racialism was loyal to the German race and totally respected all other races." Leon Degrelle - Epic: The Story of the Waffen SS (Lecture given in 1982). Reprinted in *The Journal of Historical Review*, vol. 3, no. 4, pp. 441-468.



Muslim SS

I myself have sought to understand the purpose of our lives, as human beings, and so studied, first-hand in a practical way, most of the major religions of the world - Buddhism, Taoism, Hinduism, Christianity, Islam - as well as philosophy from Aristotle to Heidegger, literature from Homer to Mishima, and science from its earliest beginnings.

I have spent long hours, day after day, often week after week and sometimes month after month, talking with Muslim scholars, Buddhist and Taoist Masters, Christian priests and theologians, Hindu ascetics, and a multitude of ordinary people of different faiths, cultures, and races. My very life, my very experiences among the different cultures, the different faiths, of the world, reveals the truth of National-Socialism: its desire for harmony, honour, and order. My own life, my experiences, my National-Socialist writings, expose the propaganda lies of those opposed to National-Socialism: those social engineers who have sought, and who do seek, through the usury of a world-wide consumer-capitalism, to exploit this planet and its peoples and so destroy diversity and difference and everything that is noble and evolutionary.

A true, a genuine, National-Socialist does not go around "hating" people of other races just as National-Socialists are not disrespectful of the customs, the religion, the way of life, of people of other races.

As I have said and written many times, we National-Socialists respect other cultures, and people of other races, because we uphold honour. Honour means being civilized; it means having manners: being polite; restrained in public and so on. Honour means treating people with courtesy and respect, regardless of their race and culture.

We National-Socialists express the view that a person should be proud of their own culture and heritage, respectful of their ancestors and their ancestral way of life, and accept that other peoples have a right to be proud

of their own culture and heritage as well. The ideal is a working toward mutual understanding and respect.

Our duty, as Aryans, is to uphold and strive to live by our own Aryan values of personal honour and loyalty to our folk.

David Myatt
111yf

The Theory of The Holocaust

The so-called holocaust of the Jews during World War Two is not a "proven fact of history" - it is a theory.

The central premise - the fundamental assumption - of this theory is that a million or more Jews were killed in "gas chambers" using Zyklon B. This claim has been made for over fifty years, and it is claimed as the main method of killing. (1)

This is a particular scientific claim, about how a certain chemical agent works (or worked) under certain very specific conditions. That is, it is a claim that Zyklon B - a pesticide used to fumigate clothing in order to destroy lice, and which releases hydrogen cyanide gas (HCN) when exposed to air - was used to kill human beings in so-called "gas chambers".

Some of the particulars of this claim are that the whole gassing procedure (gassing and venting, from the introduction of Zyklon to the opening of the doors) only took one hour at most and often much less time, and that the majority of the killings took place in what looked like "ordinary shower baths" with concrete floors, and occurred even when the ambient temperature was lower than 15 degrees Celsius. Other particulars of this claim are that those opening the doors after this short length of time, and those removing the dead bodies, wore no protective clothing at all - for example, no "gas masks" in case any residue of deadly gas was present, or in case the Zyklon B pellets used were still producing deadly HCN gas.

This very specific method of killing either worked, as described in the so-called "holocaust literature", or it did not work. If it did work, then the method used is scientifically repeatable, reproducible, via experiments. This is how science functions, and how such claims about a scientific matter are settled. It is scientific evidence, provided by experiments, that matter. (2)

This particular scientific claim about how people were killed by Zyklon B - a claim made by those who believe in the theory of the holocaust - has yet to be experimentally verified, according to scientific criteria. Therefore, it is correct and reasonable for people to doubt the veracity of the theory of the holocaust that many people believe in until such time as this specific scientific claim is verified by experimental means. All the other circumstantial evidence which it is alleged "proves" the theory of the holocaust (such as alleged eye-witness statements; confessions obtained during interrogations), are irrelevant because a particular scientific claim has been made, and if this claim is shown by scientific experiments to be false, then all such other evidence which seems to support the theory will have to re-examined, re-interpreted, and/or rejected.

The onus of proof for the theory of the holocaust is upon those who have made this specific scientific claim, and their proof can only be by scientific means. Those who doubt or who are skeptical about this theory of the

holocaust (for whatever reason and from whatever motive), do not have to prove anything, for as it says in *Al-Majallah al-Ahkam al-'Adaliyyah*, "The burden of proof is on him who alleges."

This claim could easily be tested by scientific experiments, which would require the re-construction of an alleged "gas chamber" - as described in the literature of the holocaust theory - and then introducing Zyklon B into this chamber, by the means alleged to have been used according to the literature of the holocaust theory. The chamber would then be vented - using the type of fans alleged to have been used - and then opened, and then tested for any residue of HCN gas. Note that, for the experiment to be valid, all the "experimental apparatus" used would have to be constructed according to details given in the extant literature of the holocaust theory, which details derive - or are alleged to derive from - eye-witness statements, confessions of suspects tried for involvement in the alleged holocaust, and from whatever German technical plans or documents that survived from the time which gave details regarding the building of shower-baths in labour camps such as Auschwitz. (3)

The experiments would be conducted using several variables. For instance, (1) With an empty chamber, at various ambient temperatures. (2) With the door being opened at the times claimed by the holocaust literature - from one half hour after introduction of Zyklon B, to around one hour (the maximum time claimed in the holocaust literature). (3) With a chamber full of experimental "dummies" simulating human beings crammed into the chamber, and repeating the variable mentioned in (1) and (2).

To meet acceptable scientific criteria, the results would have to be reproducible by others, as the experiments themselves would have to be conducted openly, with impartial, neutral, observers present, and all the findings openly published.

That no such scientific experiments have ever been conducted - or are even planned - is extraordinary, given:

- 1) That the theory of the holocaust is taught as "fact" in schools and colleges around the world;
- 2) the billions upon billions of dollars invested in and by the "holocaust industry" for over half a century, and the plethora of "holocaust memorials" around the world;
- 3) the continuing imprisonment of those, including scientists, who have logically and rationally expressed public doubt about the theory of the holocaust;
- 4) the use of this theory to aid the establishment of a modern non-Muslim nation in the lands of the Muslims;
- 5) the conviction - on purely circumstantial evidence - and the

subsequent execution and imprisonment of dozens and dozens of people, in the last sixty years, for "participating" in this alleged "holocaust".

Thus, to repeat what we wrote above, it is correct and reasonable, and indeed rationally necessary, for people to doubt the veracity of the theory of the holocaust until such time as the specific scientific claim, made by the believers in the theory of the holocaust, is verified by experimental means. Until such experiments are conducted, it is also correct, fair and reasonable to call for an immediate end to the irrational and criminal persecution of those who doubt the theory and who ask for scientific proof of the theory.

David Myatt
1998

Footnotes

1) A million or so, alone, is claimed for Auschwitz. This is what is taught now in schools, everywhere; see, for example, the school lesson plan, Learning and Remembering about Auschwitz-Birkenau, produced by the Yad Vashem organization in occupied Palestine.

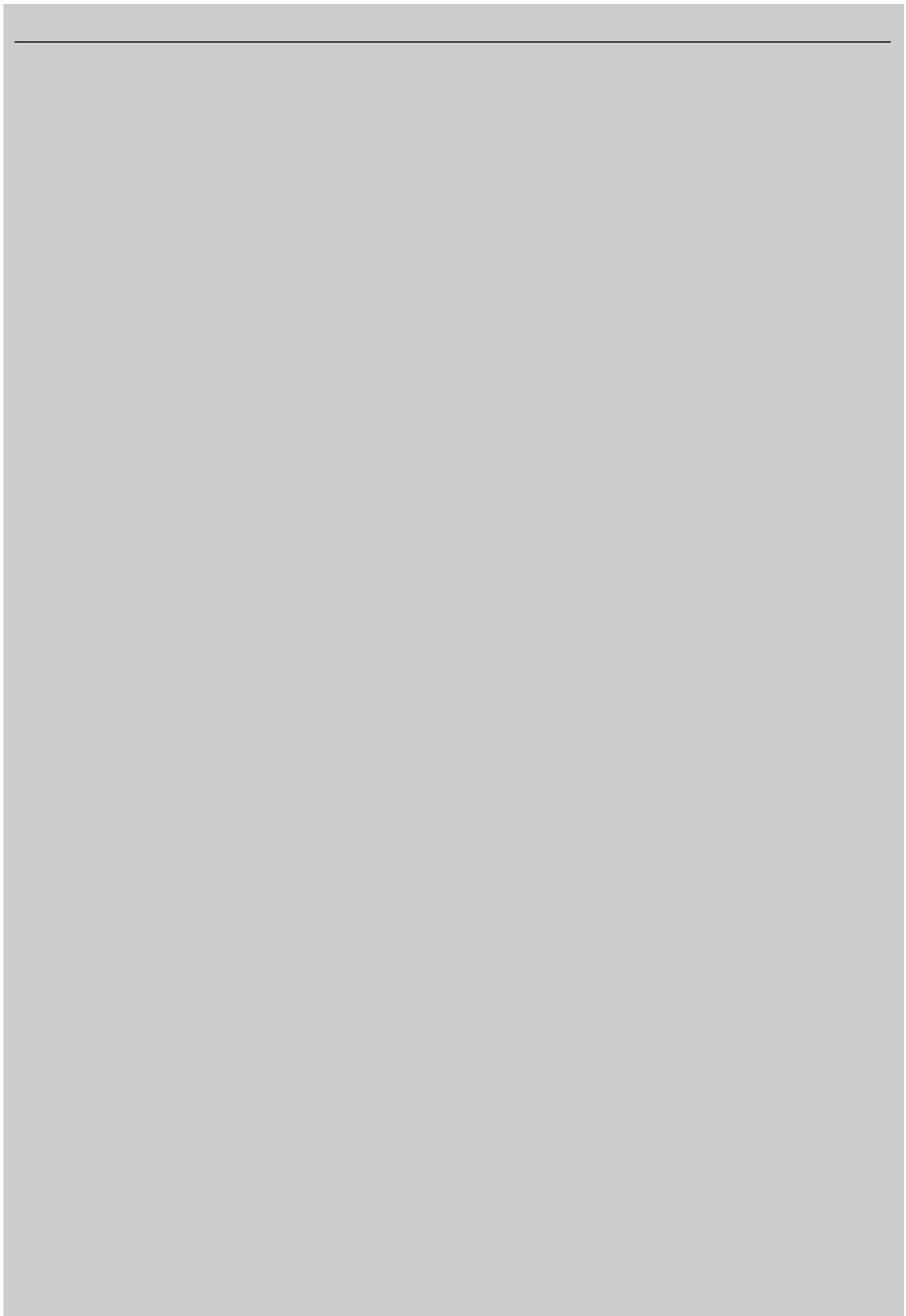
2) Logically, if a person believes in the modern holocaust theory, ergo they accept the minor premise of what is the fundamental "holocaust" syllogism, which premise is the specific method of killing described above, which specific method involves a particular scientific claim, and which scientific claim requires experimental proof.

Thus, all persons who now accept or who believe in the modern theory of the holocaust, are implicitly accepting, on faith or trust (and rather illogically), that this so far unproven scientific claim is true.

3) According to experiments conducted by German scientists in 1942 CE - and recorded in the publication "Die Einsatzfähigkeit der Blausäure bei tiefen Temperaturen" published in 1942 CE - under ideal laboratory conditions, Zyklon B granules are can still lethal for at least two hours after they have been activated.

These experiments also showed that what does affect the release of HCN gas is the ambient temperature, with the granules releasing more HCN gas more quickly at higher temperatures, and releasing "most" of their gas - under ideal laboratory conditions - in just less than an hour when the temperature was 20 degrees Celsius, or higher.

Given that the ambient temperature in the alleged "gas chambers" was often much lower than 20 degrees Celsius - according to accounts contained in the holocaust literature of the holocaust theorists - it would be expected that it would be well over an hour before the Zyklon B pellets released all their HCN gas. Which would mean the pellets would still be producing deadly HCN gas when the door to the chambers were opened.



The Complete Guide to the Aryan Way of Life

David Myatt

1

The Aryan Way

The Aryan Way of Life

To be Aryan is to be of Aryan descent *and* to uphold and follow the Aryan way of life. The decadent and ignoble way of life which exists today in all nations is the total opposite of this Aryan way of life.

An Aryan is someone who behaves and thinks like an Aryan; someone who upholds and who lives, day after day, by Aryan customs and who is aware and proud of their Aryan culture and heritage. Above all, an Aryan is someone who judges everything by Aryan standards, and who strives to do what is Aryan.

The Aryan Way

The Aryan way is the way of Honour, Loyalty and Duty. Honour means upholding personal honour and striving to live by a Code of Honour. Loyalty means being loyal, unto death, to those to whom a pledge of loyalty has been given. Duty means doing one's noble and Aryan duty whatever the circumstances, and even if doing such duty is difficult or might mean one's own death.

Our Aryan duty is three fold:

1) Duty to our Aryan folk, our kindred. This Aryan duty requires us to care for our folk; to be concerned about its well-being, freedom and future. This means us doing something practical and positive to help our folk - from being a good, personal, and Aryan example to others, to fighting for our freedom and for social justice. This duty requires us to aid our fellow Aryans in practical ways because we view fellow Aryans (that is, those who behave and live as Aryans) as brothers and sisters, and treat them as brothers and sisters - offering hospitality, for instance; giving support through friendship; helping them in hard times.

This duty means that we place the welfare, freedom and future of our folk before our own self-interest, and before the interests of others.

2) Duty to Nature. This Aryan duty requires us to respect Nature, and the diverse creations of Nature. This means us - both as individuals and as a society - striving to live in a balanced way by restraining our greed, our desire for material possessions, and by respecting the traditions, the culture, of our ancestors. This duty means that we think about the consequences of

our actions - about how these actions affect Nature - and that we strive to follow and enhance the ways, the culture, of our ancestors, since these ways express our identity, our own unique place in Nature.

This duty means we strive to curb unnecessary and destructive change, placing the well-being of Nature before profit.

3) Duty to the Cosmos. This Aryan duty requires us strive to know, to explore, to discover and create Order. This means us, as individuals, using our reason to understand things, being fair, and having a sense of our unique Aryan Destiny - a vision of our true purpose, as members of the collective which is our Aryan folk. This vision is of our folk creating Order on this planet - a noble, just, honourable society - and then venturing forth to explore and colonize the very cosmos itself.

This duty means we strive to continue our evolution, as Aryans.

Aryan Behaviour

Aryan behaviour - in public and in private - derives from personal honour and self-discipline. An Aryan is dignified; not given to excessive show of personal emotion, and not given to dressing in an extravagant or flamboyant way. An Aryan is fair and just; and given to silence or humour in adversity. Above all, an Aryan is restrained, and seeks to be in control of themselves and whatever situation they find themselves in, using their skill, their reason, their experience, their Aryan character, inventiveness, resourcefulness and heroism, to overcome obstacles. An Aryan faces death calmly and honourably when death cannot be avoided, and would rather die than do anything dishonourable, anything un-Aryan.

Aryan behaviour is an outward sign of a person living and thinking like an Aryan.

We should seek to be friends with, and seek to associate with, only those who live, think and act like Aryans: who uphold the Aryan way of life, and who show by their behaviour and deeds that they are worthy of our friendship and worthy to be our brothers and sisters.

Thinking Like An Aryan

Thinking like an Aryan involves us in judging everything - every situation, every problem and every person - by our Aryan standards of honour, loyalty and duty.

Thus, we should ask ourselves such things as: What is the honourable thing to do, here? If I do this, will it benefit my folk?; how will it affect Nature?

The Aryan Honour Code

The word of a man of honour is his bond - when a man of honour gives his

word ("On my word of honour..") he means it, since to break one's word is a dishonourable act. An oath of loyalty or allegiance to someone, once sworn by a man of honour ("I swear by my honour that I shall...") can only be ended either: (i) by the man of honour formally asking the person to whom the oath was sworn to release him from that oath, and that person agreeing so to release him; or (ii) by the death of the person to whom the oath was sworn. Anything else is dishonourable.

A man of honour is prepared to do his honourable duty by challenging to a duel anyone who impugns his honour or who makes dishonourable accusations against him. Anyone so challenged to a duel who, refusing to publicly and unreservedly apologize, refuses also to accept such a challenge to a duel for whatever reason, is acting dishonourably, and it is right to call such a person a coward and to dismiss as untruthful any accusations such a coward has made. Honour is only satisfied - for the person so accused - if he challenges his accuser to a duel and fights it; the honour of the person who so makes such accusations or who so impugns another man's honour, is only satisfied if he either unreservedly apologizes or accepts such a challenge and fights such a duel according to the etiquette of duelling. A man of honour may also challenge to a duel and fight in such a duel, a person who has acted dishonourably toward someone whom the man of honour has sworn loyalty or allegiance to or whom he champions.

A man of honour always does the duty he has sworn to do, however inconvenient it may be and however dangerous, because it is honourable to do one's duty and dishonourable not to do one's duty. A man of honour is prepared to die - if necessary by his own hand - rather than suffer the indignity of having to do anything dishonourable. A man of honour can only surrender to or admit to defeat by someone who is as dignified and as honourable as he himself is - that is, he can only entrust himself under such circumstances to another man of honour who swears to treat his defeated enemy with dignity and honour. A man of honour must die fighting, or die by his own hand, rather than subject himself to the indignity of being defeated by someone who is not a man of honour.

A man of honour treats others courteously, regardless of their culture, religion and race, and women gallantly, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat him with disrespect or try to harm him, or who treat with disrespect or try to harm those he has personally sworn loyalty to or whom he champions.

A man of honour, when called upon to act, or when honour bids him to act, acts without hesitation and if necessarily quite ruthlessly provided always that honour is satisfied.

A man of honour, in public, is somewhat reserved and controlled and not given to displays of emotion, or to boasting, preferring as he does deeds to words.

A man of honour does not lie, once having sworn on oath ("I swear on my honour that I shall speak the truth...") as he does not steal from others or

cheat others for such conduct is dishonourable. A man of honour may use guile or cunning to deceive his sworn enemies, and his sworn enemies only, provided always that he does not personally benefit from such guile or cunning and provided always that honour is satisfied.

A man of honour strives to dress in a clean, discreet way in practical clothes devoid of ostentation and suitable to the task in hand.

2

What Does the Term Aryan Mean?

Aryan basically means someone of Aryan, or European, racial descent: that is, a "White" person. However, it also means and implies much more: it describes our Aryan character, our Aryan nature, our Aryan culture.

That is, the term Aryan describes what it means to be Aryan: to have the character, the personality, the culture, of an Aryan.

This is the reason why we use the term Aryan instead of "White". White refers just to the colour of the skin; Aryan refers to our culture, our heritage, our character, our Aryan way of life.

A true Aryan is much more than just a "White" person: a true Aryan is a White person who has an Aryan character; who has an Aryan "soul".

A true Aryan is a White person who behaves, who thinks, who lives, like an Aryan: that is, in accord with our own Aryan traditions, our own Aryan heritage, our own Aryan way of life.

A true Aryan is someone who upholds the noble, civilized, values of honour, of loyalty, of duty to the folk, and who strives to live by these values. A true Aryan is thus a person who is fair, rational, tolerant and just.

A true Aryan is someone proud of their own race, proud of their Aryan culture, proud of their Aryans traditions, and proud of their Aryan way of life.

What it is crucial for "White" people to understand is that the culture, the way of life, of all Western societies, of all Western nations, is not Aryan.

That is, our present societies are not Aryan societies: they do not respect, let alone uphold, the Aryan way of life, as they most certainly are not strong-holds of Aryan traditions and Aryan culture, just as the "laws" and ethical values of these societies are not Aryan laws and not Aryan ethical values.

Accordingly, most White people do not live in an Aryan way, just as the Schools of these societies do not teach Aryan history, Aryan culture, and just as they never tell us to respect our own Aryan way of life, our own values, although we are forced to learn about other cultures.

The truth is that our own Governments do not allow we Aryans to live according to our own culture, our own Aryan way of life. Indeed, these Governments have systematically outlawed our ancient traditions and our way of life.

3 **Aryan Law**

Aryan law is the basis of the legal code of an Aryan society: that is, the basis of "law and order" in an Aryan society.

All currently existing societies are not only un-Aryan, they are anti-Aryan: that is, they suppress and have outlawed Aryan law and the Aryan culture on which it is based.

Aryan law is the basis for true freedom. Any society which is based upon, which uses, any other type of law is a tyrannical society.

The Principles of Aryan Law

I: The first, and fundamental, principle of Aryan law is that there are only honourable and dishonourable deeds, with dishonourable deeds being the concern of Aryan laws. That is, there is no concept of "crime" as "crime" is now understood in modern societies. Aryans laws thus define what is dis-honourable.

II: The second principle of Aryan law is that the penalties for committing dishonourable deeds are always compensatory, and never punitive, and involve only: (1) exile of those found guilty of dishonourable conduct; (2) compensation by the guilty person, in goods, or money, of the victim of the dishonourable deed, or of the family/relatives of the victim. If the person found guilty of having committed a dishonourable deed or deeds has little or no goods or money then they can give their labour for a specified period.

That is, there is no such thing as "imprisonment" or confinement of those found guilty of committing a dishonourable deed or deeds. There is also no such thing as "the death penalty" just as individuals accused of some deed or deeds - whatever the nature of that deed or deeds - cannot be held in custody, in confinement, awaiting trial.

Exile can be of two kinds: Greater Exile, where the person is exiled from the homeland for the rest of their life; or Lesser Exile, where the person is exiled for a period of three years.

Someone who has been exiled is an outlaw: outside the protection of Aryan law.

III: The third principle of Aryan law is that an accusation of dishonourable conduct - that is, of someone doing a deed which has been defined, in law, as dishonourable - must be made: (a) in person by either the victim of such a deed, or by the family/relatives of the victim; and (b) in public, in front of

several witnesses.

That is, Aryan law is concerned only with dishonourable actions between individuals: with deeds which are actually done in real life and which affect an individual or individuals. Thus, there is not and can never be, in Aryan law, (a) any prosecution of a person by some "Institution" or Government or officials of these; (b) any prosecution for something which has not been committed; (c) any such thing as a dishonourable deed committed against some "Institution" or some "Government".

There is thus no such thing as "conspiracy" in Aryan law, just as individuals cannot be prosecuted for "intending" to commit a dishonourable deed.

What must be proved in an Aryan Court of Law is that the accused did do the dishonourable deed they are accused of. An intention to commit such a deed is not and never can be contrary to Aryan law.

IV: The fourth principle of Aryan law is that every individual has the right to defend themselves, their family, and those to whom that individual has sworn, before witnesses, an Oath of Loyalty, and the right to use lethal force in such defence.

Should an individual or individual be harmed or injured in such defence, then it is the right, of that individual to seek redress from the individual who has harmed or injured them. Should an individual be killed in such defence, then the family/relatives of that individual have the right of redress.

This redress consists either of accusing, in public, the person of dishonourable conduct, or of a direct challenge to a duel or a trial by combat.

V: The fifth principle of Aryan law is that disputes between individual - involving injury or any other matter - may be settled through either a duel between the individuals involved, or by a trial by combat between those involved.

That is, it is a fundamental right, and duty, of the individual to be responsible for themselves, their family, and those given an Oath of Loyalty, and to seek, if necessary, personal vengeance and satisfaction, through a duel or trial by combat. Justice, for Aryan law, is a matter of honour and of being seen to be fair.

What matters, what is important, for Aryan law is the personal honour of the individual and the right, and duty, of the individual to defend their own honour. This right and duty cannot be taken away from the individual by, for example, the State, for that would be contrary to Aryan law, a denial of the freedom of the individual based as this freedom is on personal honour, and personal responsibility to defend that honour.

Aryan law does not recognize, and is totally opposed to, the concept of the State, the Government, or one person (such as a Monarch) intervening in matters of law, with individuals looking to such a State, such a Government or such a person, for either "justice" or to appropriate blame.

Aryan law thus accepts that a duel, or a trial by combat, is an honourable way of settling disputes between individuals.

In the matter of duels and trial by combat, Aryan law specifies that there must be an independent referee, Umpire or judge, at least two independent witnesses, and that such duels and trials be conducted in an honourable way according to custom. Aryan law affirms that should any person be injured or killed in such a duel or trial by combat then that is their own responsibility. That is, Aryan law considers such duels and such combats - when performed honourably according to custom - as honourable deeds.

VI: The sixth principle of Aryan law is that anyone publicly accused of a dishonourable deed or deeds has a right to either challenge the person making the accusation to a duel, or of accepting a trial in an Aryan Court of Law.

Should the person so making the accusation agree to a duel, then the matter is considered settled, according to Aryan law, by the outcome of that duel provided it is done in an honourable way.

VII: The seventh principle of Aryan law is that an individual accused of any dishonourable deed or deeds, who has accepted a trial in an Aryan Court of Law, can either elect to have their case heard, in public, with witnesses called, or elect for a public trial by combat between the accused and a member or relative of the family of the person who has made the accusation.

It is up to the Court to ensure that such a combat is fair: that is, that the two combatants are fairly evenly matched in skill and physical strength.

If the accused accepts a public Court, then they are bound by the verdict of that Court. That is, there is no appeal. Thus, if the accused is found guilty, then they must accept exile, or pay whatever compensation is demanded by the Court. According to Aryan law, failure to pay such compensation within the time specified by the Court means the immediate exile of the person, with the type of exile being decided by the Court.

VIII: The eighth principle of Aryan law is that a public trial involves an accusation made by one individual against another individual before a Jury of twelve honourable individuals, with their being a presiding Judge. It is the duty of the Jury to judge the case on the evidence of independent witnesses, and after hearing arguments from the accused and the person who has brought the charge. The accusation must be supported by the evidence of independent witnesses: if there is no such evidence, the case is dismissed. It is the duty of the Judge to pass sentence according to the principles of Aryan law: that is, either exile, or compensation.

Thus, according to Aryan law, the only people who may prosecute a case, and who may defend an accusation, are either the two individuals involved - accused and accuser - or members/relatives of their families. That is, someone accused of some dishonourable deed or deeds must either defend themselves in such a Court, or have a member/relative of their family do this.

The same applies for the person bringing or making the accusation: they must either present their own case, or have a member/relative of their family present it.

It is also the duty of the person who believes a dishonourable deed has been done to them - or the members/relatives of their family - to find and accuse the person responsible, if such a person has not been seen and identified during the deed, and to find any witnesses to the deed.

Aryan law thus does not accept the concept of "professional lawyers" or "solicitors", regarding this concept as dishonourable and a negation of the liberty of the individual.

An independent witness is defined in Aryan law as a person who is not a member or relative of either the person accused or of the injured party, and who is not bound by an Oath of Allegiance to either the accused or the injured party, or to any member of their families.

Both the Judge and Jurors at such a trial must also be independent by the same criteria.

IX: The ninth principle of Aryan law is that if a person who has suffered a dishonourable deed according to Aryan law has no living family members or relatives, then it is the duty of an honourable person in the community to act on their behalf, and so find and accuse the person they believe is responsible if that honourable person sees such a deed committed, or sincerely and justly believes that a dishonourable deed has been committed.

The person who so begins to act is bound by the rules of Aryan law: that is, they must present the case themselves, and can be challenged to a duel or a trial by combat by the person they accuse.

The Foundation of Freedom

Aryan law is the foundation, the basis, for true freedom, and a society, a government, based upon Aryan law is just and free society. Any other type of society or government is unjust and tyrannical, a denial of liberty, because only Aryan law expresses the principle of personal honour, and recognizes and accepts the importance of the sovereignty of the individual.

That is, Aryan law and only Aryan law is built upon the foundation of the importance of individual character, the family and the folk. All other types of law, and all other types of society based upon such laws, deny or restrict or destroy individual character, as they deny, restrict or take away the personal honour of the individual and their family and relatives.

The most fundamental belief behind Aryan law is that the sovereignty of the individual is inviolate. The fundamental principle of all other types of law is that sovereignty belongs to the Government, the State or some "Monarch" or tyrant. Aryan law makes the person responsible for themselves and their kin whereas other types of law - and the societies based on such laws - take responsibility away from the individual.

Aryan law was the basis for most ancient Aryan societies: for example, the Norse societies of Scandinavia, and Iceland; or the folk-communities of early Ancient Greece.

The aim of a modern Aryan movement is to create a new Aryan society - an independent Aryan homeland - where we Aryans can live in freedom and where our Aryan law is the basis for the "law and order" of this homeland.

This means a revolution: a destruction of the tyrannical societies we are now forced to live in, and the building of a new, free, Aryan, society. Only such an Aryan society - based upon our Aryan values of honour, loyalty and duty to the folk - will enable us to live as free men and women.

4

Aryan Ethics, Aryan Law and the Meaning of Life

What Are Ethics?

Ethics are a set of moral principles: a set of rules which should guide us in our lives. These rules define what is good, and what is bad, and as such they express the purpose, the meaning, the aim, of our lives.

What Are Aryan Ethics?

Aryan Ethics are derived from the Aryan concept of personal honour, the free giving of personal allegiance, and the noble ideal of duty: duty to those given allegiance, and to one's own cultural community. Aryan ethics are the basis for Aryan law, which has its origin in pre-Christian North European societies, such as those of Scandinavia, Iceland, Germania, Anglo-Saxon England, Ireland and Wales.

The Ethics of the Past

1) Primitive Ethics: Might is Right

Might is Right is the ethics of the barbarian, the primitive human being, and is just the human equivalent of the laws which govern animal behaviour. These ethics assert that right is on the side of the most powerful, the most strong: that what decides an issue is strength. Such ethics are primarily ethics of the individual in isolation.

2) Utilitarian Ethics

This is essentially the belief that what is right is happiness, and especially the "happiness of the majority": that is, what is right is what makes the most people happy, or secure, or comfortable.

3) Traditional Religious Ethics

The basis for most traditional religious ethics (Christian, Islamic and Judaic) is revelation from God, via a Prophet or Prophets, who reveal God-given laws which we should follow.

We should follow these laws in order to avoid being punished by God, in this life and the next, and to win a place in Heaven, or Paradise.

The basis for the religious ethics of non-revealed religions (such as Buddhism) is to attain something akin to "nirvana"/ end the cycle of birth-rebirth of one's soul, and so attain eternal bliss and happiness.

The reasoning behind all religious ethics is therefore a personal one: do as God/the Buddha/the Master says for then you will gain eternal life, not be punished, and so on. You might also gain personal fortune/good luck in this life.

Traditional religious ethics also gave rise to the concept of "Divine Right" where a Monarch (usually a King) was regarded as a representative of God, who therefore derived his authority from God and who therefore had the right to make and enforce laws because he was doing God's will on Earth. In Europe, this concept developed, as traditional religion declined, into a sort of "divine right of State governments" who ruled on behalf of The People, and who derived their authority from The People. Thus were State Ethics born.

4) State Ethics

This is basically the ethics which underlie all modern Western nations: the State, in the form of some "elected government" decides what is right, and what is wrong, and makes laws based on its beliefs and political policies.

State ethics is a sort of synthesis between Utilitarian ethics (the happiness of the greatest number) and the ethics of Plato. For Plato, what is good is defined as what contributes to harmony (we might say what contributes to "peace") and happiness.

In addition, according to the ethics of Plato, the ultimate reason for doing what is moral is still a personal, individual one: to earn reward, in this life and the next, since individuals possess an immortal soul.

From Utilitarian ethics State ethics derives the concept of the happiness of the majority; from Plato, it derives the concept of an ideal - or at least useful but always powerful, supra-personal - State, governed by laws made by law-givers who not only decide how prosperity, happiness and such like, can be attained, but who also possess the power, the authority, to make those laws enforceable.

Essentially, State ethics means that what is wrong - what is unlawful - is what the State says is unlawful, and the State bases its judgement on either one or both of the following:

a) on political or social ideas which form the basis for the Political Party, or movement, which is either elected into political power, or which seizes power.

b) On a "mandate" from "the people" who are said to have given their approval, or consent, for the policies of the Government by voting for them. This is "utilitarian ethics" where what is considered right is what a majority of people agree is right, or feel is right.

State Ethics can also be based, in part, on the prevailing religious ethic which is accepted, or is believed to be accepted, by the majority of people of a certain nation, State, or country.

The quintessence of State ethics is that a State, a government, can and should introduce laws - which are enforceable by State-appointed officials such as the Police - to create a "good" society for its citizens, with their being punishment of those who contravene the laws which the State and its officials decide are "good" or "right", or of benefit to "the people".

Thus State ethics depends upon abstract notions such as The State, "The People", the "will of the people", and upon concepts such as "democracy" where the "will of the people" is said to be made known and which gives the State its mandate, and its authority. In many ways, Marxism and similar political theories, are just versions of these concepts of The State, and The People.

The New Aryan Ethics: Morality of the Future

Aryan ethics are revolutionary because they are not based upon the individual, not based upon the happiness of the greatest number, and not based upon some God-given revelation.

The conscious expression of the Aryan Ethic begins with Aristotle, for whom *arête* (often mis-translated as virtue, but which properly is excellence) was a balance between extremes: that is, the avoidance of excess in feeling, action, thought, behaviour and deed.

That is, individual excellence, and excellence for the community, could be attained by following a reasonable, reasoned, middle way. This concept is itself a conscious expression of the basic attitude which underlay classical Greek society, manifest as this attitude was in the dramas of Aeschylus and Sophocles.

However, for Aristotle, the reason for striving for excellence is to attain a good or prosperous life: both in this mortal life and the next. That is, the goal, or meaning, of life is still understood in terms of the individual: in terms of their prosperity, their fortune (for good or bad) and in terms of their prospects, in this life, and the next. This is in contrast to Aryan ethics.

The basis for Aryan ethics are the concepts of personal honour, of duty to Nature and of duty to the cosmos of which Nature is a part. Thus, according to Aryan ethics we should do something not because we expect some reward,

in this life or in the next, but because it is our human duty.

Our duty is an expression of our humanity. That is, by doing our duty, we are being human; we are acting in accord with our human nature which is to be fair, just, and rational.

The reason Aryan ethics gives for these concepts of honour and duty is that they express what we know through reason: they express our natural relation to other human beings (defined as this relation is by honour, by fairness) and our natural relation to Nature (manifest as this relation is in folk-communities, which are themselves defined by our race, our culture). That is, honour, and race, express our human identity: we, as individuals, on this planet called Earth, are but a living nexus between the past of Nature, and the future of Nature, manifest as Nature is to us in our culture, our folk.

According to Aryan ethics, we are Nature made manifest: what we do, or do not do, affects Nature and the living beings of Nature. We can either aid Nature, or harm Nature.

Reason informs us that Nature lives and changes, and produces diversity and difference. That is, that there is an evolution of the living beings of Nature. Our aim, our purpose, is to contribute, to aid, the change, the evolution, of Nature, by striving for excellence (for honour) for ourselves, and by striving for excellence for our own culture, our own folk, which itself expresses the difference and diversity of Nature. For such a striving is an evolution of ourselves, as human beings, as thus a further positive change, an evolution, of Nature.

Basically, personal honour is a manifestation of our human evolution: how we can respect the dignity, the rights, the freedom, of others, and how we can do our duty to Nature. Honour enables us to strive for excellence: it enables us, and our communities, to evolve further.

Although Aryan ethics and Kantian ethics have some things in common - such as using reason, the respect for the dignity and rights of others - they are very different not only because of the importance in Aryan ethics of the civilizing ideal of honour but also because of how Aryan ethics conceives the individual. For Aryan ethics, the individual is but a living nexus, a sentient manifestation of Nature, linked to their own collective (their ancestors and ancestral culture), linked to Nature, and thence to the cosmos beyond. For Kantian ethics, the individual relates to a transcendent pure Reason (basically, a mystical conception of God), from whom the purpose and meaning of life is derived, as it is with religious ethics.

According to Aryan ethics, what is good is what is honourable, what aids Nature and the living beings of Nature, and what aids the evolution of the cosmos itself. Our duty is to do what is honourable and what aids Nature, the living beings of Nature, and the cosmos, even if doing this duty makes us, as individuals, unhappy, or even if it means our own death. Furthermore, the happiness of the majority, of other people, comes second to this duty.

The perspective of Aryan ethics is that of Nature - and indeed of the cosmos itself of which Nature is but a part. The perspective of all other ethics is the perspective of the individual, of their happiness, their winning of some reward in this life or the next.

Thus, according to Aryan ethics our motivation is idealism, not the expectation of reward, personal or otherwise, in this life or the next.

According to Aryan ethics, a State or government exists only to encourage personal honour and encourage us to do our duty to Nature, to the living beings of Nature and the cosmos, with such a State or government respecting our right of honour and our right to do our duty to Nature.

Judged by this standard, all other types of State or government, are tyrannical because they take away, through laws, our most basic rights (the right of honour) and because they prevent us doing our duty to Nature and the living beings of Nature.

Addendum: Brief Critique of Kant and Hegel

Kantian and Hegelian Ethics: Religious Ethics in Disguise

The ethics of Kant are basically a development of the concept of traditional religious ethics, where revelation of God - the laws revealed by God - are replaced by "reason". That is, our moral duty derives from understanding the world around us and acting in such a way that we respect the dignity, the rights, of others. Why? The Kantian answer relies on the notion of duty. According to Kant, the only valid human motivation is duty; an individual has a duty to respect moral law, which itself is known through Reason. But what is Reason - that is, how does this duty arise? Kant, wishing to avoid deriving duty from God, settles on the concept of the norm: duty is that which does not take away the autonomy (freedom) of others and which allows an individual to be autonomous. Kantian ethics is the morality of the categorical imperative.

In effect, Kant replaces the aim of happiness (of the individual; the majority) as well as the aim of God with the concept of the Norm, even though his ethics are a pure expression of religious ethics. Replace his Reason with God, and his ethics function perfectly.

Thus, in many ways, Kantian ethics are mystical, transcendental, ethics; Christian ethics without the Old Testament concept of God: that is, the ethics of the Protestant religion, in particular the Lutheran kind.

For Hegel, morality, the good, derives from the transcendent Will, the Universal Will, which is knowable via the The Dialectic, the conflict between Spirit and Matter. The State is objectified Spirit, but not Spirit itself; the being of the individual is defined via the State, and thus by interaction with the dialectic for the State reveals ethics to individuals, and obedience to the State - according to Hegel - enables freedom.

In effect, the State is understood as a revelation of Pure Spirit, a revelation of the Universal Will, and in the final analysis, Hegel's Pure Spirit is nothing other than the God of monotheistic religion.

Objections to Kant

1) The idea of Kantian autonomy is against the reality of Nature and the cosmos. For Kant, the individual is in isolation, and defined only according to a transcendent pure Reason.

For Aryan Ethics, the individual is defined as a living nexus between their folk, their culture, and thus between Nature and the cosmos.

For Aryan Ethics, duty is what is honourable and what aids the folk and Nature; that is, duty is balance between personal honour, and the good of the folk, the good of Nature and the good of the cosmos, discovered as this duty is through practical reason.

Practical reason - which is not the same as Kant's Reason nor Hegel's Thought - is rational thought based on: a) principles of logic; b) practical observation of the external world; c) scientific experiments; d) the scientific method which asserts that observations should be repeatable and verifiable, with observations explained and connections made between observations by the fewest, most simple, most logical, explanations.

According to Aryan Ethics, the duty an individual has arises because the individual is a nexus: a living link, and has a Destiny, that is, has potential to evolve themselves, their folk, Nature and the cosmos. And also the potential to harm these things.

2) The Kantian norm does not allow for evolution, and who decides what is the Norm? The Norm is never properly defined (for instance in its relation to the real law which governs a community, society or State). Furthermore, while this Norm may be known, or discovered, by a Philosopher or Philosophers, who can communicate such knowledge to ordinary people and who may (as envisaged by Plato) act as "law-givers" on the basis of this knowledge, do ordinary people, who do not have this "mystical" knowledge, have a duty, enforceable in law, to obey the edicts of these "law-givers"? And what happens if the knowledge of one of more of these law-givers is wrong, or false? Is there a duty, by others, to rebel against their laws?

According to Aryan Ethics, honour is the basis for freedom, defined as honour is through a practical Code of Honour which itself expresses the results of noble reasoning.

Objections to Hegel

What is the Hegelian Universal Will and how is it made known? Hegel answers that it is made known via the State. But this, according to Aryan Ethics, is a negation, a denial, of individual honour and thus a negation of freedom because the individual is expected to, and can be compelled to, obey the State which assumes the right to make laws, and punish individuals,

because this State sees itself as a reflection of the Universal Will, or at least the Will as a coming-into-being.

Like Kant, Hegel reduces such things as justice to an abstract fundamentally impersonal idea which is said to exist external to individuals in some "pure" or "ideal" form which can be approached, or made manifest in some way, via some other abstract thing such as a law, or some Institution, or even by some State, or some prophet, sage, Monarch or "leader" who is in contact with God, or the representative of God, or who is said to embody or manifest the Spirit of the Age, or something similar, and whose word is therefore law or can become embodied as law which other people are duty-bound to follow and obey.

This abstraction, in essence, is also what religion - and State ethics - do. In complete contrast, the Aryan Ethic affirms that such things as justice exist only in noble individuals and not in any abstract, supra-personal, form such as a law, an Institution or a State, and also not in any one person who assumes the guidance, moral or otherwise, of other individuals. For Aryan Ethics, justice and freedom are manifest, and can only be manifest, in fair, noble individuals who uphold and who strive to live by a Code of Honour, and who thus accord all other individuals the freedom, the right, to live according to honour, regardless of the culture, the social status, the race, the education, the past, of those other individuals. Aryan Ethics further asserts that any other type or notion of "justice" is tyrannical because, being abstract, it denies and takes away the fundamental sovereignty of the individual.

Such abstract concepts - with the consequent inhuman denial of liberty - are further developed in the ideas of Marx and others who reduce the individual to a virtual mechanistic automaton governed by economic factors and a material dialectic which assumes and which requires for the creation of some "ideal society" at best a suspension of morality and individual liberty and at worst the abolition of morality in favour of an "enlightened few" ruling the majority through political tyranny.

Hegel gives no satisfactory answer as to the nature of this Universal Will, asserting only that it is transcendent. Ultimately, it can only be defined as God, who is transcendent, monotheistic.

Furthermore, the Hegelian concept of the individual does not accord with the individual as a living nexus: a link between their own collective, and the collective which is Nature. Instead, there are the Hegelian mechanistic, abstract, concepts of the State and of such things as "human history" where States, and Empires, are considered by Hegel to manifest the dialectic whereas what they did manifest was a disrespect of Nature, a disrespect for the honour and freedom of human beings, and a general disrespect for all living beings.

Thus there is in Hegel (as in Marx and others) no account of ourselves as part of Nature, as depending on Nature, and on having a duty to Nature: a duty ignored by most if not all historical States and Empires which have

plundered, polluted and ravaged Nature in a quest for profit, indulgence, pleasure and power, and which in one way or another have trampled on the honour and dignity of fellow human beings, as well as having contributed in whole or in part to the destruction of the great diversity of human culture.

5

What is an Aryan Society?

There is no Aryan society on this planet: nowhere where we are free to live, as Aryans, according to our own Aryan laws, traditions and customs.

An Aryan society is:

- 1) A society based upon Aryan law; that is, based upon the law of personal honour where there is true liberty.
- 2) A society governed according to the Aryan values of personal honour, loyalty to those given allegiance, and duty to the folk.
- 3) A society composed only of those of Aryan descent where excellence of individual character and personal honour are upheld as ideals, and where individuals strive to do what is honourable, and live by a A Code of Honour.
- 4) A society where Aryan Ethics are used to determine what is right, and what is wrong.
- 5) A society where individuals strive to uphold Aryan culture, the Aryan way of living, and where there is a genuine respect of and reverence for Nature.

In such an Aryan society, we are allowed and indeed encouraged to carry weapons openly and in public for our own defence. In such a society, duelling is allowed and encouraged. In such a society, young men are trained for combat and war: and desire to partake in war. In such a society, young men aspire to be warriors and yearn to earn medals for gallantry. In such a society, those in authority are combat veterans who have proven their honour, their gallantry, in combat.

In such an Aryan warrior society, there are only people of Aryan race, for such a society is an ethnic society, composed of people of the same race who share the same values, the same culture.

Today, instead of living in an Aryan society, we are forced to live in repressive, decadent, dishonourable, multi-racial societies which are dedicated to everything true Aryans loathe and detest.

6

Toward Freedom: Creating a New Society Based on Aryan Law

To win back our freedom - to live in a noble, honourable, way - we must create a new society, for all the societies currently existing are tyrannical. They are tyrannical because they are all based upon the abstract, dishonourable, concept of The State.

The State, in whatever political form, abrogates sovereignty to itself, and thus destroys by means of its abstract laws and its social and political policies, the sovereignty of the individual. And it is this sovereignty of the individual - guaranteed and made real by Aryan law - which is the basis of individual freedom and the foundation of a free society.

In essence, freedom means individual responsibility, individual judgement, and the freedom to be able to make and exercise that judgement. The basis for such responsibility and judgement is honour.

In essence, The State means State responsibility and State judgement, with the State reserving for itself, and its appointed officials such as Judges, the Police, the freedom to make and exercise judgement about matters.

Any law, whatever its intent and whatever it is about, which is not based upon the principle of personal honour is a denial of freedom. As such, it is tyrannical.

Practicalities of Upholding Aryan Law

The nine guiding principles of Aryan Law are sufficient to build a new type of society: that is, sufficient to inspire people to rebel against the tyranny of the present and sufficient to inspire them to live in an Aryan way.

The application of these principles in individual cases once a new society has been created - for example in disputes between individuals - is a matter for the new community itself. The application of these principles in the past - for example in the communities of Scandinavia and Iceland - showed that they worked; that they did indeed create a society where freedom existed.

We have many advantages that these older Aryan societies did not have: for example, we now have the conscious understanding of what personal honour means and implies. We have the conscious, reasoned, understanding of the meaning of our lives: of us, as individuals, being bound to our folk, to Nature, to the very Cosmos. Of us being a living nexus.

Furthermore, the foundations for our reasoned understanding is the knowledge that: (1) we have the ability to change ourselves - our behaviour, our feelings, our actions - by using our will; and (2) that being honourable

means using our will to behave, to think, in a noble, civilized, way according to a Code of Honour.

That is, we now have a whole new ethics - a whole code of personal behaviour - based upon personal honour, loyalty, and duty to the folk, and a whole new "philosophy of life": a way of thinking, of being, of apprehension, which enables us to make reasoned judgements in accordance with our ethics.

In addition, what should also be understood is: (1) that in a community, a society, governed according to Aryan law, individuals would be expected to behave in an honourable way; (2) this new society is an ethnic society, composed of people of the same race, the same culture, who share the same ideals, the same goals; (3) this new society is very different from the vast, sprawling, urban-dominated, anonymous societies of the present, since it would be a genuine folk-community, with individuals known to one another and with all individuals engaged in some kind of work or service of benefit to that community; and, perhaps most importantly, (4) the knowledge that others have the freedom, the right, to challenge to a duel (with deadly weapons) anyone who acts in a dishonourable way would act as a balance against people giving in to temptation, or giving in to their lower desires, and doing dishonourable deeds.

For the present, what matters - what is of fundamental importance - is creating this new, free, society. What matters is freeing ourselves from the tyranny of the present. What matters is presenting a reasoned, noble, alternative to the all-pervasive System based on the idea of The State with its uncivilized Prisons and its primitive, barbaric concept of punitive punishment of those who contravene its so-called "laws".

Towards Freedom - Creating an Aryan Society

To begin our new journey toward freedom we must accept that our present societies are fundamentally wrong; that their very foundations are flawed and incompatible with our noble ideals, and indeed incompatible with freedom, honour and true justice. Thus, we must accept that we need to create an entirely new type of society for ourselves and our descendants. We do not wish to live as most of our people now are forced to live: either in crime-infested urban or rural areas which we have to share with barbarians who have no sense of honour, and no noble ideals at all; or in areas these barbarians can get to by modern means of transportation.

One day, in the distant future, such barbarians may well have become civilized; but the reality of our present is that they exist now, in our societies, and have to be dealt with.

We who are honourable know, and accept, that the only civilized way to deal with such barbarians - with those who refuse to, or who cannot control themselves and their bad desires and impulses, and who would take away our honour given the chance - is through superior and if necessary lethal force. Such people cannot be reasoned with: you have to stand up to them,

be prepared to fight, and if necessary force them to retreat, or kill them.

But our wish, our dream, our vision, our hope, is of a decent, noble, civilized, way of life where we can live in freedom without the constant threat posed by such barbarians in our midst. Thus, we must also accept that our new society can only be an ethnic society: that is, a folk-community of people of the same race who share the same ideals, the same goals, the same noble and Aryan vision, and who are willing members of that society. This means that our new society consists of people who want to live in an Aryan way, among their own kind, according to the principles of Aryan law: that is, our new society is composed of people who have made a free and conscious choice to follow our way of honour and Aryan law: of striving to control themselves by upholding a Code of Honour.

As has been noted elsewhere (see *The Future is Ours*) there are really only three ways of creating such a society: (1) revolution, and thus the overthrow of an existing government; (2) rebellion, and seizing some area where we establish our own new homeland; or (3) creating new communities for ourselves external to presently existing societies.

The reality of our tyrannical, anti-Aryan, times is that all of these ways will involve us in conflict: with the tyrannical System itself, and with those who, for whatever reason or reasons, will oppose us and our ideals, our vision.

Each of us must consider these ways of creating our new and Aryan society, choose and then follow one. No one of these ways is better, or more likely to succeed, than any other. They are all practical, and all morally right considering our situation and the tyranny of our times, just as they all offer us the chance to create the new world which we men and women of honour yearn for and dream of.

7

Aryan Government: Liberty and The Right of Rebellion

Freedom and Government

True freedom involves the free giving of personal allegiance, with such allegiance being given on a person's word of honour. Such a giving of personal allegiance, and the principle of personal honour, defined as personal honour is through a Code of Honour, are the basis for liberty and dignity: an expression of the civilized way of life. Personal honour is thus the criteria for judgement: the basis of what is fair and just.

Thus, a free individual only accepts the authority of someone to whom that individual has sworn allegiance and thus obedience. In the case of a Government or any other Institution, the same principle applies: a free individual only accepts the authority of officials if that individual has freely made, on their honour, an Oath of Allegiance to that Government or Institution.

A Government is a government of freedom - an upholder of liberty and honour - when and only when it gives and allows its subjects, its citizens, the right to freely give their allegiance to it and thus to those officials it appoints and who represent that Government and its authority. Furthermore, such a Government of liberty and honour makes it a condition of citizenship that every adult swear, before witnesses, an oath of Allegiance.

Anyone who does not freely give their allegiance to such a Government - who refuses to swear, on their honour, an Oath of Allegiance to such a Government - or who before witnesses renounces a freely given Oath of Allegiance, becomes a rebel, and a Government of liberty and honour gives every such rebel the right to leave the territory and live, as a free individual, elsewhere. A denial of this right of exile, of this right of an individual to become an outlaw in a territory or territories over which the Government does not exercise authority, is evidence of tyranny.

A Government of liberty and honour thus respects the sovereignty of the individual: the right of an individual to freely give, or freely deny, their allegiance; the right of an individual to rebel and choose exile; and the right of an individual to use personal honour as the criteria for personal judgement: as an expression of what is right and just. This sovereignty of the individual is the true basis for individual freedom and true democratic government.

It is tyrannical for a Government to assume that its subjects or citizens - those who reside in the territory over which it claims authority - accept its authority, or to not allow them to freely make, or freely deny, their allegiance.

Laws, Courts of Law and Personal Honour

A tyrannical Government is one which takes away by presumption or force or legislation, or by all or any combination of these, the sovereignty of the individual. Any law, edict or judgement by any Government which does not use or express or imply the criteria personal honour as the basis for that law, edict, or judgement, is a tyrannical, unjust, dishonourable law, edict or judgement.

Before any judgement is made in any Court of Law, and before any trial in any Court of Law, it is the duty of officials of a Government of liberty and honour to ascertain if the individual before that Court and the subject of such a judgement has given an Oath of Allegiance to the Government from which such Courts derive their authority.

If such an individual has not given such an Oath, then any and all proceedings are null and void, and until it has been proven that such an individual has given such an Oath, on their honour, or until that individual does take or does re-affirm that Oath in such a Court, the proceedings and judgement are invalid because tyrannical and dishonourable: a taking away of the sovereignty of that individual, of the right of that individual to exercise their own judgement, based on honour, and on the right of that individual to freely give their allegiance: to freely accept the authority of an individual, an

official or a Government.

Rebellion

It is the right, the moral duty, of every individual to rebel against a Government which denies and takes away by any means whatsoever the sovereignty of the individual: which thus denies or does not allow or which forbids, through any law or laws, the right of an individual to freely give, and freely deny, their personal allegiance, and which takes away by any means or through any law the right of every individual to defend their own personal honour according to a Code of Honour.

A Government which does these things is a tyrannical Government and its dishonourable actions demand that honourable individuals formally and before witnesses renounce their Oath of Allegiance to it, and then either declare war against such a Government, as so seek its overthrow, or seek exile elsewhere. Should such honourable individuals who seek such exile, having renounced their Oath, or not given an Oath, to such a Government, not be able to live in exile elsewhere because of Government restrictions, Government measures or the use of force by such a Government, then those honourable individuals are honour and duty bound to declare war upon such a Government.

It is the right, the moral duty, of every individual to use whatever force is necessary to overthrow such a tyrannical Government.

8

The Un-Aryan Nature of Prison

Prisons are barbaric because they all treat individuals in an uncivilized, a dishonourable, way. This society, like all other Western societies and indeed all societies in the world, accepts Prisons, and regards them as necessary.

Prisons are inhuman because they use the tactics of the cowardly bully; that is, they are based upon the law of the bully: those who have power (the Prison guards, the Prison officials such as the Governor) demand that prisoners do what they are told or they will suffer. And those in power have the right, the authority, to use whatever force they deem necessary to enforce their will. Thus, if someone does not "behave" and do as they are told and live in the degrading way which all Prisons demand, then they can be physically subdued, thrown into a special punishment cell, and punished by being given a longer prison sentence. Quite often, such troublesome inmates are physically attacked by the guards: "to teach them a lesson and show them who is the boss". This is ignoble; it is barbaric; it is totally un-Aryan.

Successive governments have accepted and condoned this barbarism, this institutional bullying. In the so-called "democratic" countries of the West, this bullying is most often a moral type of blackmail: "Do what we say and you will be released from Prison early. Disobey us, and we will keep you in Prison for longer." But even in these countries there is often real bullying, real

physical intimidation of inmates, by both guards and fellow prisoners.

Prison is an affront to human dignity; it is denial of the most fundamental rights of a human being. Prisons treat people like animals: caging them; punishing those who "misbehave" and rewarding those who do what they are told. The system only works because the inmates know that they are powerless: any attempt at rebellion will be swiftly put down by extreme, brutal and if necessary lethal force, as has happened many times in the past. So the inmates are cowered into submission, into accepting, year after year after year, the degrading way of life which exists in all Prisons.

The conditions inside modern Prisons in our society may be better than in the past - plentiful food, warmth and so on - but otherwise Prisons are still barbaric, primitive institutions based upon the law of the bully and dedicated to enforcing the dictates, the authority, of the government of the day. Prisons have made bullying into an art.

Primitive Retribution versus Civilized Change

Whatever a person has done - or is alleged to have done - nothing justifies this institutionalized bullying, this inhuman, degrading treatment.

No society which accepts and condones Prisons can call itself a civilized society. It is uncivilized, inhuman, for a society to accept and condone the concept, the idea, of forcefully punishing a person for doing what that society has made "illegal" through some law or laws. The whole concept, the idea, of some government, some Institution, exacting "retribution" from a person by confining them to Prison is uncivilized.

No words are too strong to condemn the idea of Prison, and the barbaric system of retribution, of "criminal law", which underlies all modern societies. For these societies are based upon the primitive uncivilized idea that people cannot fundamentally change, and should seldom if ever be given a "second chance".

The civilized way, the human way - the Aryan way - is for those found guilty of some wrongful deed to be given a choice between: (1) making amends in some way, through voluntary work in the community or through compensating their victims or victims financially, which may involve the offender working in a job for a set period and giving most of their earnings to the victim or victims; (2) exile, that is, through leaving the society and making a new life for themselves somewhere else.

That is, the civilized way, the human way, is to respect the dignity of the person, whatever that person has done or is alleged to have done: to still allow them a choice; to still allow them to be free; and most important of all to allow for them to change themselves for the better through honest hard work.

The very foundation of civilized life is freedom: the ability of the individual to be free, to have a choice; to be able to decide their own fate. And it is this freedom, and the honour and dignity which goes with it, that society has

taken away with its primitive idea of punitive punishment, of primitive retribution, and its primitive institution of Prison.

It must be repeated: Whatever a person has done - or is alleged to have done - nothing justifies this institutionalized bullying, this inhuman, degrading treatment.

What is uncivilized is to deprive an individual of their freedom, for however short a time: to force them, either physically through superior force, or morally through moral blackmail, to do as they are told.

What is uncivilized is to forcefully restrain a person: to fetter them in any way, through handcuffs, or chains, or any form of restraint, including the use of "medicines". To do this, is to treat a human being like an animal: it is to deny their human status.

Such a use of force, such a taking away of the liberty of the individual, is barbaric.

The Modern Idea of Rehabilitation of Offenders

Of course, most modern societies have tried in some ways to move toward the "rehabilitation of offenders" but this is mostly done within the Prison system. That is, the bullying, undignified way of life of Prisons is still the basis for dealing with offenders. All that has been done is to try and give those in Prison some training, some skills, so that when they are released, they may stand a better chance of getting a job.

The fundamental way of dealing with offenders is still the same as it was: the severe punishment of removing them from society, from their family and friends, and condemning them to live as caged animals. Well fed, and sometimes "well treated" by their guards, but nonetheless still caged like animals, and still treated according to the law of the bully.

The Civilized Way of Exile

Some people cannot or do not wish to change, as some people may not initially benefit from being given a second chance. The civilized way to deal with such people - that is, with those who have not benefited from having to work to recompense their victim or victims, and/or who continue to re-offend - is to exile them; to remove them from society and thus make them into "outlaws".

The problem with this, in this modern world, is that there are now few, if any, areas where people can be exiled to, or where such outlaws could go. Few, if any, nations in the world today would accept such exiles. There are few, if any, opportunities today for such exiles to start a new life, to make something out of themselves.

That this is so is a sad reflection on the modern world: on its lack of humanity, based as this lack of humanity is on a primitive, uncivilized, irrational, view of human nature itself.

To be civilized is to be optimistic about human nature: to accept that most people, given the right circumstances, and the opportunity, can change themselves for the better. To be civilized is to accept that there are few really bad people in this world, and that most people who offend some law or other, can change for the better, can contribute in a positive way, given the right circumstances, the right opportunity, and most importantly given the right difficulties to overcome.

The civilized way is to allow for such a change in people: to give them a chance, and present them with challenges and difficulties, for most human beings, when faced with problems, with great difficulties, with great challenges - whatever their past deeds - will rise to the challenge.

Lacking vast, underpopulated, ungoverned, undiscovered, pioneering areas and territories - which would provide the opportunities, the difficulties exiles needed to change - the civilized thing to do is for nations to get together and establish some area, some territory, where exiles can go to and live. Or failing this, for one nation, opting to live in a civilized way and so abolish its Prisons, to set aside an area of its own territory for such exiles: where those exiled can freely live and which that nation has declared to be "outside the law", with there being an established and guarded border.

Bad by Nature

Of course, even given such opportunities as this, given such places of exile as these, there will probably always be a few individuals who by nature are bad and who will never change.

How to deal with this small minority? Such really bad people - who have not been reformed through honest hard work - will be exiled, and having been exiled, will be free to prey upon other exiles: free to do bad and possibly terrible things. But such bad people will always be exiled as individuals; they will arrive in the outlaw territory by themselves, and given the fact that these bad people will be in a minority even in such outlaw territory, they will have to face others who are not so bad as them and who will not be prepared to be bullied or intimidated by such people.

What is important about exile, about an outlaw country - a place where there is no established law - is that individuals have the freedom, and the ability, to defend themselves. That is, that the only law in such places is the law of personal honour: people are responsible for themselves. They have the freedom to act: to determine their own future.

Naturally, they may well be gangs of bad people formed, or gangs led by a bad person, who will prey upon other exiles. But it is up to these other exiles to deal with this, through defending themselves. They will at least have the opportunity, the freedom, to do this, and may well seek other people like themselves, and so join together to fight these bad gangs. History is replete with such examples: indeed, the creation of civilization itself arose from such conflict, from free men and women, fundamentally good in nature, getting together to take on those who were bad in nature or being led by someone

who was bad.

The knowledge of such things as this in such outlaw territories will be sufficient reason for some offenders - given the choice of exile - to decide against exile, just as it will make others, both bad in nature and good in nature, willingly take or accept such exile.

In a sense, such bad people as will exist in such outlaw lands will be dealt with by Nature: by the natural process of growth, of change; by the natural processes, the natural laws, which exist and have always existed.

A New Nation

What will happen over time in such outlaw territories is that a balance will be attained between those who have made something of themselves, and changed for the better, and those who are and who will remain, bad in nature, with there being "wild" areas controlled by these bad people, and areas controlled by those who wish to live with some kind of "law and order".

It may well be that, over time, those who have changed will want to control in some way those who live in such uncontrolled areas, and so desire to bring their own new laws into these "wild areas".

So it may well be that a new nation is one day born in the outlaw territory, with its own identity, its own unique way of life, its own character, thus beginning a new episode in the saga of our human history, of our continuing change and evolution. For this new society may and should wish to continue the human way of living, and so desire to create its own area where it can send its own exiles.....

This natural, organic, civilized change and human progress can and should go on, century after century. One day in the not too distant future, we should establish our first colonies on other worlds - perhaps at first on the planet Mars, and then later on, on some planet orbiting some far distant star. The way of exile is the way such colonies can grow: the way we as a species can and should continue growing; the way we can and should produce new cultures, new nations, new diversity.

Understood in this way, the way of the present - of Prisons, of bullying - is incredibly wasteful of our human potential, condemning us as it does to living in a primitive, inhuman, way.

In contrast to the present, the way of exile, of reform, is our opportunity to act like human beings: an opportunity to treat others in a human way, as well as an opportunity to continue the saga of our human evolution.

9 Aryan Justice

The Aryan Way

Justice depends on, and exists in, individuals who are noble by nature and who thus uphold and strive to live by a Code of Honour, with disputes being private affairs between individuals.

The Aryan way is for individuals to be free, and independent, and to not allow anyone to restrain them, or lord it over them, or exercise any authority whatsoever over them unless they have accepted such restriction or such authority of their own free will. The Aryan way is for an individual to accept only the authority of someone that Aryan knows personally and respects, and to whom that Aryan has given a personal pledge of loyalty.

Otherwise, their honour demands that they fight for their freedom and physically defend themselves if someone tries to restrain them or lord it over them or exercise authority over them. Furthermore, honour gives them the right to injure and if necessary kill anyone who tries to restrain them, who tries to subdue them in any way such as trying to exercise authority over them, or who tries to take away the freedom of an Aryan to act in such an honourable way.

The Aryan way is to respect the right of other people to act and behave in such a way.

The Aryan way is for any disputes, for any complaints, to be settled personally between the two people involved who meet face to face. If honour demands it, the dispute can and in some cases must be settled through a duel or via a personal combat between those involved. The Aryan way is for such disputes and such complaints to be a personal matter, with the Aryan not accepting the word of anyone else in such matters.

Thus, the whole basis of the Aryan way of Justice - and thus the basis for the Aryan way of life itself - is this fierce independence, this upholding of personal freedom and honour, this giving of personal oaths of allegiance, and this respect for the right of others to do the same.

Personal honour and the free giving of allegiance are the basis of true freedom, just as a free society is a society which accepts personal honour and which not only allows people to freely choose their allegiance but also gives and freely allows them an opportunity to leave that society, and the lands ruled by the government of that society, and so be exiled or outlawed, should they choose not to give their personal pledge of allegiance to those in authority in that society.

Anything else is tyranny: a negation of freedom.

A Personal Example

Recently, I was arrested by the Police after a complaint from a so-called

"member of the public" about something which I was alleged to have written. This complaint was in fact made not by an ordinary "member of the public" but by a political enemy: someone who held an official position in an organization opposed to my own political views. Following this complaint, the Police set up a team to investigate the matter and gather "evidence". They obtained a search warrant, came to my home, arrested me, searched the house for seven hours, and took away some of my possessions.

Once the Police investigation began, I was powerless, and completely at the mercy of the State and its Police. The Aryan way would have been for the person who made the complaint to ask me, in person, about the matter, and for us to try and settle things, or come to some agreement. If this person did not like what I had written, or said, he should have asked me to change it, or maybe even ask me to issue a public apology. Failing this, he could personally challenge me to duel.

But of course, this person hides behind "the law" - behind the "authority" of the State. He does not know me, as I do not know him, in person. And he does not have the honour, the decency, to get to know me: to ask me about the allegations he is going to make to the Police. This is unfair; it is cowardly; it is tyrannical.

The complaint having been made, and the Police having arrived at my home, the Aryan way for me to deal with such an affront against my personal honour when confronted by seven Police officers early one morning, would have been for me to defend myself, and my honour and freedom, by physical force: if necessary using deadly force. For I had not accepted their "authority" to arrest and detain me, as I had not accepted their "authority" to enter my home, search it, take away my property, and later on lock me in a cell in a Police Station. No one had asked me, in an honourable and civilized way, if I accepted such "authority"; if I had given my allegiance, on oath, to the State.

I had given no such allegiance, as I had not personally accepted such "authority". Therefore by everything that is honourable, by everything that is Aryan, these officials - and the State - had no right to do what they did, as they have no right to do what they are doing and will do in pursuing this case against me.

To defend myself in an honourable way was, is and always has been, my desire: my natural instinct. I had given these Police officers no right to do what they did. They did not know me personally, as I did not know them. My natural instinct is to defend my honour, and freedom, my home, my family, by force: but I am not allowed to do this, for were I to do this, I would (as I know from past experience) be subdued by as many Police officers as it would take just as I would be committing a "criminal offence": so-called resisting arrest. In addition, I cannot carry a weapon in order to defend my honour, and cannot even in this country legally obtain a gun to defend my home and my family. And were I to carry a weapon and use it, in my defence, I would be committing yet another so-called "criminal offence".

This is unfair; it is dishonourable; it is un-Aryan. It is tyrannical.

These officials were given their "authority" by the Crown: in reality, by the Government of the day. Thus, they were given the "authority" to arrest me, to enter my home against my wishes, to detain me (using whatever force was necessary), to lock me in a cell, to charge me with some "criminal offence".

Furthermore, this Government gave others to "authority" to prosecute me for some "crime" and yet others the "authority" to judge me and send me to Prison for whatever number of years they decide.

And I am granted, by this Government, only certain specific and very limited "rights". I have a right to remain silent (although this may be held against me). I have a right to legal representation. I have a right to what they call a "fair trial". I even have a right to appeal against their guilty verdict. And that is about all.

Once the process of Police investigation is begun, I am totally and completely at the mercy of the authority of the State, for the State, being tyrannical, makes a presumption that I am subservient: that they have the right to do what they do. The assumption is that since I reside in this country, since I am "British" by nationality, that I have accepted the authority of the State and its Government. But no one has asked me: no one has given me the chance to to affirm or deny allegiance to the State. Am I legally bound to obey this State just because I reside in this country?

This presumption of acceptance of authority is itself dishonourable; it is un-Aryan: it is tyrannical. Even in medieval times in this country when a Monarch ruled absolutely, there were still outlaws: people who of their own free will put themselves beyond the law, the order, of the State.

Legally, the person to whom I should swear allegiance is the Monarch, for in theory and in this country the State and its officials derive their "authority" from the Monarch. But I have not done this, and no has asked me if I have.

The Aryan way is for those in authority to ask me, in person, if I give my allegiance to the Crown, to those in authority; and if I, of my own free will, choose not to so give my allegiance, then I become an "outlaw" and have the right to live as an "outlaw" in areas where there the Crown has no authority.

In effect, I exile myself, or am exiled. But I still have the freedom to choose exile. Today, I and others do not have this option. We are not allowed this option. This is unfair; it is dishonourable; it is un-Aryan: it is tyrannical.

Our society became un-Aryan when the Monarchs, in medieval times, decided to establish their authority, by force, over the whole land, leaving no area where people could go if they did not accept their authority. Later on, the dishonourable presumption about a person's allegiance was made, with the Monarch, then the State, taking away our freedom: our right to freely give our allegiance. Thus people were treated as servile subjects of the State, with the State treating its subjects in a dishonourable way.

A Return To Justice and Freedom

We must return to justice; we must regain the freedom we have lost. We must establish an Aryan way of life, an Aryan society. The society of today is totally un-Aryan; it is tyrannical.

I loathe and detest this society and its governments. I am instinctively in rebellion against this State with its ignoble way of life. I have not and never will give my allegiance to this State and its appointed officials, as I do and will regard any charge made against me, any trial, any imprisonment, as a personal affront to my honour, my dignity, and so will strive with all my heart to regain my honour, my dignity, my freedom.

We who are Aryan by nature, by instinct - we who uphold honour and the principle of loyalty - must either rebel against the tyranny we are forced to live under, and so strive to establish a free, a just, an honourable, an Aryan, society in this land, or we must leave this land and establish a new community, new homes, for ourselves where we can live as free men and women according to the way of honour.

10 Aryan Religion

Honour, Reason, the Pursuit of Knowledge, reverence for Nature, Duty to the Folk, express the essence of the Aryan ethos: the Aryan "religious attitude".

The Aryan Religion

The fundamental tenets, or principles, of this way of life are:

- 1) That there exists a supra-human Being - called the Cosmic Being - and that this Cosmic Being creates, or can create, Order from Chaos. Order is the very life of this Being. Order itself is a new, a better, more evolved, or more excellent, arrangement of things.
- 2) That organic life itself is an expression, or manifestation, of the Order which this Cosmic Being creates, and is thus an expression of the life, the spirit, of this Being.
- 3) That change is a natural part of the evolution of Order from Chaos and that this, for organic life, involves the organic process of birth-life-death-renewal.
- 4) That death is not the final end of life, but the beginning of further change, a renewal of the cosmic order itself.
- 5) That what we call Nature is the Cosmic Being - the Order created by this Being - made manifest on this planet we call Earth. The creative force, or energy, which is present in Nature, and which produces, and causes changes in, living things - including ourselves - is this Cosmic Being, living and evolving, that is, creating more Order.

6) That we, as individuals, are this Cosmic Being - the very cosmos itself - made manifest. We sentient (that is, conscious and aware) beings are the striving of the Cosmic Being for more cosmic Order.

7) That our evolution, as human beings, is an increase in the cosmic Order and expresses the purpose, the life, or the will of the Cosmic Being. Thus the striving, or struggle, for order (or excellence) - for evolution toward higher forms - here on this planet, is how the Cosmic Being works on this planet of ours, and is thus natural and necessary, for without it, there would be no order and no evolution toward higher forms.

8) That the Cosmic Being exists, or functions, in us through honour (or fairness), through curiosity (or reason) and through striving (or the triumph of individual will).

Thus, an honourable individual is someone who is doing the will, or accomplishing the work, of this divine Cosmic Being.

9) That race, racial culture and excellence of individual character express the will of this divine Being - of this Being working through Nature to bring about more Order, more diversity and more difference through evolution.

Thus, race and racial culture are ways in which this Cosmic Being is manifest to us, as human beings on this planet of ours. Our racial, ancestral, Culture thus expresses the essence of our humanity - of what makes us human. To preserve, and to further evolve, each race and its culture - and to seek to allow these cultures to change - is to act in accord with the will, the purpose, of the divine creator, while to undermine or seek to destroy racial and cultural difference and diversity, is to act against the will of the divine creator. Each unique race and culture can and should evolve, according to its own unique nature: just as each unique race should have the freedom to develop of itself.

10) That the Aryan race has been given a special mission by the Cosmic Being who has endowed this race, through Nature and through evolution, with a character which is representative of the divine Being itself.

This character is expressed in our honour, curiosity, exploration and striving, and is made manifest by the noble civilization which Aryans create when they live according to their divine nature: that is, when they strive to be honourable, strive to do their duty to their folk, and revere and respect Nature.

The unique and special Destiny of the human species is to bring the divine light of diverse civilizations into the world, and to spread this light - the honour and the reason of civilization - out into the cosmos itself by venturing forth to explore and colonize the star-systems of the cosmos.

Civilization and The Aryan Warrior

The Revelation of Cosmic Being:
An Introduction to Warrior Culture

Introduction: Nature and the Cosmos

The warrior Way of Life of our ancestors - and thus the still living culture based upon it - is essentially pagan. That is, there is an acceptance of, and a respect for, Nature and an understanding that we ourselves are connected to, and depend upon, Nature.

This acceptance of Nature is an awareness of how we, as individuals, are subject to Nature - to the forces inherent in Nature. That is, that Nature is far more powerful than us, as individuals, and as a community. This is also an awareness of Destiny, of Fate - of the fact that while we may have, or believe we have, control over certain things, our ultimate fate is in the hands of Nature herself, who determines when and how we die.

In olden times, Nature herself was often personified in terms of gods, and goddesses. That is, we apprehended Nature in terms of ourselves - in terms of individual beings with names, a history and a distinct personality. However, this type of apprehension is no longer necessary nor valid since we have developed, over the last few thousand years, the faculty of pure reason and can understand Nature, ourselves and the cosmos beyond Nature, in a natural manner without such intermediate forms. That is, we can now apprehend Nature as Nature is. Hitherto, we projected human-type forms onto Nature in an effort to comprehend Nature as we did not possess much of an understanding of the cosmos beyond Nature and how Nature is but part of this cosmos.

Thus, we no longer believe there is a mighty god named Thor, nor a goddess called Diana, who live, as distinct individual entities, in a different realm and who have a personality and a personal history. Instead, we view Nature as a whole - as an entity which is and which becomes manifest, incarnate, in all living things, all of which have their own nature, their own destiny or fate. In the descriptive sense, our apprehension no longer relies on names. Instead, it is built upon pure reason itself; it is organic and beyond us, as humans with our finite individuality and our finite personalities.

This does not lessen the awe, the wonder, the respect for Nature - rather, it increases it because we are aware of the wider perspective, of how we are but part of a living, changing, evolving organic whole whose well-being, whose future, depends on us - on what we do, or do not do. For we are aware now of not only our personal duties, but also our supra-personal

responsibilities toward Nature. If we harm Nature we are in effect only harming ourselves - undermining and possibly destroying our very future and the future of our descendants.

This wider perspective also involves an awareness of how Nature herself is but part of the Being of the cosmos and how culture - each distinct Way of Life with its own ethos - is an expression, a manifestation of Nature here on this Earth. Every culture is Nature herself made manifest - Nature incarnate in human form, in the individuals of a particular community. Similarly, Nature is the cosmos made manifest - an incarnation, on this planet we call Earth, of the biological, or organic, imperative of the cosmos: an expression of the very life of the cosmos as it strives to exist and evolve. When there is a conscious - that is, rational - awareness, a knowledge, of these relationships between the cosmos, Nature, culture, community and individuals, then there is an understanding of life itself.

The naming of the old pagan religions of our own culture, with gods and goddesses, was a necessary step toward this new knowledge and understanding. We who are of that warrior culture - who accept the Way of Life of the warrior - have, thanks to the awareness which such naming brought, been able to develop it into this new knowledge and new understanding of the relationship between Nature and the cosmos itself. The perspective of our ancestors was the perspective of this world - ours is also of this world, in the same way as theirs, but now extends to the very cosmos itself.

Furthermore, we ourselves are the Being of the cosmos made manifest in a special way. A simplistic (and somewhat inaccurate) analogy would be to consider Nature, and all of her creations, as containing the 'heart' or spirit of this Being, and we ourselves, as human beings, as possessing a part of the mind or consciousness of this Being. We are the consciousness of this Being because we are - or rather, should be - rational, civilized beings who value order: who strive by means of reason and honour to bring order from chaos.

The laws or processes of Nature - and the reasoned insight we possess as thinking beings - are the means whereby this Being can be understood. In a fundamental sense, this Being is the order of Nature, and the order which we, because of our evolution, have brought to our world as thinking, honourable, ethical, beings. Culture is one of the means whereby this Being is made manifest, for culture is how we have evolved to be who we are; it is how this Being has made us what we are; it is part of our humanity, an expression of Nature striving to produce diversity. In the personal sense, the ideal of honour and the pursuit of reason are how this Being functions or exists in us - how it makes more order from chaos, more life from chaos. Reason and honour - and the quest for knowledge and excellence which are a part of these - may be said to be an expression of the very life of this cosmic Being, and thus an expression of the evolution of Nature which is a part of this Being.

Our purpose, as individuals and as a species, is to continue to evolve, as distinct cultures, by pursuing or striving for excellence for ourselves and for

our community - for thus we appropriate and understand more and more of the cosmic Being and bring a reasoned order to chaos.

This creation of 'reasoned order' is civilization. Our ultimate purpose, and ultimate Destiny, lies in bringing order to the cosmos itself - in exploring, discovering, colonizing and thus appropriating to our consciousness, the vastness of the cosmos. For by doing this - by creating galactic and supra-galactic civilizations - we are doing the will of the cosmic Being. What is evolutionary, honourable and ordered, enhances this Being and thus we ourselves, who are part of this Being. What is anti-evolutionary, dishonourable and chaotic, undermines and harms this Being and thus undermines and ultimately harms us, as a species. Thus if we aid this Being - if we aid Nature and the process of evolutionary change toward higher forms, higher existence - then we ourselves, as individuals and collectively as a culture, will benefit and prosper. If we do not aid this Being, then we ourselves, our folk and our descendants, will inevitably suffer.

Wisdom is understanding or knowing that our own good fortune, that of our descendants and that of our community, depends on aiding this Being, and in understanding or knowing that misfortune, for ourselves and/or our descendants and our community, will arise from not aiding this Being. This is the essence of the pagan understanding of our ancestors which they have bequeathed to us. This is the essence of the ancient wisdom about hubris, about it being unwise to overstep the mark because such hubris invited retribution from the gods, as Aeschylus and Sophocles so well described.

Expressed simply - by aiding this Being, we create a future for ourselves, our own culture and our human species; by not aiding this Being, we deprive ourselves, our culture and our species of a future.

The Way of the Warrior

This cosmic understanding and awareness forms the essence of the Way of the Warrior, a Way bequeathed to us by our pagan ancestors.

The Way of the Warrior is basically an acceptance of our own role 'in the cosmic scheme of things'; an understanding of how we can fulfil our purpose in life and aid Nature and thus the cosmic Being. It is a knowledge or insight of this Being itself - of how it is beyond us, as individuals, how it exists and lives and how it can be harmed.

This knowledge and understanding brings a respect for this Being, and particularly for Nature as the most immediate emanation of this Being, and while this respect can border on reverence, it is a warrior reverence. This warrior reverence is very different from the reverence of other beliefs, of other 'world-views', philosophies of living or religions. It can be likened to the great respect a warrior feels toward a true hero - toward another warrior who merits great respect because he has done unsurpassed deeds of glory, valour and honour.

A warrior understands that there is not and cannot be any 'rituals' or any

so-called magick which can appropriate, presence or summon forth the 'power' of this Being. There is not and cannot be any prayer to this Being as there is not and cannot be any meek humbled reverence before this Being with ourselves cast as 'sinners'. Similarly, this Being does not 'know' everything in the sense that a monotheistic God is supposed to 'know' everything. These things are not and can never be because this Being is not separate from us, as a living entity, anthropomorphic or otherwise, which exists by itself in some 'heaven' or wherever. For we are this Being, and this Being is us, in a way which we cannot, as yet, fully conceptualize but can experience or feel.

Moreover, this Being cannot do 'miracles' which contradict the natural order because this Being is the natural order; this Being is Nature and the patterns and order which govern, or control, the cosmos.

In a very important sense, the Way of the Warrior expresses all the wisdom which we have attained over thousands of years because we are thinking beings who through a striving for excellence, an awareness of hubris and an acceptance of honour, have continued to evolve. This Way also expresses in a profoundly spiritual and practical way, what is necessary for us to continue to evolve toward and into higher beings. As such it is crucial to our survival as a thinking species.

Warrior Destiny

Warriors have a special Destiny - that is, certain duties and responsibilities to fulfil. These duties and responsibilities - this warrior Destiny - expresses the nature of the warrior, and a warrior is someone who accepts these duties and responsibilities and strives to fulfil them. The warrior Way of Life is a means whereby these duties and responsibilities can be fulfilled.

Basically, by living in a warrior way - by accepting and striving to fulfil this warrior Destiny - a warrior is undertaking the will of Nature, and thus the will of the cosmic Being. For one of the foremost duties of a warrior is to uphold honour - to be an example of honour in the world and to strive to create a society where honour is an ideal to be aspired to. Honour itself is one of the fundamental means whereby Nature - and thus the cosmos - evolves: a means whereby more order, more life, more noble vitality, is created.

Thus does a warrior strive to live in a civilized way - according to a Code of Honour - and thus do they strive, and if necessary die, to create civilizations and the Empires which arise when civilizations flourish and expand. Civilization itself may be defined as a society which upholds the warrior Way of Life, and thus the warrior ethos - and which values and upholds reason, which actively seeks knowledge, and makes exploration a goal. A civilization is a society which actively seeks new challenges: it is dynamic, vital, alive, imbued with a particular ethos. Every civilization which has ever existed on Earth has been produced by a particular warrior culture, and that civilization enshrined or embodied the ethos of that particular warrior culture.

The Destiny of the warrior is to uphold and be an example of honour and nobility, to explore, discover, and bring order to chaos. In terms of the present and the immediate future, this means striving to create a warrior society where warrior culture and the warrior way of life can exist again - where warriors can live in freedom according to warrior customs. It means the creation of a new civilization, here on this Earth - and then the continuation of the exploration we have almost forgotten. This in itself means building the foundations for a Galactic civilization by exploring and conquering that final frontier which is Outer Space.

To fulfil our purpose, our Destiny as warriors, we need to continue with the upward work of Nature by creating new civilizations - by exploring new worlds and creating new Empires. Only by doing these things can we aid the cosmic Being and thus the natural order which this Being is. In a fundamental sense, warriors are the eyes, and the consciousness of this Being - the means whereby this Being can create more order and become more aware. Each warrior is this Being made manifest in a special way, and it is the duty of every warrior to live in such a way that this manifestation is preserved, honoured and extended. The pursuit of honour and excellence, by warriors and a warrior society, is the means whereby this Being can be honoured and extended.

No Civilized Society Exists Today

The Way of the Warrior is a means whereby we can create a civilized society, here on this planet, dedicated to continuing the upward work of Nature. The reality of the present is that there exists on this planet no true civilized society. A civilized society is a society where honour is upheld as the ideal - and all the laws of such a civilized society are based upon a personal Code of Honour and the fairness of the noble warrior.

Laws based upon honour means the acceptance of the right to trial by combat; laws based upon honour means that duelling with deadly weapons is accepted as a means of settling disputes. For only these allow a free, and honourable, man to defend their honour in an honourable way. Judged by this standard it is easy to see that no civilized society exists on this planet today, just as it is easy to see why most modern societies are unjust, ignoble and repressive, whether or not they are described as 'democratic'. These societies are unjust, ignoble and repressive because they take away the freedom of an individual to defend their own honour - for it is this freedom which is the only true freedom.

The truth of our modern times is that the State and its officials are all-powerful - before the Laws of these modern States the individual is powerless, and all these modern laws and all the Institutions which aid and abet such laws, such as the Police and the Courts, exist to suppress and make illegal the basic right of an individual to defend their own honour by trial by combat or through a duel.

True justice is the justice of the fair, noble individuals who uphold honour. So-called modern justice is based upon abstract laws made by politicians for

a political or social purpose.

In order for true freedom to be returned and a new civilized society created, there has to be a spiritual revolution, a return to warrior values and warrior ideals. Warrior culture has to be championed and upheld.

Positive and Negative Change

Everything which exists, is either evolutionary, or anti-evolutionary, or has the potential to be so. Evolution is a change toward increased order. What is anti-evolutionary is a change toward disorder or chaos.

Evolution may be considered to be positive, and anti-evolution, negative, and while evolution and thus order is beneficial to us, as beings who exist on this planet in our particular solar system, it cannot exist without what we describe as its opposite. Order arises out of chaos, and it returns to chaos in a natural way, just as our own individual life of order returns to the chaos that is death.

However, it has to be understood that in the cosmic sense there is no division - one is necessary for the other; one creates the other, or makes the change of the other possible. There is a fundamental dialectic involved in this process - order arises; this order declines over time with the intrusion of chaos; and from this decline, further order, further life, arises.

Our warrior culture has a particular concept of the cosmic Being - it understands Nature, and the cosmos itself, as a type of Being, something which is alive; which has existence, and which creates, or causes, or gives birth to, other beings, such as ourselves.

The cosmic Being is a striving to create and maintain order from the natural chaos which exists and which would exist without this cosmic Being. The order or life which exists in our physical universe, and in particular on our planet in the form of Nature, is an expression of the very life of this cosmic Being. We ourselves are this Being made manifest in our particular physical form, and we have evolved because of this cosmic Being. Over vast aeonic spans of time we have evolved consciousness and nobility - or rather, the emanation of Being which is Nature has striven to endow us with these gifts.

Our consciousness is a means to maintain and increase order and thus intervene in the natural, unconscious, process of the dialectic of change. Consciousness gives us the ability to enhance order, and thus continue with the work of the cosmic Being. Fundamentally, civilization and culture, express order - they express a higher form of existence.

We are inextricably bound with this cosmic Being; we are this Being, and we can either aid this Being, or harm it. The vitality, or essence, of this Being is the creative force, or energy, which produces order and which thus causes evolution. The existence, the health, the future change of this Being depends to some extent on us because we are the very eyes, the very consciousness of this Being. We are also its soul - we express the desire of this Being to continue with evolution; we are the desire of this Being to improve ourselves,

to expand outwards into the universe and explore and discover and so increase the knowledge of this Being, bringing order to chaos.

We represent - or rather we should represent - order. Our unique Destiny as beings is to create order from chaos; to be honourable, creative, inventive, discovering, reasoned, evolving beings. Furthermore, of our own species, we who are warriors by nature and culture have special duties and responsibilities which others do not have. We have an awareness of the cosmic Being, of our relation to Nature, and an awareness of our destiny, as warriors. As outlined above, this Destiny is to uphold honour, to strive for excellence and so bring order to the cosmos itself.

Warrior culture, the warrior Way of Life, has evolved, or been created by Nature, to do this. However, to create order, there must be struggle - a striving - for otherwise the natural entropy of chaos will bring about the decline of order and its ultimate destruction. Warriors are the means whereby the natural upward process of evolution is maintained. Without warriors, there would be decline and eventually a total destruction, from which a new order could not possibly arise. There would be only and forever chaos.

Thus, while evolution and order arise from chaos, and change and decline follow from this order, with often a new, higher, order arising because of this decline - this renewed intervention of chaos - were every form of this order to be destroyed, were what produces that order to be destroyed, there would be no future order, only permanent chaos. Hence, while chaos is natural and indeed necessary, it is also necessary and indeed vital for order to continue.

For example, it is natural and indeed necessary for warriors to fight and die to create order - a particular civilization - only for this particular civilization to decline and be destroyed over time. However, this decline and destruction re-vitalizes, creating opportunity for more order; more vigorous change. But if there were no warriors, no warrior culture, such future order would be impossible, and chaos would finally and forever triumph because what could create order from that chaos - warriors with their heroism, their valour, their honour - would have been destroyed.

In a profound way, we as warriors - as a warrior culture - can make future evolution possible; we can keep the cosmic Being alive and so keep alive the possibility of future order. This requires us to quest for excellence, to struggle for order; to fight against chaos. It requires us to fight, and if necessary sacrifice ourselves so that our way of live, our ideals, survive. This is our great responsibility - our fate, which all true warriors understand and valiantly accept.

The Values of and Ideals of Civilization

For us as human beings, what increases or enhances order are individual character and ideals. Character means an individual will being channelled by a noble instinct or a noble ideal, and the most fundamental means whereby order is enhanced in individuals is honour. Civilization - or order on a large

scale - itself derives from honour; it is honour made manifest in a practical way; it is the creation of a society based on the noble ideals deriving from honour.

What is good is what is honourable; what is bad is what is dis-honourable. What is honourable creates or enhances order and evolution; what is bad undermines or destroys order and evolution.

In the abstract sense, what is 'true' and real is what is observed, or what is established by observation; what is known or discovered by reasoned observation. In the personal sense, what is 'true' is what is honourable; what is false is what is dis-honourable. Thus it is honourable to be truthful and honest; dis-honourable to be dishonest and lie.

By being honourable, by upholding noble ideals such as duty and loyalty, and by striving for excellence, an individual enhances the vitality, the life, of the cosmic Being itself - they uphold order, and participate in the evolution of the cosmos. Thus they are fulfilling that which they were born, or created, for. By being dishonourable and by ignoring duty and loyalty, a person is actively undermining order, and causing chaos - they are harming the cosmos itself.

The Question of God

The term 'Cosmic Being' accurately describes and names the cosmic Being. This supreme Being is manifest in the creations which exist on this planet of ours - in Nature, and in we ourselves. It is also potentially manifest in the cosmos - it exists, as yet without consciousness, in the stars of our galaxy and other galaxies; in the planets around some of those stars and in the creations which exist on some of those planets.

This Being cannot be fully comprehended by us, at this stage in our evolution. Perhaps one day we will have evolved sufficiently to be able to fully conceptualize it. At present, it can be experienced or felt in one or more of its manifestations. It is manifest in the living pulse of life - it is this pulse, this energy of existence which causes change and thus brings evolution and order from chaos. It is manifest in the numinous, the beautiful; in what is excellent, and what reveals or makes known the unknown - knowledge and discovery themselves. For all such things are this striving for order made manifest.

Because of this, what exists naturally - and what comes into existence through a conscious striving for what is numinous, beautiful, and excellent - may be said to be divine: that is, of the essence of this Being. Thus by reverencing, upholding and enjoying the physical creations of Nature, we are upholding and partaking of this cosmic Being. There is no division between the 'physical world' and the spiritual world, as in other ways of living like Buddhism and Christianity, with the physical often regarded as sinful and a hindrance to the attainment of spiritual progress. Such ways of living have only an incomplete concept of the cosmic Being, possessing no genuine understanding of the divine, as is so evident in their complete disregard of the spiritual importance of culture, in their disregard of the noble values like

personal honour and in their disregard of reason and discovery as a means whereby the cosmic Being can create more order, more life, from chaos.

Most other ways of living are earth-bound; that is, they do not seek to fulfil a Destiny among the stars, bringing more life, more consciousness. We human beings have been given a unique mission by this, our cosmic Being. This mission is the imperative of our life itself - an expression of the being of Nature and the Being of the cosmos - of how the cosmos itself lives, and works, through Nature, and through and in we ourselves as evolving, rational, honourable, human beings.

This mission is to create a Golden Age here on this planet, so continuing the work of creation, and then, using this as the necessary foundation, take ourselves out into the cosmos itself. We are the means whereby the cosmos can evolve - for we, as conscious, rational, civilizing, beings striving for excellence, are the means whereby the cosmic Being lives. By creating order here, in terms of civilization, and by taking ourselves out among the stars, we create a type of life that did not exist. We are, when we do these things, the growth of the cosmic Being itself.

The Nine Fundamental Principles of Warrior Culture

- 1) In everything that you do or undertake, strive for excellence.
- 2) Do your duty by placing the welfare and well-being of your community and your culture before your own self-interest, and seek to preserve and extend your culture by marrying those who uphold your warrior culture.
- 3) Uphold the noble ideal of honour in your own personal life, and strive to live, and die, in an honourable way.
- 4) Strive to uphold the noble, human, ideals of fairness and courtesy by being fair and courteous toward others, regardless of their culture, and strive to treat animals in a humane way.
- 5) Be loyal to those you have sworn loyalty to, if necessary unto death. Your word, once given, should not be broken since to break your word is a dishonourable act.
- 6) Be intolerant of what is harmful and unhealthy to, and what endangers, your culture and way of life, and what is detrimental to the other creations of the cosmos.
- 7) Respect Nature and be respectful toward what reveals or expresses the cosmic Being.
- 8) Always be ready, willing and physically fit enough to defend yourself and your family - and thus your own personal honour - and always carry a defensive weapon to enable your honour to be saved.
- 9) Seek always to make the world a better, a more noble, place by striving to make others aware of the noble ideals of honour, loyalty and duty.

12 What is Nature?

Nature is that innate creative force which operates in the physical world, on this planet, and which causes, or is the genesis of, and controls, living organisms in certain ways. These "certain ways" are the laws of Nature. The 'evolution of species' is a term used to describe a theory about one of the ways in which Nature works.

Nature can thus be conceived as a type of being. This does not mean that Nature should be understood in anthropomorphic terms, but rather that Nature is a living, changing, entity: some-thing which is alive. We ourselves, as human beings, are simply one manifestation, one presencing, of Nature among many: that is, we are subject to the laws of Nature, the laws which govern organic change and organic life itself. Like all life on this planet, we are born, we grow and change, and we die.

Most cultures had, or have, a belief that Nature is living, and the Mother of, the bringer-forth of, all life.

In olden times, Nature herself was often personified in terms of gods, and goddesses. That is, we apprehended Nature in terms of ourselves - in terms of individual beings with names, a history and a distinct personality. However, this type of apprehension is no longer necessary nor valid since we have developed, over the last few thousand years, the faculty of pure reason and can understand Nature, ourselves and the cosmos beyond Nature, in a natural manner without such intermediate forms. That is, we can now apprehend Nature as Nature is. Hitherto, we projected human-type forms onto Nature in an effort to comprehend Nature as we did not possess much of an understanding of the cosmos beyond Nature and how Nature is but part of this cosmos.

Thus, most Aryans no longer believe there is a mighty god named Thor, nor a goddess called Diana, who live, as distinct individual entities, in a different realm and who have a personality and a personal history. Instead, we view Nature as a whole - as an entity which is and which becomes manifest, incarnate, in all living things, all of which have their own nature, their own destiny or fate. In the descriptive sense, our apprehension no longer relies on names. Instead, it is built upon pure reason itself; it is organic and beyond us, as humans with our finite individuality and our finite personalities.

This does not lessen the awe, the wonder, the respect for Nature - rather, it increases it because we are aware of the wider perspective, of how we are but part of a living, changing, evolving organic whole whose well-being, whose future, depends on us - on what we do, or do not do. For we are aware now of not only our personal duties, but also our supra-personal responsibilities toward Nature. If we harm Nature we are in effect only

harming ourselves - undermining and possibly destroying our very future and the future of our descendants.

Nature and the Aryan Way

Many religions and many philosophies do not accept that Nature is alive, or that there is a creative force inherent in Nature. Instead, many religions posit God as the Creator.

Our Aryan way - the natural pagan religion of our warrior way of life - however, accepts as a fundamental principle that this creative force, in Nature, exists and that Nature is a living, changing, being. It further accepts that the evolution of species is one of the most significant ways in which Nature works. This evolution is and has been, toward diversity and difference. Insofar as we ourselves are concerned, Nature has made us a unique species. Within this species, there are various races, which are distinct from each other. Even these races have evolved in different ways and at different times so that there are many distinct sub-races. Thus, Nature has produced, over thousands of millennia, distinct and different races, and within those races produced individuals, of differing character.

Fundamentally, the Aryan folkish way is an acceptance and celebration of the difference and diversity that Nature has produced, and it wants to nurture that diversity and difference and so keep alive, and keep evolving, those things which make us unique and 'human'.

We affect Nature because we are Nature made manifest - we are an expression of Nature's change, Nature's evolution. That is, we are a living nexus. We who follow the way of the folk revere Nature because we know, understand or feel how Nature exists in us. Nature exists in us through our folk, our ancestors, and through the fatherland, the homeland, where our folk dwells or where it settles. What lives in us, as Nature, is our culture, our folk, our fatherland; in a special way we are the land of our fatherland, as we are our folk - we are part of the organic, living whole which includes our folk, our land, the soil of the land, the trees growing in the soil, the creatures, the animals, the life, which exists in or upon this land. We even are the climate of our land - the sun, the rain, the clouds, the wind, the changing seasons.

Because of this, we do not fundamentally exist as separate individuals. Our very existence, as individuals, is bound-up with our folk and our fatherland - with our own Blood and Soil. Our folk, our fatherland - Nature herself - depends upon us to keep these things going, to keep them healthy, to nurture them and help them grow further. Thus are we born from our folk and our fatherland, and thus do we when we die return to them.

Conventional Religion, Christianity, and the Aryan Way

There has been some recent criticism of what has been called the "pagan" revival within the revolutionary Right - and thus criticism of the pagan criticism of Christianity.

The critics of this pagan revival make mention of what they describe as the cultural legacy and importance of Christianity for the West. Some of these critics have also called for some sort of synthesis between Christianity and what they call "heathenism" to bring about a European revival or renaissance.

The Important Distinction

The fundamental reason why Christianity is opposed to the ethos of the Thorian ("Western") culture and civilization is that Christianity - like Islam, Judaism and even Buddhism - is based upon what may be termed an homocentric morality whereas the Thorian ethos, derived from Aryan morality, is based upon a different ethics.

In essence, Aryan morality - the natural, instinctive, and healthy morality of those of Aryan descent - derives from folk idealism: that is, from placing the interests of the folk, the community, the race, before the individual. Thus, the individual is not seen or understood or comprehended in isolation, but as an integral, necessary and important part of the folk, of an organic community which dwells in a homeland with a particular way of living.

Aryan ethics derive from the understanding that we, as individuals, are a living nexus, a living link, between the past of our folk and its future, with what we do, or do not do, affecting our folk which is understood as a manifestation of Nature herself. According to our Aryan way of thinking and living, we affect our folk, and Nature, in a good way when we are honourable and when we do our duty to our folk; that is, personal honour and duty to the folk are the foundation of the personal ethics of the Aryan way. Thus, what is good is what is honourable and what aids the folk; what is bad is what is dishonourable and is harmful to our folk.

There is thus a real understanding, a real feeling, of belonging: of being part of a folk, and part of Nature.

This understanding - mostly instinctive in the past but more rationally comprehended now - of the living matrix which is Nature, with us as individuals, as a folk, depending upon Nature, and being Nature made manifest, is the true essence of the pagan view of the world: the very basis of the pagan way of life.

Often, in the past when this understanding was instinctive, the aspects of this organic matrix were personified, as gods and goddesses, and as "nature

spirits". There was a real sense of how inter-connected all living things were: how they all were beings, possessed of a life-force, a "soul", and how important and necessary it was to strive to maintain a balance between all living things. To overstep the mark, to commit what the Greeks called hubris, was regarded as wrong, as unwise. Thus there was a real respect for Nature, for the manifestations of Nature, and even a feeling, an understanding, of aspects of Nature, of some manifestations of Nature, being sacred. In brief, the individual was understood in the context of the folk, the ancestors, of Nature herself.

The perspective was supra-personal: of the folk, the ancestors, the world of Nature, and the cosmos beyond even Nature.

Such a perspective was, and is, the essence of true paganism.

In contrast, Christian morality, and living, emphasised human beings, and in particular the individual in isolation, and posited a God-given hierarchy of living beings, with many so-called "lesser beings" being regarded as put on Earth, or created, for our benefit, for our use.

This is very different from true paganism, and derives from monotheism: from the belief that what is most important is the after-life with this after-life being attainable if the individual behaves, and lives, in a certain way, in accordance with the teachings, the revelations, the laws, of prophets and religious leaders. This, in bare terms, is moral blackmail: do what our laws, our holy books, our revelations, say or you (note "you") will be cast into hell-fire and forever forfeit blissful eternal life. The perspective here is not of the folk, or of Nature, but of an "after-life".

In some ways, this kind of personal morality has served the world well: for such moral blackmail has indeed made millions of people over thousands of years into better people, and caused them to do noble things. But the vast majority have done what they have done because they expected some kind of personal reward.

This is selfish, and indeed primitive. The perspective is still that of the individual, in isolation, and while there have been some, mostly recent, attempts to see the individual as part of Nature, and even as part of some "national culture" these themselves still belong to that way of living, that way of being, which looks toward an "after-life" and not toward the evolution, the enhancement, of our life, of Nature, and of the cosmos itself.

The Prophetic Way of Thinking

Furthermore, in the Christian way of life there is still a dependence upon divine revelation, upon some holy book, upon some prophet or prophets who are said to be, or who are believed to have been, chosen by God to reveal the word/way of God to human beings. Moreover these always ambiguous revelations can be interpreted in various ways, which leads to schism, and different "churches" and eventually to quite different ways of living within the confines of the Christian way of thinking, of being.

Thus, we have the situation today where some people quote the Christian holy book to support racial separation, while others quote it to support the exact opposite. Even worse, this holy book is used by Zionists to support their claim to be chosen, while its sequel (the New Testament) has been used to claim these Zionists have earned and deserve the wrath of God.

There thus has developed a whole ethos, a whole way of life, a way of thinking, deriving from looking to those holy books for inspiration, for truth, for guidance, and the ultimately meaningless (in terms of Nature and the cosmos) squabbles about doctrine and God-sanctioned "authority".

This way of thinking pagans believe to be wrong. Some go even further and believe it to be un-natural and indeed repugnant. It is most certainly contrary to the ethos of the Aryan: to rational, free, enquiry; to that Hellenic and Thorian quest for knowledge, understanding and insight. To that free pagan warrior spirit which marked most if not all of the pagan societies of our Viking, our Anglo-Saxon, our Celtic, our Germanic, ancestors.

And it is not a question of some religious Institution, or some religious teacher, propounding irrational, intolerant, views. Rather, it is question of this prophetic way of thinking being intrinsic to Christianity: part of its ethos, its essence.

Christianity, In Summation

If we consider just one realm - the realm of Justice - we shall easily understand the fundamental difference between the Aryan way, and the way of Christianity.

For any way of life - religion or philosophy - the notion, the concept, of Justice depends upon the morality of that way of life. That is, its derives from the ethics of that way.

For the Aryan, Justice derives from, and depends upon, personal honour. That is, Justice is living, dependent upon honourable, noble, individuals and existing in those honourable, noble, individuals. Hence the great importance which the way of the Aryan places upon individual character: upon building and maintaining individual character; with accepting and allowing for individual difference and respecting the honour, the rights, of other individuals. Hence the importance of allowing individuals to defend their own honour in a practical way, through such things as duels, and trial by combat.

And this respect for the honour, the character, of the individual is the basis, the beginning, of true freedom, as evident for example in the folk-communities of Ancient Greece.

In essence, this way of personal honour, this respect for individual character, this desire to create noble, honourable, character through practical tests such as combat and war, is the way of the noble warrior.

For Christianity, Justice is abstract, ultimately deriving from God. This led to the concept of Justice which still underlies all Western nations: the idea that

Justice can exist in some law, some statute, in some judgement given by some individual (a "Judge") or some "Court of Law", for all these impersonal, Institutional things, derive their ultimate authority either from God, some appointed representative of God, such as a monarch, or some Institution which relies and has relied upon Christian ethics.

Thus, one had the disastrous monarchies of Europe imposing their ruthless dictatorships upon the people for century after century due to the Christian notion of divine right: that is, justifying their rule (which was often assumed by force of arms) through Christian ethics. This gave them an absolute power so that Justice was said to be the Justice of the monarch, with officials appointed by the monarch to enforce this "justice". Thus the individual became more and more powerless and had to rely on the King, or his appointees, for "Justice". Justice was transferred from the people, from individuals, to the Crown.

In later times in Europe, these abstract concepts were merely transferred to the State, with Governments, and elected officials (such as the Police) appropriating to themselves the right to decide what is lawful and what is unlawful.

That is, the power of Justice is taken away from the individual, and resided and resides in some abstract law, or some "Court of Law". Thus we have Governments, and their appointees such as the Police, saying un-Aryan things like "No one can take the law into their own hands" whereas according to the Aryan way a noble, honourable, individual is Justice, is the law. That is, according to Aryan ethics, a man who lives by honour, who is known by the folk to be honourable, whose honour has been proved through his deeds, his life, is an example of Justice: and is Justice. There is thus no need for legislation, for a multitude of laws and for "Courts of Law" where so-called "experts" are needed to argue for and against the accused. Justice, for the Aryan, is a question of honour.

In the Aryan way, Justice is human, and flexible. In the Christian way, Justice is abstract, and unbending, and in fact inhuman.

In summation, Christianity has been an unmitigated disaster. As Nietzsche and others understood, it robbed us for centuries of our true identity, our true Aryan, Hellenic, ethos: of the "harvest, the fruits, of Hellenic culture".

Even the Renaissance - that great re-discovery of part of our heritage - became stifled because of the counter-attacks by Christianity: what renaissance there was, occurred within the confines of the Christian way of thinking, of living, so that instead of a liberation from the abstract way of Christianity with its abstract "justice" and its lack of understanding of the folk, of Nature, its abject arrogance toward the nexus, there was only a slight awakening of our Aryan spirit, our Aryan ethos.

Indeed, we had to wait until this present century - until the glorious advent of Fascism and National-Socialism - for our Aryan ethos to begin to manifest itself again on a large scale.

Even the Renaissance might not have occurred were it not for Islam. For most of the fruits of Hellenic culture were saved by Muslims, and thence re-introduced into Europe. For centuries, Christianity sought to destroy our Hellenic heritage, our pagan understanding, and thus the fruits of ancient Greece and Rome, and in many ways it was only the Muslim conquest of Spain, and the coming together in places like Andalusia of Muslim and Christian scholars, that enabled Europe to rediscover Greek and Roman literature, history, science and mathematics.

We must have or develop, the insight, the courage, to understand Christianity and act upon that understanding.

What many so-called Christian nationalist movements and martyrs achieved, they achieved not because of Christianity, but in spite of Christianity, and while they are many things of beauty and nobility which Christianity inspired in our people (one thinks here of the music of JS Bach) how much more could have been achieved, how much greater could the true numen be represented through some cultural or artistic form, if there had been an Aryan ethos inspiring our people!

Of course, Christianity, like Islam, can be said to have in some ways made this world a better place. But that does not alter the fact that as a way of living, of thinking, of being, it is anti-Aryan and indeed anti-evolutionary, and that, on balance, it has probably done far more harm than good.

The two ways of viewing the world, of understanding our relation to other human beings, to Nature, to the cosmos - the Christian and the Aryan - are not only different, but irreconcilable.

Christianity is a prophetic way of thinking, based upon a primitive homocentric (and thus anti-racial) view of the world, whereas the Aryan way is the way of reason, of experiment, of discovery, based as this Aryan way is upon a natural, a cosmic, a folk, view of the world.

We now have the ability, the opportunity, of consciously understanding our unique Aryan way of life, and of deciding whether we wish to follow this way.

To return to Christianity - in whatever form - is quite simply wrong: the negation of thousands of years of conscious understanding; the negation of thousands of years of culture and civilization.

To choose Christianity, in whatever form and for whatever reason, is to choose the old, primitive, homocentric ethics with its inhuman, abstract "justice".

To choose the Aryan way of life is to choose the new ethics of the cosmos, of the folk, of the nexus, with its human and civilizing concept of honour, and with its evolutionary idealism of duty to the folk, duty to Nature, and duty to the cosmos itself.

14 Aryan Culture

Introduction: Our Cultural Heritage

We who are of European, or Aryan, descent have a long and great cultural heritage. Yet today, our unique customs, our unique cultural ethos, or soul, are understood and appreciated only by a minority of people.

It is an unfortunate fact of our times that the majority of Aryans are more familiar with the culture of other races than they are with their own. Few Aryans know what our unique Aryan customs are, as even fewer possess the knowledge to teach Aryan culture to other Aryans.

If our unique culture is to survive, and prosper, again - if our noble values are to once again create noble Aryan societies - then Aryans must come to now and value their own culture, as they must be prepared to champion and defend that culture, and their own heritage and customs. This collection of essays aims to provide Aryans with some of the knowledge, understanding and insight which are necessary for them to uphold and champion Aryan culture and Aryan values.

Our unique Aryan culture - extending from the early civilization of ancient Greece described by Homer in *The Iliad* and *The Odyssey* to the present-day - is fundamentally a warrior culture. We Aryans are warriors by nature and by instinct - or, more correctly, as Sophocles, another ancient Greek said, we are "thinking warriors". We possess an instinct to strive, to explore, to conquer, and to know. One of the things which marks our culture is the combination of restless driving, conquering warrior energy with a heroic defiance and a desire to know. These things express our nature, our soul, our ethos, as Aryans, and they have led us to create civilization after civilization, Empire after Empire and invention after invention. It is our great creative energy which produced this present civilization of ours, as it is this energy which still maintains this civilization to this day. The essence, the core, of our unique ethos and thus our culture - that which above anything else expresses and explains our nature, as Aryans - is our warrior instinct and heritage.

Our cultural heritage is a great treasure, for the stories, legends and heroic tales that make up its inner core tell us 'who we are' and what our unique Destiny, as Aryans is. The tales of valour, of the deeds of the great Aryan warriors of the past - the stories of the great Aryan battles from the siege of Troy to the Battle of Berlin - enable us to understand ourselves, as they can show us what we need to do in order to live healthy and fulfilling lives.

We should be so familiar with these tales, these stories and these deeds, than we can recite them from memory. They should inspire us to do similar or greater deeds, as we should hand-on to the next generation of Aryans these same inspiring tales, stories and deeds.

For over a thousand years young Aryans have been nurtured on foreign, Jewish, stories - mythical and often boastful tales about a foreign people and

their rather strange 'god' as related in what we know as the Bible. For over a thousand years, these tales, and the unhealthy theology and un-warrior like morality they have generated, have mesmerized and controlled the lives of generation after generation of Aryans.

In effect, Aryans have been uprooted from their own culture, and been deprived of their heritage and birthright. Another people, with its culture and history, was upheld as the 'ideal' for Aryan children to follow - and these children often knew more about Jewish history than they did about their own Aryan history. Instead of learning about the fighting spirit and valour of Achilles at Troy, they learnt about Samson and his hair. Instead of learning about and trying to emulate the great warrior deeds of an Alexander or a Caesar, they learnt about and were told to try and emulate the suffering of a Jew in Palestine who was reported to be the son of the Jewish god. Instead of taking The Iliad and The Odyssey as manuals or handbooks of Aryan living, they were taught to look to Bible

Over the last few decades, things have become even worse for Aryans, for now we have fictional stories from the Jewish 'holocaust' to enlighten us and guide us, as we also have the culture of other peoples to learn from. And our children are taught that their own warrior culture is somehow barbaric, 'imperialist' and 'racist'.

The result of all this is and has been generation after generation of Aryans who are rootless and who possess no understanding or even knowledge of their own unique culture, and who thus are unaware of their own identity. Further, many of our own people show a dislike for their own culture and a preference for other cultures. Indeed, things are now so bad for our race, that Aryan children are compelled, by the System that has been created, to learn in School and in Colleges, about other cultures as they are brainwashed into believing their own heritage to be often an unworthy one. And when parts of our heritage are taught, it is taught as something 'historical', as dead. It is never taught as something living - as something to be added to and as something which can and should inspire them to want to emulate the great deeds of great Aryans which such a heritage remembers and celebrates.

Our present societies are totally un-Aryan, as they are full of Aryans who have rejected their own culture or are indifferent to it and the noble Aryan values which form part of that culture. The stark truth of our times is that every other culture is valued, as the peoples of those cultures are often encouraged to identify with their own culture, while Aryan culture is at best ignored and at worst suppressed.

Furthermore, in most Aryan countries Aryan values and the Aryan way of life are impossible due to repressive laws which have outlawed Aryan customs.

To be free and healthy, people need to have a sense of identity - a meaning and a purpose to their lives. This purpose and meaning - this identity - arises from the culture of their ancestors. Our own Aryan identity arises from our warrior culture.

We who are Aryan need to strive to live and die like Aryans - that is, like noble warriors. To live any other way is unhealthy, and unnatural for the majority of Aryans. Today, our societies are full of 'office workers', of 'social workers', of people staring at computer screens, of 'business people', of people trying to sell material goods, and people doing dreary, soul-destroying work for some weekly or monthly pittance.

These people have the horizons, the dreams which this rotten, anti-warrior society has given them - and they have for the most part forgotten how to dream great dreams of discovery, of conquest, of glory and everlasting fame. As a result, they are only half-alive - or often even less than that. Having set their horizons so low, having settled for so little in life, they obtain only what is lowly and so little. These people have settled for the artificial, material or alien 'heritage' and anti-Aryan 'culture' which has been given to them and which they are allowed. They have seldom if ever felt their warrior Aryan blood stirring in their veins. They have seldom if ever felt that great surge of defiance, of glory and of freedom which motivated many if not all of their ancestors at some time. Instead, they bend their heads again, accept their servitude to an anti-Aryan materialistic System, and get on with their toil and with dreaming such dreams as this System has given them and which it allows them to have.

We Aryans must not only re-discover our own warrior culture, but we must seek by our own deeds to add to that culture. We must return our ancestral warrior blood, and learn again that the most important thing, for an Aryan, is to do deeds of honour and glory - to live, and if necessary die, as a warrior, striving for glory. We once were, and can be again, fierce, tough, and noble warriors. We once were, and can be again, a proud and free people, joyfully living life to the full.

We must learn to be warriors again as the warrior ideal must once again be upheld as the ideal for every Aryan man to strive to follow. If we do not do this, then we deserve the future of ruin, misfortune, slavery and extinction which will assuredly arise.

I. Aryan Customs

Aryan customs are what distinguish an Aryan society and express the ethos, or soul, of Aryan peoples and thus are an essential part of Aryan culture. They represent an attempt to make real the natural and healthy instincts of Aryans, and in the past such customs have formed the basis for civilized Aryan societies. Indeed, it is these customs which have created such civilized societies, just as the striving to maintain such customs (with such customs often being unwritten codes of conduct) was the means whereby civilization itself was maintained.

These customs are natural and healthy for Aryans - that is, an Aryan who strives to uphold Aryan customs lives a more healthy, more beneficial and more fulfilling life than an Aryan who does not uphold them. An Aryan upholding such customs is a cultured, civilized, person, just as society which

upholds such customs is a cultured, civilized society which is in harmony with Nature. In essence, Aryan customs express the noble, rational, freedom-loving and warrior nature of the most excellent or best Aryan individuals, as well as the Aryan instinct for 'fair-play'.

Of course, in an Aryan society (such as the Achaean - or ancient Greek - society described by Homer in *The Odyssey*) there are more customs than those uniquely Aryan ones which will be detailed here. These other customs, such as hospitality and courtesy toward travelling strangers, were common to most warrior societies. Here, however, we are concerned with those customs which distinguish Aryans, which enable the creation of an Aryan society and which thus express the unique ethos of Aryan peoples. Most of these Aryan customs derive from the instinctive feeling the best Aryan individuals possess for honour and fairness, and many of them depend on the swearing of oaths, such an oath being taken either "on one's honour" or "before the gods".

The fundamental Aryan customs are:

- (1) The right to possess and bear weapons and to use those weapons in self-defence.
- (2) The right to protect oneself, one's family and kin by using force if necessary - including using lethal force.
- (3) The obligation to be loyal to those one has sworn an oath of loyalty to.
- (4) The obligation to tell the truth, once having sworn an oath to do so.
- (5) Never to break an oath, once having sworn one.
- (6) The acceptance of the right to 'trial by combat' to prove one is innocent of an accusation.
- (7) Accepting that any person accused of anything had the right to defend themselves, in public, and that those making the accusation or laying a charge had to make that accusation in public before the accused for that accusation to be seriously considered.
- (8) Accepting that anyone found guilty of some offence, including killing someone else, could, as their sole punishment, be exiled or outlawed.
- (9) Accepting that those found guilty of some offence, such as killing another person, could, as their sole punishment, have to compensate the victims family in goods or in money. (This compensation was called *Wergeld* in Germanic and Anglo-Saxon societies.)
- (10) Accepting that disputes between individuals, and between rival or disputing factions, could be settled through single combat, or a fight, between those individuals or between two champions, each such champion representing one of those opposing factions, with each person or each faction accepting that right was on the side of the victor of such a combat or fight.

(11) Accepting that everyone had the right to challenge the authority of someone, or those in authority, and that this challenge should be made through single combat between the challenger and the person whose authority is so challenged, with the person defeated graciously accepting the authority of the victor in such a combat.

Such customs as these were, of course, ideals. But what is important is that such ideals existed, and were upheld as the standard by which personal and social conduct was judged, and by which public affairs were conducted. Once these customs were no longer upheld, or no longer seen as desirable, for whatever reason, the society once upholding them ceased to be noble and ceased to be Aryan. It ceased to be truly free and ceased to be fair. This change usually occurred when warriors - combat hardened men - ceased to lead such a society and ceased to occupy positions of authority and respect within that society. The un-Aryan society which resulted from this decline of standards was usually influenced and led by those lacking combat experience.

These customs should be used to judge all types of society, particularly the ones that Aryans live in today. Judged by such Aryan standards as these, it is easy to see that all modern societies which Aryans live in are fundamentally un-Aryan - all such societies are thus ignoble, unfair and uncivilized. All modern societies in which Aryans live are basically anti-Aryan and tyrannical - an expression of everything the best or most excellent Aryan individuals loathe and detest. Such customs enable us, as Aryans, to reject what is not-Aryan, as they enable us to understand and appreciate Aryan culture itself.

II. To Die or Not to Die: Warrior Culture and Honour

A true warrior prizes honour even above their own life. That is, they are prepared, if necessary, to die rather than to submit or be dishonoured. They are prepared to stand by their principles, by what they believe in, even if this means their own death. This noble warrior principle of Death Before Dishonour is what, in the past, has enabled us to create civilizations and Empires. Those who are prepared to live and die by honour are better individuals than those who are not. They possess nobility of character; they possess the soul or spirit of a true warrior.

It is neglect of personal honour, and the willingness of men to put their own lives before honour, that has led us into the dire cultural situation we face today. The truth is that the majority of Aryan men today value their selfish, self-indulgent materialistic lives before honour. They desire to live, whatever the cost - even if they have to act dishonourably, submit, endure oppression, or be insulted.

Personal honour is worth dying for; indeed, personal honour is the one of the few things worth dying for. Honour makes the man. What makes a person a true Aryan warrior is honour. A warrior is someone who strives, by their own

way of life, to implement, or make real, the ideal of excellence of individual character and the ideal of excellence for their own culture. And the most practical way such an ideal of excellence can be implemented is by that person upholding and championing honour. An honourable person always does their noble duty, as they are always loyal to those they have sworn loyalty to.

It does not matter where one dies, or in what manner one dies - it only matters that one dies honourably, with one's honour intact. The world today has largely lost, and largely ignores, the ethos, or spirit of the warrior - which, of course, is why it is such a sick, unhealthy place full of cowardly individuals. Until the present era - the reign of the capitalist-financiers and the triumph of their unnatural, abstract social ideas - the world belonged to strong men, to warriors. What mattered was the courage, the strength, the endurance, the honour, of such men. No one, and no abstract 'law' or 'Police force' had any authority over such men. They were truly free.

Today, we are ruled by abstract, remote, impersonal anti-Aryan and un-warrior like laws made by characterless politicians and enforced by some spineless bureaucrat or a Police officer for the benefit of the tame un-warrior like majority. Today, we are forced or expected to toil away for life to earn a pittance and provide a home for ourselves and our family, whereas we should be rewarded for fighting or able to forage abroad for booty and for wealth.

We who are aware of our warrior culture and heritage, and we alone, keep alive the wisdom and the ethos of the Aryan warrior - the essential toughness and fighting spirit of the honourable Aryan. We and we alone keep alive the natural and healthy values of manhood and the spiritual essence of a civilized way of life. This way of life was evident in the great and strong Aryan heroes of the past to whom war was a way of life. These strong men upheld valour in battle as the mark and making of a man, as they distrusted those who talked too much or too cleverly. Such heroes became immortal by their deeds, and are remembered to this day: battle-hardened Odysseus and the valiant red-haired Menelaus, who fought together at the siege of Troy; Leonidas, of Sparta, fighting to the death against the Persian hordes.....

We are striving to create a world where warrior values are once again respected and upheld.

On the individual level we can make our own lives an example by striving to live and if necessary die by honour. What others say or believe about us is irrelevant, for we know this modern society for what it is - a society full of characterless and tame men and women following the commands of their capitalist masters. I am reminded of the story of the young Japanese man in the Second World War who, understanding the warrior spirit of the Samurai, volunteered to be a Kamikaze pilot. His request was refused on the grounds that he was married, with three young children, and had a responsibility toward his family. But his wife also understood the Samurai spirit and what an honour it was for someone to die in such a way, and so she drowned her children and then herself, thus enabling her husband to fight and die a hero, which he did. Who understands this spirit today? Who is moved to tears by

this story because they know without words what such a deed means? Who - except we warriors - would wish to volunteer as he did, and accept, as a true warrior, the willing sacrifice made by his wife? The disease of decadence, the soft weakness of character it creates, is now so far advanced that the majority of even our own people on hearing such a story would say something like: "How awful! They and he died in vain..."

But such a death is never in vain, and never a waste, because what is important is not what such a death or such a dying achieves or does not achieve in short-term practical results, but the manner of death itself. For by such a dying the person or persons become heroes, and Immortal - with their spirit living on. Such heroes preserve, and hand-on to future generations, the essence of nobility itself; they preserve, and hand-on to future generations, that and that alone which makes us more than animals and which raises us up toward the gods. They and they alone keep alive the inspiration of the divine and that silent, wordless, often tearful reverence without which we are not human, but sub-human. To die in such a way is a beautiful thing indeed.

Of course, no healthy person desires death. But when there is a possibility, through circumstances, of dying in such a way, the honourable person has to make a choice. They can do their duty, and so possibly give up their life, or they can refuse, and live as a coward. The highest honour is to willingly choose to do one's duty even if - or particularly if - there is a chance of death.

A warrior society is a society where this is not only understood but where such an opportunity to so act heroically in the face of death exists, with those who so make the heroic choice honoured and revered whether or not they live or die. Compared to such a society, our present society is disgusting and ignoble and full of disgusting, self-indulgent cowards.

Early History

For tens of thousands of years - from about a quarter of a million years ago - the early Aryans wandered throughout Europe, Russia and the Middle East, living as nomadic hunters. During this time, they discovered fire, made weapons of flint, and stone, and used tools made of ivory, horn and bone. They dressed themselves in animal skins, and undoubtedly made primitive tents from such skins. They learned how to speak, and devised a primitive system of symbols to represent some objects. Some of these people lived in caves, which they occupied for part of the year as they followed herds of the animals they hunted.

By about 40,000 or 50,000 years ago, these early peoples had probably domesticated some wild animals, such as the ancestors of modern hunting dogs. They had acquired the intelligence, the skill, and the co-operation, to produce beautiful, and quite accurate, cave-paintings, such as those found at Font-de-Gaume, in modern France.

By about 15,000 to 20,000 years ago, fairly settled communities of early Aryans existed, often around the fringes of large lakes, where fishing, with

nets, and hooks, would have been undertaken, and wooden dwellings constructed. Dugout canoes had been invented, and some animals, such as cattle, domesticated, as well as an early form of agriculture undertaken, with crops sown and harvested. Family life was quite sophisticated, with woven clothes, and personal jewellery, worn.

Around 10,000 years ago, our early Aryan ancestors learned how to work metals; they mined iron ore, and smelted it to produce iron tools and weapons. During this Iron age, the horse was tamed, and the wheel invented, and a primitive system of writing created, carved on wood and horn.

The pace of change increased dramatically around 6,000 years ago, when the first civilization was created. This was an ordered, stable, large community capable of producing on a regular basis, by agriculture and hunting, the food needed to sustain a large group of people and enable them to have ample time and energy left to do other, cultural, or religious, things. This community, or civilization, depended also on an organized, stable and far-reaching, system of trade - and on specialization within the community, with craftsmen, warriors, traders, farmers, and hunters. This civilization was not in Egypt, or even in Sumeria - it was in what is now modern-day Britain, and was centred in that area of ancient Albion which contained the ancient monument of Stonehenge. Here, early astronomy began. That is, the beginnings of science, of reason, of understanding the world and the cosmos in a reasoned way. The early Greeks knew of this civilization, and called its people 'the hyberborians'. These people were of a North European tribe, and the ancient Greeks considered this hyperborean civilization to be the home of their god Apollo. It should be noted that during most of the life of this civilization, the climate of Albion was much warmer than it is now, with less cloud and less rainfall.

This civilization lasted for nearly two thousand years. As it declined and decayed, another civilization emerged, in the fertile crescent around the Tigris and Euphrates rivers, also created by Aryan peoples. This was to become the great civilization of Sumeria. From this civilization, the Egyptian civilization was developed and maintained for nearly a thousand years.

During the decline of the Sumerian civilization - probably around 3,000 years ago - a great wave of migration took place among North European tribes, probably as a result of the great climatic change that enveloped northern Europe at the time, and which reduced the temperatures, and brought more cloud and rain.

Most of this migration was eastward - through what is now Iran, Afghanistan, and India, and on toward China. North Europeans arrived in China, bringing with them with wheel and tamed horses (they used chariots to travel). Recent finds in China have unearthed some of the bodies of these ancient North European migrants.

However, some of this great migration was directed southward, with North Europeans arriving in Greece and the Aegean islands. These people became known as Achaeans, and to them belonged the great Greek heroes celebrated

in the epic stories of Homer's Iliad and Odyssey - the heroic Chieftain Agamemnon; the valiant red-haired Menelaus; and Odysseus, famed for his courage and his cunning. It was their ancestors who built the great civilization of Greece. It is with the civilization of Greece that our surviving written Aryan history begins.

15 Aryan Behaviour

Aryan Behaviour

As it states in the Code of Honour:

A man of honour, in public, is somewhat reserved and controlled and not given to displays of emotion, or to boasting, preferring as he does deeds to words..... A man of honour strives to dress in a clean, discreet way in practical clothes devoid of ostentation and suitable to the task in hand.

Aryan behaviour is the behaviour of a person who possesses both self-control and an Aryan character.

The Aryan Way and Aryan Culture

We must be quite clear what the Way of the Aryan is: that is, what it means to be Aryan, to have the character, the nature, of an Aryan. The Aryan Way is the Way of personal honour, of duty to the community and Nature before self-interest and self-gratification, and of steadfast loyalty unto death.

Thus, the Aryan Way is the Way of the noble individual - the individual who is civilized, decent, fair-minded, idealistic and who seeks to aid and further evolve their own culture. The Aryan Way is also the essence of Aryan Culture, and a true Aryan - someone who has an Aryan character - is thus a representation of, and a representative for, Aryan Culture.

The true Aryan seeks to do what is noble, right, decent, and idealistic. A true Aryan tries to set an example for others to admire and follow.

All of this arises because the Aryan Way is ethical and moral: it has its own unique ethics, its own unique laws, based upon honour. Thus a Aryan warrior is not someone who simply desires or is trained to fight. Neither is a Aryan warrior someone who just takes part in some combat or belongs to some professional Army. Rather, a Aryan warrior - like all true Aryans - is someone who lives by the high ethical standards of honour, loyalty and duty to the folk, and who is prepared to die in the service of those standards.

We must be quite clear what such ethics mean in practice. They mean that the ends do not justify the means. A true Aryan would only ever use

honourable means and methods - for anything and everything else is simply unethical, wrong. Honour can only ever be achieved through honour just as civilization can only ever be created and maintained through civilized means: those who cannot understand this do not understand what honour and civilization are.

In effect, you either know what honour and fairness are - you feel them in your heart and your very being - or you do not.

What the Way of the Aryan Is Not

1) A true Aryan does not act in a cowardly or unfair way. Thus an Aryan would not, for example, be part of a gang which attacks one person, regardless of the culture, way of life, religion or race of that person, and regardless of what that person is alleged to have done or even may actually have done.

A true Aryan admires toughness and the combative warrior spirit, and seeks to be tough and combative in a warrior way, but they always seek a 'fair-fight'. Several individuals attacking one individual is simply unfair.

Nothing justifies a person or persons being unfair or acting in a cowardly manner. One of the things which makes a person a true Aryan - a follower of the Aryan way of life- is self-discipline: that is, an individual using their own will to do what is noble, right, decent, and idealistic. If a person cannot use their own will to stop themselves from being unfair or acting in a cowardly way, then they are not a true Aryan: they are simply weak individuals who lack the noble character which all true Aryans have or strive to have through using their will. In brief, a true Aryan puts the noble ideals of the Aryan way of life before their own personal desires and feelings.

2) A true Aryan does not spread rumours or make or repeat any personal allegations about any individual or individuals because such conduct is dishonourable - it is unfair.

A person of strong character - that is, someone who puts noble ideals before their own feelings and desires - keeps his/her opinion of others to themselves, and only makes a personal judgement about an individual when they have personally met that individual.

It is only individuals of weak character who "cannot keep their mouths shut" and who repeat or who make-up rumours and allegations about someone. Once again - nothing justifies a person being unfair: not what you personally may intensely believe about someone. You must put the ideal of fairness, of honour, before your own personal belief and even your own personal desire to seek revenge or whatever.

3) An Aryan does not approve of or take part in any act or acts of cruelty toward either humans or animals because such cruelty is uncivilized - it is cowardly, unethical and unfair.

Thus, a true Aryan - an honourable individual - would never torture any

person, even if such a person is a sworn enemy and even if by such means some "valuable information" could be obtained. Torture is simply unfair. To be humane is to be fair and thus civilized.

Furthermore, true Aryan warriors do not condone those modern methods of warfare which by their nature are cowardly and dishonourable. These methods include aerial bombing of civilian targets, and most modern technological warfare itself where the "enemy soldiers" (and often civilians) are targeted by weapons fired from a great distance, without the warrior being at risk, and able to personally confront the enemy.

The true Aryan warrior prefers combat to modern warfare. The essence of combat is personal knowledge of the enemy - the enemy is known to you, or there is chance to personally confront the enemy and have dialogue with them and possibly honourably settle the dispute, and there is a principle of honour involved in the dispute.

The essence of modern war is the impersonal idea of "the enemy" who is not personally known to you, with there being no chance given for any dialogue with them, and with the war being about impersonal, abstract things such as the government of one nation having declared war on another nation, for some political or economic reason. Furthermore, war involves propaganda - the demonizing of "the enemy" and thus dishonourable deceit.

4) A true Aryan does not lie, cheat or steal because such things are dishonourable, the sign of a weak character - of a lack of personal will: of an individual placing their own personal needs, feelings and desires before the noble ideal of honour.

5) A true Aryan respects people of other cultures, and strives to treat them in a courteous and fair way.

6) A true Aryan does not give in to temptation and do something ignoble, unethical or selfish, for example just to "fit in " or be "one of the lads" or because friends expect it. Rather, a true Aryan - a person of integrity and honour - uses their will to do what is noble and idealistic, regardless of what others expect, do or say.

The most fundamental principle of our unique Aryan way of life - and of civilization itself - is that an individual can change themselves for the better through a triumph of individual will and through being inspired by folk idealism: by placing the interests of their folk, and Nature, before their own self-interest.

16

Aryan Social, Personal and Family Values

Aryan Social, Personal and Family Values

Aryan personal values - whether social, personal or to do with the family - derive from the Aryan ethic of honour, and from an acceptance of the

principle that to be Aryan is to control oneself: to exercise self-control.

What is good is what is honourable; what is wrong, bad or undesirable - in terms of conduct, behaviour or action - is what is dishonourable. An Aryan strives to do what is honourable, and uses the power of their will (self-discipline) to put the ideal of honour before their own desires, their own feelings, their own passions.

Marriage

Marriage involves a man and a woman making a formal and public declaration of loyalty to each other. That is, they swear an oath, on their honour, not to betray their partner and to undertake to live together in an exclusive relationship. Thus, infidelity - the placing of one's own sexual desires before the oath one has sworn to one's partner - is an act of dishonour, a betrayal of this oath of loyalty. Thus, infidelity - whatever excuses a person may make - is a sign of a weak person: someone who lacks the self-discipline to uphold honour. As such, infidelity, with its betrayal of trust, its deceit, and its self-indulgence, is the act of a weak-willed coward.

Social and Personal Conduct

In social or public situations, the true Aryan (someone who possesses an Aryan, or noble, character) is reserved, modest and strives to be polite and self-controlled: not given to displays of emotion, and not given to ostentatious display of any kind. That is, they strive not to attract attention to themselves through their appearance, their speech, their behaviour.

Aryan men and Aryan women behave like this because they know and feel that they are strong - in character and in spirit (where it matters) - and therefore have no need of affectation, no need to be extravagant in their manner or their clothes, and scorn the very idea of "showing off" in front of others. And they are strong because they are honourable: that is, because they uphold the Aryan Code of Honour, which Code makes them ready and willing to defend their own honour, and - if necessary - die in defence of that honour and what is honourable. That is, they are always prepared to do what is right, what is honourable.

In particular, a true Aryan - a man or woman of honour - seeks always to be in control of themselves, and therefore always able to judge situations and people. Thus, they will not allow themselves to become intoxicated by any substance - natural or otherwise - because such intoxication reveals a lack of self-control, and prevents them from exercising their judgement and acting upon that judgement.

They seek to be in control of themselves because that is the civilized, the human, thing to do, and the only way whereby they can act honourably in any situation. To lose control - for whatever reason and from whatever means - is to descend down to the level of an instinctive animal.

17
Aryan History

War Song of Kallinos

Noble and glorious is he who fights
For his folk and family against the foe.
Since death comes when chosen by Fate -
Bringing to an end the thread of life -
Go forward with spears held high and shields shielding brave hearts
When battle is joined:
There is no flight from death, for that Destiny comes to all mortals
Even they claiming descent from the gods.

Many from the battle-fury of roaring javelins have fled to their home.
But even there, their fate of death awaits;
And they die unloved and unmourned by their folk
While both chiefs and the clan lament for the brave.
All of a community weep for the courageous who die:
And if they live, they are hailed like a god,
Exalted by those who behold them
For the deeds of the many, they did alone.

(Translated from the Ancient Greek)

A Reply to Allegations

Note (111yf) : This article was first published two years ago. In view of recent and even more comprehensive re-telling of the same allegations, in newspapers and magazines, I publish it again.

For over twenty years, journalists, those opposed to National-Socialism, and dishonourable, egotistical weak-willed rumour-mongers among the so-called racial-nationalist 'Movement', have been circulating rumours and making allegations about my personal involvement with Occultism and Satanism.. This is despite the fact that I have denied and do deny ever having been a 'Satanist', and despite the fact that I have stated many times that I regard Satanism as *decadent* and morally wrong.

These rumours and allegations were started by, and are still circulated by, my enemies for one simple reason - to try and discredit me personally. For, if I can be discredited in such a way, people will not take seriously what I have written about National-Socialism and what I have done for this most noble of Causes.

For well over fifty years the enemies of National-Socialism, the Zionists, have used the power of the Media, which is in their hands, to discredit or try to destroy the reputation of those individuals who either publicly oppose them or who those Zionists consider are or may be dangerous to them. It was so with Adolf Hitler and the NSDAP and it is so today with anyone who has the courage to stand up in public and denounce the Zionist tyranny which we are forced to live under.

In some ways, this attention is a compliment: as Adolf Hitler once said, if a person wakes up one morning and does not find himself slandered and ridiculed in the Jewish press he has not made good use of the previous day! In other ways, this attention is irksome and distracts me from my task of promoting National-Socialism. What can a person do when faced with such Media allegations? You can choose either to ignore it, or to defend yourself from the allegations.

For a long time, I have ignored the rumours and allegations, as I did in respect of one of the most recent and perhaps the most comprehensive attempt to discredit me in such a way. This was in the April 109 [1998] issue of the Zionist magazine *Searchlight* which devoted a substantial part of this issue to me and which had a photograph of me on the front cover with the headline: "*David Myatt.....The Most Evil Nazi in Britain*".

My response was to send a short E-mail to the Editor. As my quotation indicates, the gods favoured someone (this time, me) painfully learning from adversity. This was my reply:

"I shall maintain a dignified silence about lies, rumours and

smears. As Aeschylus wrote in his *Agamemnon* (my translation):

A learning from adversity...
Even in sleep there trickles through the heart
The disabling recalling of the pain:
And wisdom arrives regardless of desire,
A favour from daimons⁽¹⁾
Who have taken the seats of honour, by force."

However, since these rumours persist, I have now decided to issue this written denial of the allegations and rumours, which I intend to give to anyone who enquires about these allegations and rumours⁽²⁾.

A Personal Reply

After decades of political activism on behalf of National-Socialism, and decades spent in a Faustian quest for the answer to the fundamental question about life - "What is the meaning of our life, as individuals?" - I began to write about National-Socialism, the Cause I have believed in and upheld since I was sixteen years of age. Since I began to write about National-Socialism - approximately six years ago - my writings have been widely read, widely circulated, widely published, and translated into many languages.

I have written many things which the enemies of National-Socialism find deeply disturbing and *dangerous*. I believe I have expressed the noble truth about National-Socialism and Adolf Hitler, as I have expressed the essence of National-Socialism itself - its idealism, its fundamental goodness, and the noble character of those who uphold it. Furthermore, I have striven to make it clear that National-Socialism is not only an ethical philosophy, but also that it has its own unique values and principles.

I have contradicted all the ignoble lies that the enemies of National-Socialism have told for over fifty years. They have laboured very hard over these decades to discredit the Cause I believe in, and all those associated with it - from Adolf Hitler, to Rudolf Hess to Lincoln Rockwell to Colin Jordan to Charlie Sargent.

What these enemies of Adolf Hitler and National-Socialism fear more than anything is a National-Socialist group or movement which upholds and expresses the noble idealism of National-Socialism and which aims to convert others to this idealism on a personal basis. Such a movement, such a moral crusade for Aryan values, is their worst nightmare coming true - for they know that once our people re-discover their Aryan identity and their Aryan values and start living by these values, then their Zionist tyranny is doomed and them with it. It is this moral crusade, based on our Aryan values, that my writings have launched and it is this moral crusade which make me such a target for our enemies.

The enemies of National-Socialism know that such a moral crusade must be stopped in its early stages - or it might become unstoppable. What better way, they think, can there be to try and stop such a moral crusade than to attack and personally discredit the person who writes about it - the very person who writes and talks about Aryan values such as honour. Hence their attempts to depict me as a 'Satanist' and as some sort of 'evil person'.

I have written what I have because I believe someone must stand up in public for the values and ideals we National-Socialists believe in: someone must communicate and uphold the truth. Furthermore, I not only write about honour, loyalty and duty - I strive to uphold these values in my own personal life, as I believe all National-Socialists should.

For myself, I only write and say what I know or feel to be true, as I firmly believe that we as honourable individuals must tell our people the truth. As honourable individuals, we must always be open and honest - in our private lives as in our public, political lives. When I write or say that National-Socialism and the Occult are incompatible, I mean it. When I condemn Satanism as un-Aryan, as morally wrong, I mean it. When I condemn homosexuality as decadent, I mean it. When I condemn the mistreatment of animals, I mean it. When I say or write that we must create a good, a decent, a noble society, I mean it because I personally try to do what is good, decent and noble.

I was recently asked the following question during an Interview: "Several Journalists have described you as an 'evil person'. What is your response to this?" I replied as follows:

"My response now is to feel a little sad. But I do understand why they mis-represent me so - for they have their own political agenda, their own political prejudices and are basically writing propaganda. They see me as 'the enemy'. Therefore they try to 'demonize' me for many things I have written contradict what they themselves, their political associates - and indeed those of the present *status quo* - believe in.

At heart, I believe myself to be a simple man, with a simple desire to live in a decent, noble society. Of course, those opposed to me will laugh at this, or be scornful or whatever, but those who have met me must know in their hearts - if they are rational, civilised people - what I am really like even if they cannot or dare not admit it to others. Some of these opponents - and that includes nearly all the Journalists - are so blinded by an intense hatred of everything they believe I stand for that they cannot apprehend the simple reality of me as a person.

Many years ago, this demonizing and this mis-understanding of me used to anger me, but no more. All I have ever tried to do is the decent thing, the right thing. If Journalists and others refuse to believe this, then they do not believe it. My own conscience is clear, and the gods are my witness."

The truth is that I am simply an honourable person who upholds Aryan values and ideals and who is trying to do my noble duty to my race. I am simply one individual who, having discovered the truth, has a noble desire to inform others of this truth. The enemies of the truth want you to believe otherwise, which is why they have tried, and still are trying, to discredit me and thus what I have written. In the end, you will either believe me, or be convinced in some way by them and their dishonourable rumours, their untrue allegations and their evil lies.

Addendum: A Personal Comment⁽³⁾

I am not setting myself up as some kind of "moral paragon": I am just trying to express the ethical reality of National-Socialism, a reality obscured, it seems to me, by over fifty years of NS organizations recruiting and attracting the wrong type of people - just for short-term political opportunity.

Like many people, I myself in my youthful years - before I fully understood the ethics of National-Socialism - occasionally acted in an unethical way because I sometimes placed my own welfare, desires and needs before the good of my people.. There was, at the time, no one around to guide me - to tell me about the high standards which National-Socialism imposes upon the individual. I well remember in those years longing to find a real noble leader whom I could be loyal to. As it was, I made mistakes. But when I did re-discover the ethical standards which are the essence of National-Socialism I strove hard to change myself for the better by upholding these high standards of personal behaviour and personal conduct.

Thus, my own past before this discovery - and the past of all true National-Socialists - is irrelevant. What matters is what we do now for our people. What matters - once we do understand or have been guided toward the high ethical standards of National-Socialism - is that we do strive to uphold and live by them. It is the duty of every National-Socialist and every true National-Socialist organization to try and guide their people toward these ethical standards and encourage them to uphold and live by these high standards.

If you understand this, you have understood the simple and beautiful idealism of National-Socialism itself and its glorious evolutionary imperative. If you do not understand this, you are still living by the anti-evolutionary and uncivilized 'ethics' of the past.

David Myatt
August 109 yf

Notes

1. *Daimons* were those supernatural forces which brought a person either good or bad luck, and it was the gods themselves who decided what the *daimons* should bring to mortals.

2. This present article is based in part upon the 'Special Edition' of *The National-Socialist* which I issued in March of this year.

3. This section is taken from my recent article *Some Observations On What National-Socialists Do Not Do*, published in 'Future Reich' Number 4, 109 yf.

The Religion of National-Socialism

David Myatt

Preface

For this third edition (114yf) I have added an additional chapter - taken from my recent essay *The Theology of National-Socialism* - and amended the text in a few places. My *The Meaning of National-Socialism* (Second Edition 114yf) is a companion volume to this present work.

This work, along with several other NS works I have written, has been slightly amended to reflect only the essence of National-Socialism. Thus, all polemical and political remarks - incompatible with Esoteric Hitlerism - have been removed. I have briefly outlined the basis of Esoteric Hitlerism in my essay *Esoteric Hitlerism: Idealism, The Third Reich and the Essence of National-Socialism*.

Introduction

The present work explains the religious nature of National-Socialism, for National-Socialism is fundamentally a spiritual Weltanschauung or 'philosophy of living' rather than a political belief or a political set of principles (1).

By definition (according to the Oxford English Dictionary) religion is "Belief in or sensing of some superhuman powers or powers... ; a system defining a code of living." National-Socialism defines a practical code of living based on the noble ideals of honour, loyalty and duty; and a National-Socialist is someone who accepts the mission and revelation of Adolf Hitler because they believe or know that he was an instrument of Fate, of Providence (2).

To comprehend National-Socialism fully, and to understand its unique historical significance and its unique revelation, an individual has to understand that Adolf Hitler was a means whereby the cosmos could restore the balance which was necessary for our species to continue to evolve(3) and thus develop into higher beings. To be a National-Socialist means believing or knowing that the spiritual salvation and physical survival of the human species in general depends on them accepting the spiritual wisdom which Adolf Hitler has bequeathed to us. This spiritual wisdom is a practical way of living - an acceptance of the importance of race, individual character (or personality) and noble idealism.

Furthermore, National-Socialism is natural, pantheistic and pagan religion which expresses fundamental spiritual truths in a beautiful, profound and unaffected way. In contrast to the majority of other major religions which exist today, and which are all of Occidental or Eastern origin, the religion of National-Socialism is not a religion of priests, ritual, and obedience to the words of some revealed book, as it does not have, nor need, Churches and Temples. Neither does National-Socialism teach the renunciation of the physical world. Instead, National-Socialism seeks to change the physical world and make it a more spiritual, a more noble, place, believing as it does that this is the better way to develop better individuals. Thus National-Socialism is a positive, life-enhancing religion which expresses the conscious understanding, or wisdom, that we as a species have achieved through thousands of years of civilization. It makes us aware of what is numinous, or sacred, in a practical way consistent with our capacity to think - to behave and live in a civilized, higher, way.

The purpose of National-Socialism is to free us - to reveal to us our unique evolutionary Destiny, as human beings. Other religions also tend to separate Nature from the spiritual, and deny the spiritual importance, and the numinosity, of natural creations such as race. They thus are anti-evolutionary and deny the essence of our humanity because they do not recognize that all of Nature, and all that Nature has laboured to evolve, is sacred. Only National-Socialism, for instance, recognizes the spiritual importance of race, and how race expresses our identity (4). Only National-Socialism enables us to evolve further, to continue the work of Nature, because only National-Socialism expresses, and respects, in a complete and practical way, the sacredness of Nature evident in race, culture and individual personality.

National-Socialism is not primarily an Aryan religion - concerned just with the welfare and destiny of the Aryan peoples of this world. Rather, its fundamental principles and ideals of racial separation, racial evolution, and its religious wisdom, are applicable to all races. That is, while National-Socialism can aid the Aryan to evolve toward the divine, the revelations which Adolf Hitler has given to us also possesses the potential to lead other races toward their own, unique, destinies, enabling those races to live in a noble way and so evolve of themselves. It is important to understand that the religion of National-Socialism is ultimately important for all the races of our human species and that Aryans have a duty to make the revelation of the importance of race known to other races. (5)

What must be stressed is that the religion of National-Socialism does not preach or teach any form of racial hatred or racial intolerance. Instead, it encourages us to: (1) be proud of our own race, our racial culture and racial heritage, and (2) be tolerant and honourable and so accept that other races have natural right to live in freedom and be proud of their own race, racial culture and racial heritage. One of the primary practical aims of this new religion is to encourage the creation of separate, free ethnic homelands with these different homelands cooperating together for their mutual benefit.

Essentially, the religion of National-Socialism seeks to change both individuals, and the world itself, by seeking to encourage individuals to

understand the divine, uphold the noble ideals of National-Socialism, and dedicate themselves to striving to implement those ideals in a practical way.

I. National-Socialist Cosmology

Basically, 'cosmology' - when applied to religion (rather than to astronomy) - means a particular explanation of the "whole scheme of things": with who we, as individuals are; with what our life means; how we came to be who we are, and how the cosmos itself came to be what it is. In the simple sense, a religious cosmology is a particular explanation of our place, as individuals, 'in the scheme of things'; with what is sacred, and what is profane.

According to National-Socialism, we as individuals are part of Nature, and Nature herself is understood as being an expression of the evolution of the cosmos as this evolution occurs on this particular planet of ours. The cosmos is beyond and above us - we are created by the cosmos, born because of the cosmos, just as when we die we return to the cosmos. National-Socialism understands the cosmos, and thus Nature, to be a type of Being - something alive which has existence, which changes, and which causes or brings about changes in those other types of being which are part of the cosmos and thus part of Nature.

This type of Being which the cosmos is, is thus super-human, as it controls, or directs, or causes, the changes which we as individuals undergo or are subject to. However, according to National-Socialism, this type of Being which is the cosmos is not 'anthropomorphic' - that is, it is not viewed, understood or believed to be, 'of human form' - as conventional 'gods' or deities are anthropomorphic. Rather, it is a unique, suprahuman type of Being, which we as individuals can only know and understand by direct experience of it - it is beyond our power to describe or depict. At best, we can sense this Being; we can experience it; we can be aware of its numinosity, as sometimes we can feel it is actually 'present' or exists in certain physical things - particularly in aspects of Nature. For us, as human beings, this cosmic Being is most manifest in Nature. Thus National-Socialists hold Nature, and her creations, in respect. National-Socialists are thus pagans who revere Nature, as they accept that this Being which is the cosmos exists in us all, as individuals, because we are born from the cosmos and because we belong to the cosmos. It is the cosmos, and those aspects of the cosmos of which we are aware - such as Nature - which is divine. Essentially, for National-Socialism, divinity is the cosmos and the aspects of the cosmos.

The cosmos exists, as a unique type of Being, and this Being is made manifest in the creations of this Being. These creations are what results from change, or evolution. Thus in a fundamental sense, evolution (or change) and what results from it is how this Being exists and lives. The evolutionary creations of which we are aware (such as Nature) and of which we ourselves are a part, are thus, in a descriptive and simplistic sense, 'the body of the

cosmic Being' - part of the very life of this Being. In a way, we human beings are the very essence of this suprapersonal Being because we are unique, on this planet, in possessing the faculty of 'Thought' - that is, we are, or can be, the consciousness of the cosmos itself.

It is the cosmos which controls our lives, because we are subject to the 'laws' or processes of the cosmos. It is the cosmos which gives us our Destiny, our Fate, as it is the cosmos which provides us with good fortune or with misfortune. We are who we are because of this Being, and the purpose of our lives is to discover who we are, act on the understanding this discovery brings, and live in such a way that we can appropriate more and more of the divine - that is, act in such a way that we enhance the life of this cosmic Being. Acting in a profane way means acting in a way detrimental or harmful to the life of this cosmic Being.

Thus we as individuals can harm or aid this Being. If we harm this Being, we are in effect only harming ourselves, and we will assuredly suffer because of it. There is no abstract 'morality' here - just a simple wisdom. If we aid this Being, we ourselves can evolve into higher beings, and thus fulfil the purpose of our individual existence. In respect of harming this Being, a simple analogy would be an individual who deliberately did things harmful to their own welfare and well-being - by doing such things, they are making themselves unhealthy. Instead of increasing their vitality and evolving further, they are at best merely existing, in a dumb animal sort of way, and at worst destroying their own lives. Thus do they harm themselves and the cosmic Being of which they are a part. They - or their descendants - will assuredly suffer the consequences of such unhealthy and harmful acts, just as a woman who smokes cigarettes while pregnant can harm her child.

Furthermore, if we live in the correct way, and so evolve, in consciousness and health, we can transcend beyond what we are, in this physical world, and actually become a part of this suprapersonal Being. Thus will we live on, in another kind of time and space, after our own physical death, achieving Immortality. However, if we live in a harmful way - in a way which contradicts the basic processes or 'laws' of Nature - we cannot evolve, and thus lose the one chance we have of achieving this Immortality, this 'becoming one' with the Being of the cosmos.

National-Socialism makes us aware of what is necessary for us to live our lives in a way which enhances this cosmic Being. National-Socialism provides us with the conscious understanding and awareness we need to live our lives in a positive way, beneficial to Nature and thus to the cosmos. National-Socialism is thus a revelation of the divine Being itself; a means whereby we can fulfil the unique purpose of our individual existence here on this planet; a means whereby we as individuals can evolve, and a means where we can achieve that Immortality which it is possible for us to achieve.

II. The Spiritual Importance of Race

According to National-Socialism, an individual is part of their folk - a part of the race to which they belong and which they represent. An individual is thus of Nature, and thus a part of the process of evolution which makes Nature what it is. Furthermore, an individual is thus 'the cosmos in evolution' - the Being of the cosmos made manifest in that individual.

To evolve, and thus aid the Being of the cosmos, we must respect what is of this Being. For our own species this means, at the present time - since we exist on this planet - respecting Nature, since Nature is how this Being is made manifest to us; Nature is how this Being 'works', or exists, here on this planet which we call 'Earth'. We can only evolve if we live in such a way that our lives enhance Nature - that is, if we continue with what Nature has produced.

Our uniqueness and thus our humanity is what makes us, as a species, different from other species - and we are different because we are 'thinking-beings'; because we possess consciousness: a knowledge of ourselves, as individuals, and a knowledge of our surroundings. We have become 'thinking-beings' - we have become human - because of evolution. That is, we have evolved into our present, human, species. This evolution has occurred over vast, æonic, spans of time - hundreds of thousands of years, and in an important way, this evolution expresses the life of the cosmic Being itself, a means whereby it has grown, changed and acquired a consciousness.

This evolution, here on this planet, which has made us human has been toward diversity and difference. That is, Nature has evolved distinct races and it is these different races which express our nature as humans, and thus our humanity.

Being human means being part of the species that has evolved into 'human beings', and this evolution has resulted in many diverse and different races, each of which express evolution in action.

Further evolution means a continuation of what Nature has produced - it means nurturing what Nature has produced so that there is more, and higher, development. This higher, or evolutionary, development by definition must be toward more diversity and difference, and thus towards more humanity.

Miscegenation, or 'race-mixing', means the destruction of the diversity and difference which Nature has produced. It is thus anti-evolutionary and therefore inhuman because it will destroy what Nature has taken hundreds of thousands of years to evolve - our unique human species, and the different races within it.

To continue to evolve - to continue to express our humanity - what Nature has produced must be nurtured and used as the foundation to create more evolution. This means preserving the unique races of our species, and

developing those races in an evolutionary or eugenic way. This development will result in more difference and diversity, in more highly evolved races, and thus will continue those things which make us unique and human.

Anything other than this is anti-evolutionary, inhuman, and against Nature, and will assuredly undermine and then destroy our very humanity.

To be human means to be aware of this diversity and difference, and to act humanely means to preserve and extend further this diversity and difference. Regardless of what the various propagandists for profane egalitarian causes may say or write, those who seek to preserve and extend our unique human races are acting humanely and because they deserve to respect what is sacred. Only by preserving and then building upon the foundation which are these unique races can we, as a species, evolve further and thus maintain our humanity.

Anything which undermines or destroys these races is inhuman and anti-evolutionary. Whatever the social importance or otherwise of these racial differences and our racial diversity, the fact is that this racial difference and diversity is our unique heritage, as human beings: they have made us what we are, and they express who we are. We should celebrate this difference and diversity, and not seek to destroy it. By celebrating, upholding and extending, this racial difference and diversity, we are celebrating, upholding and aiding the cosmic Being itself - we are respecting and revering what is sacred, and acting in accord with the divine will of the cosmos.

Today, on this planet, the rich diversity and difference of our own species is under threat as more and more individuals show a disrespect of what is sacred and divine. These individuals ignore or do not understand how the cosmos has, through the processes of Nature which are evolution, brought about this glorious diversity and difference. Our own unique races, brought about by the cosmos - and the unique cultures these races have evolved - are being destroyed by the destructive, profane, policies of a dogmatic race-mixing ideology, and by the destructive power of a profane consumer-globalism. These races of ours need saving and preserving just as much as the diversity and difference of Nature's other creations, be such creations animal species, plant species, trees or whatever. Our first priority should be to save our own unique races from extinction and destruction.

Life on this planet is special because of its abundant diversity and difference. We must seek to nurture this diversity and difference, and not destroy it. If these profane dogmatic race-mixing policies finally triumph and if consumer-globalism continues to spread, a bland uniformity will be created, what is special about us will be destroyed forever. These profane policies are harmful to the cosmos, and therefore they are bad. As such, they have to be fervently opposed by those who are aware of and who wish to preserve, what is sacred. The final triumph of such destructive, profane policies will mean the destruction of the cosmic Being itself: the triumph of darkness over light. This cannot be allowed to happen. Those who oppose such profane policies must realize that they are fighting a holy war for what is sacred; they are fighting to preserve our very humanity.

Those whose actions and beliefs are destroying our unique species through policies such as race-mixing, arrogantly believe that a mere idea, a mere dogma, a mere belief is more powerful than Nature. These people believe in their profane, foolish and immature arrogance that we, as a species, are somehow 'above Nature' and not subject to those forces and processes which all other living organisms are subject to. Furthermore, these profane people are trampling upon and destroying everything that is sacred, everything that is beautiful, and everything that is divine.

Adolf Hitler was a means whereby the cosmic Being made us aware of what is necessary to preserve and extend what is sacred and divine. He was a gift to us, from the cosmos, and his teachings and his life were a means to reveal to us, and future generations, how we should live and act so that we could transform ourselves into higher beings, achieve Immortality and so continue the work of Nature and the cosmos. Adolf Hitler has revealed to us the spiritual importance of race, and of individual character - how important they are for our future evolution as a species; how they express our very humanity and how they express what is divine.

Adolf Hitler has left us a unique and divine legacy. He has, by his life and achievements, shown us what is possible. He has revealed to us that life does have a higher, noble and glorious purpose. He has given us a practical means whereby we can change ourselves into higher, more noble beings, as he has shown us how we can through our own efforts, our own Triumph of the Will, build a better, more divine, world for ourselves and our descendants.

According to the National-Socialism of Adolf Hitler, we can transform ourselves into higher, more noble beings, by pursuing idealistic goals - by striving for excellence. To do this, we need to create and pursue what is numinous and archetypal: what represents the best individual.

Such striving, such a 'struggle' toward what is archetypal, actually enhances our lives - producing vitality. It is also necessary, for without it, there is no forward movement; no evolution. Indeed, such a striving for excellence - the pursuit of numinous archetypal ideals - is human evolution in action; a means whereby we as individuals can creatively participate in a positive way in evolution.

According to the National-Socialism of Adolf Hitler, we can aid the divine by upholding the noble individual values of honour, loyalty, duty. These values are a means to enhance our own lives, and if we live according to them, and struggle to implement them in the world, we can create a new and higher type of society which by its very existence will aid and strengthen what is sacred and divine.

III. Becoming a National-Socialist

The Nine Fundamental Principles of National-Socialism

The following nine principles express the practical essence of National-Socialism. They are meant to be a guide to individual National-Socialist living: a means whereby individuals can enhance their own lives and live in a National-Socialist way.

By living in this way, an individual is upholding and expressing what is sacred and divine. They are living and acting as human beings - in accordance with the will of the cosmos. Any other way of living is fundamentally sub-human and profane: an insult to what makes us human, and a destruction of the very essence of our humanity.

There is nothing complicated about an individual becoming a National-Socialist. All they need to do is accept the fundamental tenets of the National-Socialist religion as outlined in Chapters I, II, IV and V of this present work, and strive to uphold, in their everyday life, the Nine Fundamental Principles of the National-Socialist religion as given here. They must also make a solemn affirmation of their National-Socialist faith by performing the simple 'Ceremony for the Dedication of the NS Honour Knife' as given in Chapter VI (for an explanation of this knife, see below).

- 1) In everything that you do or undertake, strive for excellence.
- 2) Do your duty by placing the welfare and well-being of your race and culture before your own self-interest, and seek to preserve and extend your race by marrying among your own kind, and by producing/nurturing healthy children.
- 3) Uphold the noble ideal of honour in your own personal life, and strive to live, and die, in an honourable way.
- 4) Strive to uphold the noble, human, ideals of fairness and courtesy by being fair and courteous toward others, regardless of their race and culture, and strive to treat animals in a humane way.
- 5) Be loyal to those you have sworn loyalty to, if necessary unto death. Your word, once given, should not be broken since to break your word is a dishonourable act.
- 6) Be intolerant of what is harmful and unhealthy to, and what endangers, your race, and what is detrimental to the other creations of the divine.
- 7) Reverence Nature and be respectful toward what reveals or expresses the divine.
- 8) Always be ready, willing and physically fit enough to defend yourself and your family - and thus your own personal honour - and always carry a defensive weapon to enable your honour to be saved.

9) Seek always to make the world a better, a more noble, place by striving to make others aware of the noble ideals of honour, loyalty and duty.

The National-Socialist Honour Knife:

The principles of personal honour, loyalty and duty to one's folk or race, are fundamental to National-Socialism, and without these principles, an individual lives a profane life. The life of an individual only has meaning and significance if they uphold these principles, for they enshrine the true nature of the cosmic Being. Every National-Socialist must remind themselves of these principles every day of their life, for without these principles they are fundamentally nothing. National-Socialism represents these three principles in a practical way by a knife which all National-Socialists are expected to carry at all times. This knife, in a simple ceremony(6), is dedicated by the National-Socialist to the cosmic Being, and as such enshrines and symbolizes the personal honour, loyalty and duty of the individual. In a very important sense, this knife then is, or re-presents, these principles for that individual and accordingly that individual must not lose this knife, be without it, or have it taken from them. To give it up or surrender it willingly is to become dishonoured. To carry or wear this knife symbolizes their National-Socialist faith - their commitment to the three principles and their obligation to live in accord with the divine will. To not carry or wear this knife, once a person has sworn an oath to the Cause of National-Socialism, is a dishonourable act.

Accordingly, this knife serves a religious purpose, and a National-Socialist carrying such a knife is carrying it for a religious reason.

IV. Immortality and the Quest for Excellence

The primary aim of the religion of National-Socialism is to create a new type of individual, and new races of higher beings, here on this planet, for this continues the work of evolution and thus is an increase of what is divine. This new creation which National-Socialism desires to achieve means certain things have to be done.

First, it is necessary for individuals to change themselves - to begin a process of inner transformation in accordance with the divine wisdom which National-Socialism reveals. Second, it is necessary for those who accept this wisdom to strive to create a new way of living; that is, an entirely new type of society so that others of their kind can also change themselves and thus have the opportunity to evolve. This type of society is one which captures and expresses this divine wisdom in a practical way. To create this society, there has to be a striving, a struggle, a holy war, against those things and those people who consciously or otherwise are opposed in whatever way to the divine wisdom which Adolf Hitler has revealed to us.

Such a striving, and such a holy war, are necessary because National-

Socialists have a divine duty to work for the salvation of others of their race, and of humanity in general, where 'salvation', for National-Socialists, means having or gaining the freedom to achieve the further evolution which is necessary. Only by such conversions, such a striving to free others, and by implementing the divine in a practical way, can evolution continue and thus the divine Being of the cosmos be given more life, for this increase of life benefits or will benefit all life, all creation.

To both change themselves, and change this world, it is necessary for individuals to strive for excellence - to pursue idealistic and numinous goals, and to strive to champion those noble, idealistic, values which make us human and which alone raise us up out of the profane decadence of selfish materialism and sub-human living. Sub-human living is basically what results when individuals ignore their noble duty, and pursue lives of selfish indulgence. National-Socialism affirms that this noble striving for excellence - this striving to access more and more of the divine in a practical life-enhancing way - is the fundamental meaning of individual life. By this noble striving, individuals evolve toward the divine; they are changed in a profound way, creating as they do for themselves by this very striving the possibility of an entirely new, an entirely more advanced, type of existence in another time and space when their life on this planet ends or is ended.

Thus, National-Socialism affirms that it is possible for individuals to live-on, in another way, in another existence, after their mortal death. But for this immortality to be achieved, the individual must live and act in a certain way - they must achieve for themselves this new type of existence. For this supra-mortal existence is not given; it is not acquired by an 'act or acts of faith'. It requires action; it requires a striving by the individual to access and make real what is divine, what is necessary for further, higher, evolution. Thus to acquire this new type of existence there has to be a commitment by the individual not only to those noble values (such as honour, loyalty and duty) which express, here on this planet, what is divine, but there also has to be a commitment to implement these in a practical way for the benefit of others. It is thus noble, National-Socialist deeds which matter, not individual faith or individual fidelity in isolation.

Hence it is that this existence is most easily achieved by those who actively strive to do heroic, noble National-Socialist deeds - who place the interest of their race before themselves or even before their own salvation.

Such individuals transcend to become the cosmos itself; they become the awareness, or the consciousness, of the cosmos, of all creation. The individuality which they possessed in their mortal existence expands so that they become a part of the suprahuman Being which is the cosmos. Thus do they expand this Being, and make further evolution possible. Thus do they because of their life and their death, make further positive change, further creation, possible.

But this immortality which they achieve does not mean that they, as the individuals they were in their human life, live on in some kind of 'heaven', or in some kind of 'Valhalla'. Rather, it means that they have moved-on to the

next stage of development and so become an entirely different kind of being. They exist as this new type of being 'beyond the physical world', and beyond the individuality which they were. However, this does not mean that they become a 'heavenly' type of being living a tedious and boring and 'morally pure' disembodied existence. It means they have become, in a profound way it is difficult to conceptualize, the cosmos itself and the creations of the cosmos, such as Nature. These individuals become our present and our future - they become the substance which makes further evolution possible. In the simple sense, they become embodied in their race, in the soil and those aspects of Nature which allows this living racial being composed of individuals to survive and flourish. They thus exist in and become the living spirit or psyche of their race.

Thus, when mortals of a particular race who are living revere Nature; when they revere the soil, the homeland where they dwell; when they revere and honour what is best, excellent, beautiful and profound in specific individuals of their race; when they revere and respect and honour what is divine, then these living members of that race are revering, honouring and respecting those, such as their own ancestors, who because of their deeds, have 'passed-on' to become embodied in all these things. It is the spirit of these ancestors, of these other once mortal members of our folk, who we can often sense in such things as these - and it is their spirit which is urging us, beyond words, to take care of, to nurture, and to further evolve such things as these.

To become and be an Immortal means to become and be a part of the numinous creations of the cosmos; it means a moving-on to become the cause, the genesis, of future evolution, future accessing of the divine. We have but one chance given to us by the cosmos to achieve this immortality, and it is up to us whether we use this chance wisely.

V. The Joy of National-Socialism

National-Socialism is a life-enhancing religion because it accepts and affirms that all natural creations express and contain what is divine. It further accepts and affirms that we, as humans, are the most evolved, the higher, species on this planet and that accordingly we can use the other creations we exist with for our own benefit, and evolution, provided always that we act in a wise way in the knowledge that these other creations also express, in their own way, what is divine. That is, we must be aware of our duty to these other creations, strive for a healthy and natural balance, and not abuse the trust we have been given by the cosmos. In a profound way, we are the guardians of these other creations, and if we use them to aid our development, then we must 'husband' them, or take care of them, in a noble way.

In respect of individuals, National-Socialism accepts and affirms that the divine exists, without division, in both body and spirit. That is, that both bodily and spiritual health are necessary for an individual to be fully healthy and fully partake of the divine. We honour the divine when we respect and

enjoy and develop both what is physical, and what is spiritual. For National-Socialism, what is important is a strong, vigorous body combined with a strong, vigorous character. By developing, in individuals, both a strong, healthy, character and a strong, healthy, body, a stronger, more spiritual individual is produced. Such individuals by their very existence honour and express the divine - they are the cosmos made manifest. Thus it is that National-Socialism honours and reveres, and holds up as an ideal, the best, the most excellent, individuals - for such individuals enshrine the cosmic Being itself. In an important sense, it is such individuals as these who are the National-Socialist 'temples' in where the divinity dwells.

National-Socialism provides practical guidelines which enable such healthy individuals to be produced, as it provides practical guidelines to enable the creation of a healthy, joyful, society capable of producing such individuals. By so producing such individuals of character - that is, producing healthy individuals dedicated to the noble ideals of National-Socialism - the divine itself is honoured and made manifest here on this planet.

National-Socialism is joyful and harmonious, and thus a religion of well-being and balance, because it seeks to create a society, or a way of living, where the two things necessary for both health and advancement exist together, without conflict. Indeed, National-Socialism is so special, and so important for us, because it alone expresses how this can be done. To be fully healthy, as individuals, we need a harmonious, beautiful, environment, a sense of belonging and a sense of purpose. These things mean Blood and Soil - an awareness of our heritage, our place 'in the scheme of things'; an awareness of our duties and responsibilities toward our folk-community and our race. They mean a reverence for the divine expressed by Nature and our race, and a joyous acceptance and celebration of our physical individuality. Blood and Soil also mean a sense of belonging: a homeland; somewhere special for us, where we belong.

But to advance, to evolve, we need change, challenges, a spirit of adventure. Otherwise there is stagnation and decay. Change means growth, and a certain amount of technology. A society is organic and healthy if it preserves what is best, and yet allows for growth, change and expansion. That is, there is a controlled balance maintained between Blood and Soil and Conquest and Exploration. What maintains this balance is a conscious awareness - an understanding that both are necessary and vital for a society, and the individuals within it, to function properly, live joyfully, and evolve naturally, in accordance with Nature.

National-Socialism accepts that individuals should fulfil the role which is suited to their character, talents and abilities, and it aims to create the type of society where individuals can make the best use of their talents and abilities. That is, National-Socialism values personal character, as it accepts that some people are suited to say, farming and husbandry, while others are more suited to scientific work, or being a warrior. What matters is that the work an individual does is respected; that all types of work are seen as dignified, as expressing the divine, and necessary for the good of the whole society.

National-Socialism aims to harness and control growth and technology for the good of the folk, as it aims to preserve what is essential for individual health, what is essential for producing healthy children: Blood and Soil. By creating a healthy environment - and thus healthy children - by controlling and harnessing growth and technology, and by using these to pursue an idealistic noble goal such as the creation of a Galactic Empire, a real, conscious, balance can be created, for the first time in our conscious evolution. Further, because National-Socialism is a conscious expression of the wisdom of thousands of years of civilization, its organizations and structures aim to produce individuals of noble character, who can accept responsibility, who have judgement, who are reverential toward the divine, and who are instinctively wise. It is these individuals who can ensure such a balance is created and maintained.

VI. National-Socialist Celebrations and Ceremonies

Celebrations

National-Socialist celebrations fall into two categories: (1) celebrations concerned with honouring the cosmos in one or more of its many manifestations; (2) celebrations concerned with honouring individuals, past and present, who have excelled as National-Socialists.

To the former belong celebrations of Nature - honouring, respecting and enjoying aspects of Nature such as feasting at the times of Solstice and Equinox; gathering in numinous places suffused with the quiet and beauty of Nature to pay our silent, reverent, respects.

To the latter belong the National-Socialist fests held on honoured days during the year. For instance, the celebration of Adolf Hitler's birth on April 20th; Triumph of the Will Day on January 30th; Rudolf Hess Remembrance Day on May 10th; and so on. Some of these fests involve the giving and receiving of presents.

What all these celebrations have in common is a specific National-Socialist attitude of pagan spontaneity. This means either: (i) a natural, silent, reverence where few if any words and no complicated ceremonies or rituals are required or necessary; or (ii) joyous festivals - times for feasting, for celebrating, where people gather to feast, celebrate and remember. These festivals usually involve toasting with wine or ale, or something else considered suitable, the particular National-Socialist being honoured, and almost always those present give the Hitler salute before or after this toast. Sometimes bonfires are lit, if the festival is held out-doors.

These celebrations do not require formal words, or any other structuring, as they should not be performed or undertaken in specific buildings designated

'places of worship' since the cosmos, and Nature, cannot be contained within such a building, as the cosmos and nature cannot be represented by such a building. Rather, they should be either (i) undertaken out-doors, in places where the profundity of Nature and/or the cosmos can be felt and experienced, or has been felt, experienced or made manifest; or (ii) should be undertaken in open structures built near to such places. The former include natural, 'pagan', sites (such as on hill-tops; in forests; glades) and also those places connected with Adolf Hitler and his followers, and thus where the cosmos became manifest.

Ceremonies

The following ceremonies are structured National-Socialist ceremonies involving set texts. Ideally (and with the exception of the Celebration of Death) they should be performed in either such places as mentioned above in respect to NS celebrations, or in a special area set aside for them within a dwelling. In all cases, the area should be adorned with a swastika banner, or banners, with a photograph or painting of Adolf Hitler being predominately displayed. No other adornments are necessary, except fresh flowers, should those involved so choose. Suitable individuals to conduct these ceremonies are family Elders; those who have distinguished themselves in combat or on behalf of the National-Socialist Cause; and those chosen by those assembled for such a ceremony.

These ceremonies are purposefully simple and devoid of ostentation. Neither the chosen Celebrant, nor the others present, need to dress in any particular way, although if the celebrant so decides he/she can wear a swastika armband as a sign that they are the Celebrant for a particular ceremony. Those attending the ceremony should assemble in the chosen place at a specified time, the proceedings being opened by the Celebrant entering this place.

The Celebration of Birth

Before the ceremony a suitable name is chosen. This should be of the culture of those celebrating the birth, or the name of someone famous because of their distinguished National-Socialist life.

Celebrant: "We are gathered here to celebrate the birth of a new child - a gift to us from the cosmos. Who names and who vows to nurture and protect this child until the day of his/her Coming of Age?"

The parents or guardians of the child say: "We do."

Celebrant: "What name is chosen?"

Parents: "We have chosen"

Celebrant: "May the divine cosmos - from whom we are born and to whom we return when we die - be made manifest in this child, now named
May this child healthily grow to excel, and so be a joy to his/her parents/guardians and a providential gift for our race and culture. May he/she come to understand Adolf Hitler as we understand him."

The Celebrant then raises the child up toward the swastika banner when all present give a brief Hitler salute. The Celebrant then returns the child to his/her parents/guardians.

A feast follows after the ceremony.

The Ceremony of Coming of Age

The family and friends of those undergoing the ceremony are gathered together. The Ceremony is conducted when a boy or girl reaches the age of sixteen.

Celebrant: "We are gathered here to celebrate the Coming of Age of This is the time when you who were young become responsible for yourselves, and when you pledge yourselves to live in a National-Socialist way, as is befitting for someone born of noble race.

Do you.....present here swear, on your honour, to uphold the principles of National-Socialism?"

Those young involved answer: "We so swear on our honour."

Celebrant: "Then affirm the Nine Principles of our National-Socialist Faith."

Those young involved then read aloud the Nine Fundamental Principles of National-Socialism:

" 1) In everything that I do or undertake, I shall strive for excellence.

2) I shall do my duty by placing the welfare and well-being of my race and culture before my own self-interest, and seek to preserve and extend my race by marrying among my own kind, and by producing/nurturing healthy children.

3) I shall uphold the noble ideal of honour in my own personal life, and strive to live, and die, in an honourable way.

4) I shall strive to uphold the noble, human, ideals of fairness and courtesy by being fair and courteous toward others, regardless of their race and culture, and strive to treat animals in a humane way.

5) I shall be loyal to those I have sworn loyalty to, if necessary unto death. My word, once given, shall not be broken since to break my

word is a dishonourable act.

6) I shall be intolerant of what is harmful and unhealthy to, and what endangers, my race, and what is detrimental to the other creations of the divine.

7) I shall reverence Nature and be respectful toward what reveals or expresses the divine.

8) I shall always strive to be ready, willing and physically fit enough to defend myself and my family - and thus my own personal honour - and always carry a defensive weapon to enable my honour to be saved.

9) I shall seek always to make the world a better, a more noble, place by striving to make others aware of the noble ideals of honour, loyalty and duty."

All present then face the swastika banner and give a brief Hitler salute. A feast follows after the ceremony.

The Ceremony of Marriage

Celebrant: "Marriage is a joining together of a man and a woman who pledge their loyalty to each other for the mutual benefit of them both. The primary purpose of this joining together of a man and a woman is for them to continue the divine work of the cosmos by producing and nurturing children. Thus shall they who are so joined live on, to the glory of the cosmos.

Do you [he names the man] pledge, on your honour, your loyalty to[he names the woman] for as long as you both shall live?"

The man answers: "I do so pledge."

Celebrant: "Do you[he names the woman] pledge, on your honour, your loyalty to[he names the man] for as long as you both shall live?"

The woman answers: "I do so pledge."

Celebrant: "Therefore let no man or no woman come between these two here who have made this pledge. For that would be a dishonourable act. So saying, and you two so having said, I now declare you joined together in marriage as man and wife."

The man and woman now exchange gifts of rings, if they so desire. A feast follows after the ceremony.

The Celebration of Death

There are two forms of this celebration. The first involves burial, in the ground. The second involves a funeral pyre. The celebration takes place in an area suitable to whichever form is chosen. In both cases, the body of the deceased is placed in a coffin which is draped with a swastika banner. This banner is removed from the coffin before it is lowered into the ground, or before the pyre is lit, and given by the Celebrant to the next of kin of the deceased, someone nominated by the deceased, or a Comrade of the deceased. All National-Socialists should be buried/cremated with their NS Honour Knife at their side, unless they have in their Will or otherwise handed it on/bequeathed it to someone of their choosing.

Small wooden bowls or goblets should be available for all present to drink a toast to the deceased.

Celebrant:

"We are gathered here to celebrate the life of our faithful Comrade and to witness the next stage of their transformation when the cosmos who gave them their birth, reclaims them.

Though dead, here on our planet, their memory lives on, in us, as they themselves live on in another time and space. And, though we do mourn and we shall mourn this passing of theirs, this mourning will be for us only a brief mourning for their life and their death has meaning. So let us now toast their memory (and their glorious deeds)."

All present raise their bowls/goblets and speak the name of the deceased before drinking. If there is a funeral pyre, the banner is removed, the pyre lit, with the wooden goblets/bowls being thrown into the flames. All present then give a brief Hitler salute. If there is a burial, the banner is removed, and the body is lowered into the ground. Before the earth is placed over the coffin, all throw their goblets/bowls onto the coffin which is then covered by earth, and all present give a brief salute.

A feast follows after the celebration.

Ceremony for the Dedication of the NS Honour Knife

Except for ceremonial occasions such as feasts (when an SA/SS type dagger can be used) the NS Honour Knife is a hunting/sheath type knife with a natural staghorn covering over the handle and a blade at least 4 inches in length. This should be worn or carried in a leather sheath. The workmanship of the knife, and the steel used for the blade, should be of the highest quality. However, an acceptable and temporary alternative (until the above can be obtained) is a folding lock-knife, with a natural staghorn covering and a blade

at least 4 inches in length.

The staghorn symbolizes Nature and her creations; the blade the consciousness, and thus the inventiveness, of our race; and the handle which joins the staghorn to the blade and makes the knife useful, symbolizes the creative intervention of the cosmos which produced both Nature and ourselves, and which we both depend on to survive.

After the making/purchase of the knife, the National-Socialist should, at dawn on a suitable day, lay it upon a swastika banner placed below a photograph or painting of Adolf Hitler. While standing in front of this and giving the Hitler salute, the National-Socialist says:

"I am here to dedicate this knife and swear upon it, by my honour, and before the cosmos whom I revere, that I will keep to and uphold the Nine Principles of the National-Socialist faith. I shall treasure and guard this knife and let no one take it from me since it is my honour."

The individual then takes hold of the knife, holds it in his outstretched hand, turns toward the direction of the rising sun, and says:

"Thus do I consecrate this knife and myself to the cosmos."

So saying, the National-Socialist reads aloud the Nine Principles [as above - see Ceremony of Coming of Age]. The knife is then dedicated.

VII. The Theology of National-Socialism

An Examination of National-Socialism, Christianity and Islam

National-Socialism is a complete and unique Way of Life - or *Weltanschauung* - with its own ethics, based upon the ideal of personal honour, and with its own Theology, based upon *The Cosmic Being*. This Being is not the same as the God of Christianity, nor the Allah of Islam.

In the past few years, there has been some interest among some Western academics and some Muslims - generated by events in America and the Muslim world - as to whether National-Socialists and Muslims can find some common ground and thus form an alliance against what has been called "The New World Order". This present work will attempt, briefly, to outline the theology of National-Socialism, and show how it differs from Christianity and Islam.

I have tried to avoid using the term "religion" in discussing both National-Socialism and Islam, since I believe it to be not only inappropriate, but

inaccurate, since they are both complete Ways of Life, and there has been a tendency in the West - an erroneous one in my view - to separate "religion" from such things as "the State". For both National-Socialism and Islam, the State (or more correctly, society) is but a means of manifesting, or making real in the world, the truths contained in their respective Ways. That is, there is no division between "religion" and "the State" with its "politics" and "economics". I have also used the term Allah to describe the supreme Being of Islam, and the term God to describe the supreme Being of Christianity, for in my view - despite many attempts to equate them - they are theologically distinct.

In many ways, my National-Socialist writings have evolved National-Socialism itself, presenting it as a complete Weltanschauung, and freeing it from the misinterpretations and anti-evolutionary concepts of the past. It should also be noted that I write "National-Socialism" instead of the more conventional "National Socialism" to distinguish this new evolutionary Way of Life from the "National Socialism" described by, and often upheld by, others.

The Origin and Meaning of Life

The essential starting point for a Way of Life is to pose, and answer, the questions about the origin and meaning of life - or, more specifically, about our lives, as human beings on this planet we call Earth.

According to National-Socialism, life evolved naturally on this planet, from finite beginnings we as yet do not precisely understand. The essence of the National-Socialist perspective about our origins is reason - or rather, what used to be called Natural Philosophy: through observation, experiment and the use of reason, or logic we can understand our world, the Cosmos, and ourselves. Thus, National-Socialism is a rationalist Way of Life which accepts: (i) that the Cosmos (or Reality) exists independently of us and our consciousness, and thus independent of our senses; (ii) our limited understanding of this 'external world' depends for the most part upon our senses - that is, on what we can see, hear or touch; that is, on what we can observe or come to know via our senses; (iii) logical argument - reason - and experiment are the best means to knowledge and understanding of and about this 'external world'; (iv) the Cosmos is, of itself, a reasoned order subject to rational laws.

According to both Islam and Christianity, we, our world, and the Cosmos, were created, by a Supreme Being.

For National-Socialism, the meaning, the purpose, of our lives is to further evolution: both our own, and that of our folk. This is so because according to National-Socialism we are not isolated individuals, but rather a nexus - a connexion between the past and the future. We can, by our life and deeds, make a difference: aiding evolution, or not aiding evolution. That is, the perspective of National-Socialism is the perspective of Nature, and the

Cosmos beyond, for we are regarded as part of our folk, our folk is part of Nature, and Nature part of the Cosmos. There is thus in National-Socialism a Cosmic perspective as distinct from the individualistic perspective of both Islam and Christianity. For both Islam and Christianity see our lives as a means for us, as individuals, to attain Jannah (Paradise) or Heaven. The main motivation of Muslims and Christians is to do what their Ways of Life inform they should be because then they, as individuals, will be rewarded with Paradise, and Heaven.

In contrast, National-Socialism is ultimately supra-personal and thus, in my view, is an evolutionary Way of Life: enabling us as individuals and as a species to evolve. The ultimate goal of National-Socialism - our Destiny as human beings - is for us to explore and settle the Cosmos itself. That is, to move toward maturity - through upholding the civilized ethics of National-Socialism, through pursuing reason and fairness, and to leave our home which is this planet.

The Cosmic Being

One crucial difference between Islam and Christianity is the concept of incarnation - of the supreme deity being, or possibly being, incarnate in the world, and in human beings. According to Islam, Allah is not and never can be incarnate in His creation: He is totally separate from, and totally untouched by, all Creation. Whatever happens, in the world, in the Cosmos, has no affect whatsoever upon Allah. According to Christianity, God became incarnate in Jesus, who is thus described as His Son. Furthermore, according to some Christian theologians, and some mystics (such as Francis of Assisi), God is incarnate in Nature just as some maintain that Jesus exists within us.

The Quran - which Muslims accept as the literal word of Allah - has this to say about incarnation:

"Say - He is Allah, The Unity;
Allah - Eternal, Infinite;
He has no children, and neither was He born.
And there is no-being, no-thing, comparable to Him."
(Surah 112)

Both Allah, and God, are regarded as being infallible, and perfect: completely evolved, and not subject to change.

In contrast, the Cosmic Being of National-Socialism is regarded as the Cosmos in evolution, with Nature representing one manifestation, one incarnation, of the Cosmic Being on our planet, Earth. Thus, the Cosmic Being is not complete, not perfect - but an evolving, changing, being - just as we ourselves are the Cosmic Being in evolution, and just as Nature is this being in evolution. That is, there is a symbiotic relationship between us, as individuals, as members of our folk,, between us and Nature, between us and

the Cosmic Being, and between Nature and the Cosmic Being. Nature is also a being: that is, some-thing which is alive, which changes. Nature is thus that innate creative force in the natural world of our planet which causes, or is the genesis of, and controls, living organisms in certain ways. All life - on this Earth and elsewhere in the Cosmos - is regarded as connected. That is, the Cosmos is a Unity, a matrix of connexions, which affect each other. This Unity can be understood by the concept of Acausal (see below).

In one sense, our consciousness - our awareness, our rational apprehension - may be likened to the awareness of the Cosmic Being, just as honour is regarded as a manifestation, a presencing, in us and our world, of evolution: of those forces which enable us to live in a noble, civilized, way. That is, honour is one way in which the Cosmic Being is incarnate - or can be incarnate - in us, as human beings. In a very simplistic way, the Cosmic Being is an increase in order from random chaos - or, more correctly, an increase of the acausal, a manifestation or manifestations of the acausal in the causal (7).

As to the origin of the Cosmic Being, and the Cosmos itself, we simply do not know, at present - despite the many surreal (and in my view, irrational) theories advanced in the present century in an attempt to explain such things as the origins of the Cosmos (8). All we do rationally know is that we exist in one star-system in one Galaxy among many millions of Galaxies, and that Galaxies change over causal time. Until we begin to explore our Galaxy, and possibly other Galaxies, and thus can make first-hand, direct experimental observations, we simply will not know, for sure - and possibly not even then.

Crucially, there is no concept of "sin" in National-Socialism, just as there is no need for, and no concept of, "praying" to the Cosmic Being for guidance, for intercession, for forgiveness. For National-Socialism, there are only honourable or dishonourable deeds (see *The Ethics of Honour*, below) with honourable deeds being regarded as evolutionary, civilized - and thus manifesting our true human nature, and being conducive to order and thus increasing consciousness itself. There can be no such thing as prayer, in National-Socialism, because of the matrix, The Unity, the acausal: because the Cosmic Being is us, and Nature, in evolution, and not separate from us when we are honourable, fair, rational. We only have to follow the ethics of honour - to be reasonable, just, fair, honourable - to access the Cosmic Being, to presence this Being in our lives. This presencing is thus natural, and does not depend on prayer, or rituals, of any kind. In this sense, National-Socialism is, in my view, far in advance of - far more evolved than - other Ways of Life.

Prophets and Revelation

Both Islam and Christianity are revelatory religions, or Ways of Life. That is, they accept that Allah, and God, have sent Messengers and Prophets to guide us, and reveal truths, such as about how we should live, and what our laws should be. Thus, both Muslims and Christians accept that we must turn to a

supreme being for guidance, for the final answers, for the truth.

In addition, these revelations of a supreme being are believed to be contained in Holy Books - the Quran, and Sunnah (9), for Muslims, and the Bible, for Christians. In the case of Muslims, the Quran is regarded as perfect, while in the case of Christians, it has come to be accepted that scriptural exegesis, and interpretation, may be and often are necessary to discover the meaning, the true message, of God.

For National-Socialism, there is no revelation from a supreme being, and thus no belief in Prophets or Messengers, and no Holy Books. There is only a reasoned apprehension, an acceptance that our human nature depends upon being civilized, that is, upon us accepting the ethics of honour, and the idealism of loyalty and duty to our folk, Nature, and the Cosmos. National-Socialism accepts that we - as Aeschylus wrote - learn through the experience of suffering. That is, that we are slowly, painfully, learning, and slowly, painfully, creating a better way of life, and that while what we create may not be perfect, it will be - if we adhere to honour, reason, and fairness - civilized, and better than what existed before. As Sophocles wrote, some two thousand years ago (my translation)

There exists much that is strange, yet nothing
Is more strange than mankind:
For this being crosses the gray sea of Winter
Against the wind, through the howling sea swell,
And the oldest of gods, ageless Earth -
She the inexhaustible -
He wearies, turning the soil year after year
By the plough using the offspring of horses.

He snares and captures the careless race of birds,
The tribes of wild beasts, the natives of the sea,
In the woven coils of his nets -
This thinking warrior: he who by his skill rules over
The wild beasts of the open land and the hills,
And who places a yoke around the hairy neck
Of the horse, taming it - and the vigorous mountain bull.

His voice, his swift thought,
The raising and ordering of towns:
How to build against the ill-winds of the open air
And escape the arrows of storm-rain -
All these things he taught himself,
He the all-resourceful
From whom there is nothing he does not meet
Without resources - except Hades
From which even he cannot contrive an escape
Although from unconquered disease
He plans his refuge.

Beyond his own hopes, his cunning
In inventive arts - he who arrives
Now with dishonour, then with chivalry:
Yet, by fulfilling his duties to the soil,
His oaths to the customs given by the gods,
Noble is his clan although clan-less is he who dares
To dwell where and with whom he please -
Never shall any who do this
Come to my hearth or I share their judgement.....

Thus, for National-Socialism, there is that natural discovery which is a revealing of what is, as it is.

The standard used by both Islam and Christianity to judge a person, their deeds, and other concepts and ideas, is based upon what is or is believed to be a revelation from a supreme being, whereas for National-Socialism such judgement depends upon the ethics of honour, and honour alone.

The Ethics of Honour

The foundation - the essence - of National-Socialist ethics is the ideal of personal honour, manifest in a Code of Honour.

Honour is accepted, by National-Socialists, as the foundation for their ethics because honour is regarded as one of the those qualities which make us human, and which enable us to achieve both excellence (*arête*, for the Ancient Greeks) and further evolution, for ourselves and our folk.

The ethics of Islam and Christianity derive from their Holy Books, which are studied for principles, with those people mentioned in such books considered as examples, for good, or bad. For National-Socialism, the example is the individual of honour, reason, and fairness.

Honour is thus the basis for the laws of National-Socialism, and thus the basis for a National-Socialist society. There are nine fundamental principles of National-Socialist law (10) and these laws are very different from the laws of both Islamic and Christian societies.

An Islamic society is one ruled according to Shariah, which Muslims regard as the way to Allah. Furthermore, for Islam, only Allah's laws are right, and these have been given in the Quran and the Sunnah, with the perfect society - the ideal to follow - having been created by the Prophet Muhammad in Medina.

The ethics of honour determine the behaviour of each and every National-Socialist, and thus determine how National-Socialists treat other people, and especially those of other races. In this, important, respect I quote what I wrote some time ago:

"As I have endeavoured to explain several times, how we as National-Socialists and Aryans relate to people of other races and other religions is determined by our own National-Socialist, Aryan ethics. Our ethics are based upon personal honour, and honour demands of us that we only ever judge a person on the basis of personal knowledge of them: and moreover, with this personal knowledge of a person extending over a period of time. If we have no personal knowledge of a person, or have only met a person once or a few times briefly, then we cannot in all honour make any judgement about them. The race, the religion, and of course the political views of the person are totally irrelevant. Honour demands that we treat people, regardless of their race, their culture, their religion, their "political views" with fairness and respect. That is, honour demands that we have manners and are polite: that we strive to act with nobility of character; that we judge people by their deeds and in particular by how they act toward us... It really is about time that we who uphold the noble way of life which is National-Socialism lived according to our own ethics and began to explain, openly and in clear words, the noble reality of National-Socialism. No matter how dire our situation may be, or appears to be, and no matter how many non-Aryans may live in what were once our own nations, we must hold fast to our own ethics and not allow ourselves be tricked into accepting the Zionist version of "National Socialism" with its hate-filled, irrational, Hollywood "nazis". (*Extract from a letter to an imprisoned Comrade, dated 111yf*)

The Concept of the Folk

The folk is considered, by National-Socialism, to be a manifestation, a presencing, of Nature, and thus represents Nature and the Cosmos in evolution. National-Socialism regards every individual as balanced between the past of their folk, and the future of their folk, and considers that their duty is to aid this folk, and thus Nature, in an honourable way.

National-Socialism conceives of our folk as a type of being - that is, it is a type of life, with its own character, nature, ethos. The health and welfare of this living being depends on us: on what we do, or do not do. If we neglect our folk, if we neglect the culture of our folk, we harm this living being.

In addition, to be healthy, to evolve further, each folk must have a homeland, a place on this planet where the people of a particular folk can dwell in harmony with Nature and their own people. Such a folkish homeland represents Nature in balance: Nature healthy and thriving, for such homelands respect Nature, and are a striving, by a National-Socialist community, to dwell on the land in such a way that Nature, and especially our life-giving soil, is respected and cared for. That is, folkish homelands are a means to maintain and increase the vitality, the evolution, of Nature.

One of the primary aims of National-Socialism is the creation of free, independent, folkish homelands where the people of a particular folk and culture can live according to their own laws and customs. These diverse homelands can and should co-operate together on the basis of reason, honour and respect.

This concept of the folk, the race, and its continued evolution, is irrelevant to Islam, which views the individual in relation to such things as Taqwa and Imaan (Taqwa: fear of Allah, resulting in devotion to Allah and His truth as revealed in Quran and Sunnah; Imaan: total trust and faith in Allah).

As I wrote in *Esoteric Hitlerism*:

What has hitherto not been very well understood in respect of National-Socialism, is that it is not race which defines our humanity - it is honour and reason. Race is our relation to Nature: how Nature is expressed, is manifest, in us. As such race is important and indeed vital; but so is honour. It is the combination of an acceptance of both race and honour which is National-Socialism. An affirmation of race without an affirmation honour is not National-Socialism, just as an affirmation of honour without an affirmation of race is not National-Socialism. It is this living, organic, dialectic of honour and race which defines National-Socialism itself, and a National-Socialist is an individual who strives to do their honourable duty to both their own race and Nature herself, of which other human races are a part. That is, a National-Socialist must always be honourable, whatever the consequences, or the perceived consequences

The Concept of the Acausal

National-Socialism gives us an awareness of several types of living being which other Ways of Life ignore or consider irrelevant. This ignorance is especially true of modern materialism. These beings include Nature, our folk, the homeland where our folk dwells, and the Cosmic Being.

These types of being derive their life from the acausal - or rather, from acausal energy. That is, they are manifestations of the acausal in the causal world. In a sense, these beings are acausal life, as distinct from the causal life-forms we know, through experience and Science, and which dwell with us on this planet. To understand National-Socialism is to understand this concept of the acausal, and thus the matrix, The Unity, which the acausal is. It is the acausal which is numinous, which we apprehend through great Art, literature, music, and so on, and which can and does inspire us to quest for excellence and strive to aid our evolution. It is the acausal which is the essence of life, and it is a rational understanding, or intuitive awareness, of the acausal which enables us to place our own lives in the correct, Cosmic, context, and which provides us with the insight of how all life, causal and acausal, is connected, dependant, inter-related

An awareness of the acausal gives us an understanding of what the Ancient Greeks called hubris - that it is unwise to go to great extremes, unwise to be too arrogant, unwise to be dishonourable, or tempt "Fate". For such things upset the natural balance, and this balance will, inevitably, be restored, in our own lifetime, or beyond. This return to balance can and does bring misfortune to those who commit hubris - or their descendant, or their community, or those around them, or to Nature, for such a restoration, such a balancing, is a natural act, implicit in life itself: implicit in the nature of acausal energy.

This concept of the acausal is a rational apprehension, in contrast to the submission and faith required by both Muslims and Christians.

Conclusion

It should be clear that there are fundamental, and irreconcilable, differences between National-Socialism, Islam, and Christianity. National-Socialism, as I have stated, is a complete Way of Life - independent from, and different from, other Ways (11). The Cosmic Being of National-Socialism is neither God, nor Allah, and no comparison between them is possible or required. The ethics of honour establish laws, and a society, which differ from those of Islam and Christianity. The National-Socialist concept of the folk - and especially of the folk and Nature as living, evolving, beings - are not important for Islam or Christianity. In contrast to Islam and Christianity, there is no concept of sin, nor any need for prayer or ritual, in National-Socialism.

However, these differences do not preclude co-operation between National-Socialists and those such as Muslims. Indeed, such co-operation - on the basis of honour, and mutual respect - is essential for creating a new world by fighting those forces of oppression, injustice, dishonour and tyranny, which are taking us back toward barbarism and which threaten our freedom and our future evolution.

Appendix - The Life of Adolf Hitler

Note: All that we need to know about Adolf Hitler are the most basic facts of his life. What is important is what he achieved, and the divine legacy he left to us. We need only know when he was born, and the most important things that he did to try and create a new Golden Age, a divine society, here on this planet. Everything else is irrelevant, and should not concern us. Adolf Hitler was and is National-Socialism. He lives on in National-Socialism, and in we who are National-Socialists. So many lies have been told and written about him by our enemies, that we need to concentrate on his essence, on his spiritual significance, and not allow ourselves to become distracted by trying to refute every lie and every fabrication which our ignoble and profane enemies make.

Adolf Hitler was born at approximately eighteen minutes past six on the evening of the twentieth day of the fourth month of what was, by the calender of the period, the year one thousand eight hundred and eighty nine.

The place of his birth was the Austrian border town of Braunau, situated by the river Inn.

His family background was modest. Although his father worked as an official for the Austrian government, he - like the boy's mother - was descended from those who had worked on the land. As a youth of thirteen, Adolf's father had left his home to seek to learn a trade in Vienna. At this, he was successful - but unsatisfied. He aspired to something better, and resolved to become a government official. In this, he was also successful, at the age of twenty-three.

The young Adolf possessed a similar determination - for at any early age he had decided for himself that under no circumstances would he become an Austrian government official. Instead, he wanted to be an artist, and he stood resolutely by his decision, despite the misgivings of his father, who wanted his son to follow him and become an official of the Austrian government. The young Adolf even began to neglect some of his studies at School so that it would be impossible for him to become an employee of the Austrian government - for it had become clear to him, even as a youth, that his loyalties lay with the German people and not with the multi-racial Habsburg Empire. Moreover, School studies bored him; he was restless, eager to be part of a more adventurous world. Even in his young days he was different from his school-fellows; more determined; more intuitive; more aware of life's deeper meaning. Stories of adventure and war filled him with enthusiasm.

So it was that, after the death of his father, and at the age of sixteen, he moved to live by himself in Vienna. He had dreams of being a great artist; but perhaps his greatest love at this time was music. Music - often Wagner - inspired him, and seemed to express his own inner feelings, and his intimations of Destiny. For he felt even then, at so young an age, that life had, or should have, a higher, a noble, purpose. Through art, the young Adolf felt, he could find, and express, this purpose.

But his life in Vienna forced him to face what was, for the majority, the hard reality. He himself had to live in poverty, in vermin-infested tenements. He came to know the sufferings, the hunger, the desperation, of the poor, as he came to understand the real causes of the sufferings, the desperation and the degradation he found around him. As he himself said, it was a hard school, in which he learnt many things. During these years he became determined to act, to do something for his people, for he was often roused to anger by the injustices he found as he was often moved to try and express his hopes and dreams for a better, a more noble, way of life. These years of suffering brought him a deep, abiding understanding of the true purpose of life - for they enabled him to give shape and form to the feelings, the vision, within him. He came to desire, more than anything else, to make his vision real. This vision was of a new world, a new type of society, where people worked together, in harmony and joyfully, for the common good - and where they strove to continue the upward work of Nature.

But Adolf Hitler was not an impractical, romantic or mystic dreamer. He

knew people, as he knew what stood in the way of making such a vision real. He also knew what was necessary to make this vision real. But perhaps most of all, he knew that it could be made real, and was determined to try and make it real. It was this combination of vision, will, knowledge of people and insight which truly made Adolf Hitler unique. He was self-disciplined, resolute, visionary, intuitive and selfless. And he possessed genuine charisma.

At the time, having left Vienna for Munich, he was considering how he could begin to make his vision real when the First World War began. He enlisted in the Germany Army, volunteered for one of the most dangerous assignments, that of messenger, and showed great courage and devotion to duty, spending almost the whole of the war at the Front Line in the trenches. He was wounded, and was awarded the Iron Cross First Class for bravery.

Toward the end of the War, he - like most Germans who fought at the front - came to realize that many ordinary German citizens had developed a defeatist attitude about the War. Strikes, organized by the Bolsheviks, were common, and, perhaps worst of all, those returning from the front line were often not accorded respect. Minor Bolshevik revolutions broke out throughout Germany toward the end of 29 yf, and after the Armistice, which marked Germany's defeat, armed insurrection became a way of life in many parts of Germany as the Bolsheviks strove to create a revolution.

The majority of those who had served at the front were appalled by what had happened to and what was happening in Germany. Adolf Hitler was no exception, and it was during this period of turmoil that he decided to become involved in politics. Almost a year after the War had ended, he attended a meeting of a pitifully small patriotic organization, the German Worker's Party. But Adolf Hitler soon realized what such an organization, properly led, could achieve - it could be the instrument to rescue Germany from the terror and slavery of Bolshevism, win power and create a new way of life for his people. He felt and believed he could make his noble vision real by leading such an organization to victory.

So began the struggle for power, which he pursued with indomitable determination and selflessness for over 13 years. Ordinary Germans came to respect and love him, for they knew or felt that he was sincere - that he was working to provide them with a better way of life. The Movement that he led - the NSDAP - embodied their hopes, their aspirations, for a better world, as this Movement came to embody the noble idealism he believed in. A genuine spirit of classless comradeship was developed, where the common interest of the folk came before self interest. Adolf Hitler inspired others - making them aware of the true, noble purpose of life. He gave them back their vision, their dreams, their yearning for a golden age. He raised them up out of the quagmire of selfish materialism and petty concerns by revealing to them the inner meaning of life. He made them joyful, determined, and noble. He captured and expressed something beautiful and sublime.

Year after year his popularity grew, with the NSDAP gaining success after success until it could be longer be denied power. Then, on January 30th 44 yf,

Adolf Hitler became Chancellor of Germany, enabling him to make his noble vision real. Thus he began to make Germany a joyful, cultured, harmonious, stable country where noble values were once again ideals to be aspired to. Rather than persecuting his enemies, he converted most of them - and those who could not or would not change themselves or understand his vision he allowed to leave Germany. He became a true leader, not a dictator - for the majority of Germans loved and trusted him and gave him authority to transform their lives for the better. Not once in any way did he abuse this trust and authority. He was always modest in his personal life; he was always genuine and spontaneous with others; he was always kind to those around him. But perhaps above all, he was selfless. He truly was a great man who inspired others with his noble ideals. He truly was more gifted, more highly evolved, more genuinely human, than others.

In a few short years he had solved the problem of unemployment; created better, more just social conditions; and brought about a noble revolution in people's attitudes. It was as if a new Golden Age had dawned. People came to realize and understand that they could change themselves for the better, and so develop - thus continuing the glorious work of evolution.

But there were some who did not like this, for it threatened what they had achieved, and what they wanted to achieve. They feared this vision of a new age might spread, and so undermine their influence, their power, and their own dark dreams. These were the ones who had created, fostered and used the twin powers of Marxism and International Finance to control and subvert nations. These were the ones who had a vested interest in maintaining in others only lowly material goals and desires. So they used the twin doctrines of Marxism and International Finance - both of which are different forms of gross materialism - in their quest to dominate, and bring about the type of world that they desired. This was a world full of materialism; replete with egotistical individuals fulfilling selfish, petty, animal desires. This was an ignoble world in disharmony, where the glorious diversity of Nature - produced over thousands of millennia - was gradually undermined and destroyed by reducing everything and everyone down to the lowest common level. It was a world ruled by abstract dogma which sought to control and disrupt Nature. This was the world over which this group of people wanted to rule - for such a world, with such selfish, slavish individuals lost to nobility, would provide them with wealth, luxuries, and power. These people saw this rule as a god-given right, their messianic destiny, as they saw all other peoples as merely means to be used so that this destiny could be achieved, whatever the cost. Adolf Hitler, and his followers, were the greatest threat this group of people had ever faced.

For Adolf Hitler sought to free his people from this twin slavery - this gross materialism. He represented everything this messianic group detested and feared. So this group sought to discredit him, his followers, and the beliefs behind his Movement, as they sought to physically destroy this Movement from its very beginnings. At first, and in Germany, they failed - they could not prevent Adolf Hitler achieving power as they could not prevent him from transforming Germany into a noble society. But they were relentless in their opposition, using all their power, all their influence to spread lies about

National-Socialist Germany.

Covertly and overtly they agitated for a war to destroy what Adolf Hitler had achieved, and such was their cunning and mendacity that they succeeded, rallying all those countries influenced or controlled by them or their nefarious doctrines, to fight on their behalf. Such were their nefarious lies that they persuaded these countries to fight a savage, unconditional war to destroy National-Socialist Germany, Adolf Hitler and his followers. So began the savage destruction of Germany and its people - for the messianic cabal wanted and needed a dark revenge.

This cabal wanted to ensure that what Adolf Hitler had achieved would be forgotten. They wanted to ensure that his noble vision would never be a threat to them again. So they created the shameless, ignoble, lie of 'the holocaust' to enslave the minds of those they wanted to rule over, hoping thereby to discredit for all time the noble idealism of National-Socialism. So did they fabricate lies about Adolf Hitler and his life, as they used all their power and influence to make these lies known in an attempt to destroy his numinous significance and the inner meaning of National-Socialism.

But they have failed. For the inner meaning of National-Socialism lives on. The spiritual significance of Adolf Hitler is increasingly understood.

The spiritual significance of Adolf Hitler is his noble vision - he has made us aware of what is possible. He has made us aware that we can evolve further; we can create and live in a noble society dedicated to high, cultured ideals. We can make real the beauty, the numinosity that some classical music tries to capture and express. We can express in our own lives the greatest beauty and the greatest joy, as we can aspire to greatness. He has made us aware that we can work in harmony with Nature - we can celebrate and uphold and extend the glorious diversity which Nature has produced, and which is evident in race and individual character, as we can extend this still further in a noble constructive way. He has made us aware that we can live in a way which expresses our true humanity - accepting our difference and diversity as a species and using that as a basis to evolve still further.

This noble vision raises us up from the pettiness of egotism; it raises us up out of the squalor and dishonour of materialism. It and it alone enables us to fulfil our potential as human beings.

Adolf Hitler has given us a unique legacy. He has shown us that we can, by the power of our wills, transform ourselves and those around us in a positive, noble way. We can undertake and complete an inner transformation. He has shown us the goal, as he has shown us that this goal can be achieved. He has shown us that our life, as individuals, does after all have a glorious purpose.

Footnotes

- (1) See, for example, *The Numinosity of National-Socialism*; and *The Enlightenment of National-Socialism*.
 - (2) See, for example, 'The Mission of National-Socialism' in *The Numinosity of National-Socialism*.
 - (3) See *The Enlightenment of National-Socialism*.
 - (4) See 'The Spiritual Importance of Race' in this present work.
 - (5) Regarding how National-Socialists view these other races, see 'The Truth About National-Socialism and Race Hatred' in *The Enlightenment of National-Socialism*.
 - (6) See 'Ceremony for the Dedication of the NS Honour Knife' in Chapter VI.
 - (7) The acausal is outlined in *Acausal Science: Life and the Nature of the Acausal*.
 - (8) See *Surreal Science*.
 - (9) The Sunnah is the example - in words and deeds - of the Prophet Muhammad, recorded in books of Ahadith, such as those of Bukhari.
 - (10) See my *The Principles of National-Socialist Law*. I have described the ethics of National-Socialism in essays such as *National-Socialist Ethics and the Meaning of Life*.
 - (11) I have outlined the Way of National-Socialism in various articles of which the following may be of interest:
 - (a) *Esoteric Hitlerism: Idealism, the Third Reich and the Essence of National-Socialism*
 - (b) *The National-Socialist Way of Life: Some Observations On Personal Conduct*
 - (c) *Towards Destiny: Creating a New National-Socialist Reich*
 - (d) *The Meaning of National-Socialism*
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A Brief Criticism of William Pierce

Introduction

William Pierce has come to be regarded as some kind of revolutionary and important theorist for what is often called "the Far Right". However, I find his thinking fundamentally flawed, and thus in many way detrimental to our struggle for our freedom. I present here some very brief criticisms of his writings.

Race and Ethics

The main weakness of the theorizing of Pierce is that he has failed to see that it is a combination of race *and* honour which defines National-Socialism, and which should define the racist movement in general. Without the evolutionary, moral, concept of honour, there is only the inhuman ethics of the past, and in practice this leads to the creation of people who are ignoble and societies which are anti-evolutionary. Thus, Pierce is firmly stuck in the past: an ignoble past of unreason and dishonour.

This lack of an ethical dimension to his thinking leads to him supporting the old concept of racial struggle and the inhuman consequence of considering that some races are superior to others.

In contrast, in my own works I have again and again stressed that while race is important - and our connection to Nature - honour is also important, and in particular honour defines how we view ourselves, others and the world. According to Pierce, race is how we should define ourselves.

Thus, I do not consider the Aryan race as "superior" - only different. Honour demands that we treat other races with respect, and our aim should be the creation of independent ethnic nations which co-operate together, for their mutual benefit, on the basis of honour, respect and reason and not on the basis of some barbaric "struggle" to see who is the strongest. In this sense, I have evolved the ideas of National-Socialism.

NS Germany

Pierce is correct in that the First Zionist War, as I call it, was and is a defining moment in history - in our evolution. But he is incorrect in his view of NS Germany and in the conclusions he draws. This is because he does not understand that NS Germany was evolving, and National-Socialism itself was, partly as a result of the ideals of the Waffen SS.

NS Germany was but a prototype of the kind of noble ethnic society which could be created, based a such a new society must be on the concept of

personal honour and thus the freedom which results from this.

Covert Action

Pierce failed to understand that a concentrated campaign, over several years, by a small group of dedicated activists could bring about great changes, for the infrastructure of modern societies is weak. Such a covert campaign - based on the way of the honourable warrior, avoiding civilian casualties - has the potential to advance our cause, especially since such a group would inspire hope and re-vitalize our people, making them aware of our culture.

The reason The Movement has not produced such a group is lack of ideology: there are no clear aims based upon a way of life. That is, we need to understand we are fighting for our culture, our way of life. Once the Aryan way itself is understood - and our own unique ethics based on honour - then genuine covert action can begin.

Aryan Culture

Another great weakness of Pierce's writing is that he failed to understand that the concepts of honour, loyalty and duty to the folk are central to our culture and thus should define and determine our personal behaviour, our very thinking. As I made clear in my *Complete Guide to the Aryan Way of Life*, these concepts of honour, loyalty, and duty determine our type of government, our "religion" (or way of life) and our very laws.

The Media

Pierce overestimated the importance of the Media. While it is a powerful medium, and while it is used to mould people's opinions, what is far more important is a coherent, ethical, world-view: a way of life which is rationally understood.

The most important thing we Aryans can do is to be example for others: uphold our own way of life, our own values. This is the most effective means of changing things, as it will create in time a genuine revolution, and from it, a new society. But, of course, we need to know what our own values and way of life are. We must go beyond political rhetoric and the ideas of the past.

The Folk

Pierce failed to give the importance due to Nature and our connection to it. A rural way of life is essential to our well-being, as is a reverence for Nature and an understanding of our own place in the Cosmos. This gives us the

higher, moral, perspective we need to make human, rational, choices. This moral perspective is evidence, for instance in my Cosmic Ethics.

The Future

Pierce has no numinous supra-personal goal to which people can aspire. Instead, there are only the old ideas, and barbaric concepts of struggle and domination. In contrast, I have stressed the importance of the numinous idea of continuing our evolution by accepting the challenge of Outer Space.

It is noble vision of a Galactic Empire or Federation - created by honourable, rational, warriors, explorers and colonists - which can inspire us toward excellence and which can bring human beings together in a way which benefits us all and which expresses our very humanity.

Conclusion

In general, there is a total lack of numinosity, of evolutionary purpose, in Pierce's writings; nothing really new, revolutionary or evolutionary.

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