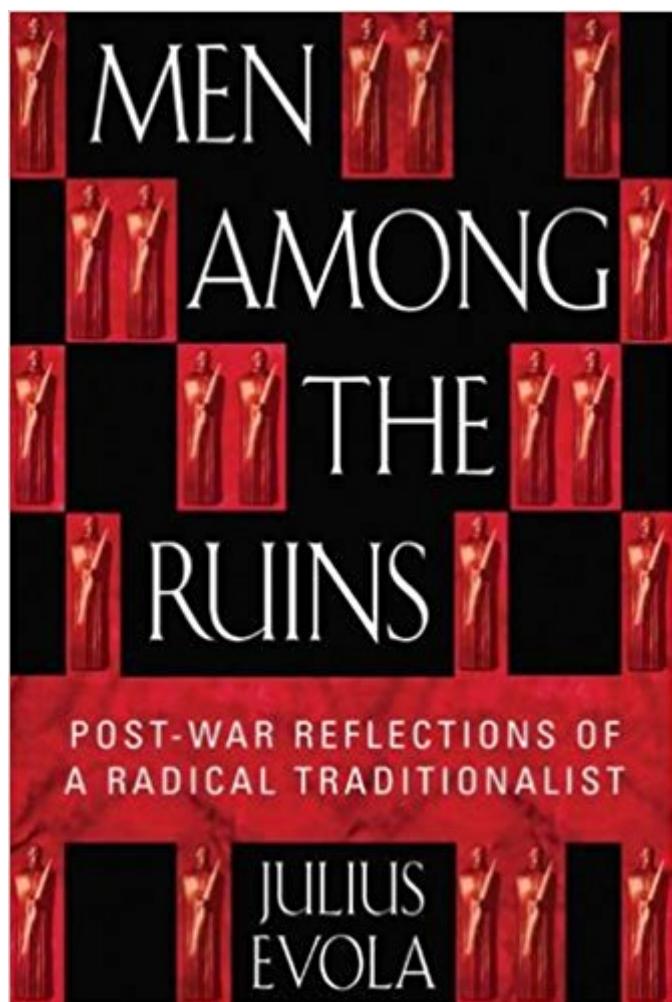


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# Men Among The Ruins: Post-War Reflections Of A Radical Traditionalist



## Synopsis

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

## Book Information

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## Customer Reviews

"Men among the Ruins is Julius Evola's most notorious work: an unsparing indictment of modern society and politics. Evola rises above the usual dichotomies of left and right, liberal and conservative, through a trenchant critique of the metaphysics that lies at the base of modern values, challenging us to reconnect our lives and our institutions to the timeless spiritual standard that guided our ancestors. Men among the Ruins is not a work for complacent, self-satisfied minds . . . it is a shocking and humbling text that will be either loved or hated. Evola's enemies cannot refute him; they can only ignore him. They do so at their peril." (Glenn A. Magee, author of *Hegel and the Hermetic Tradition*)"Not for the feint of heart. His writing typically demands a concentration of focus and a strong level of comprehension." (Robert James Buratti, *New Dawn*, July-August 2002)"Evola is one of the most interesting minds of the [world] war generation. He has a really astounding knowledge at his disposal." (Mircea Eliade, author of *The Sacred and the Profane*)"Evola writes in lively prose with fascinating detail. . . . To read his description of higher spiritual states is like watching a champion mountain climber on a vertical glacier." (Gnosis)"Disgusted by the cruelty and artificiality of communism, scorning the dogmatic, self-centered fascism of his age, Evola looks beyond man-made systems to the eternal principles in creation and human society. The truth, as he sees it, is so totally at odds with the present way of thinking that it shocks the modern mind. Evola was no politician, trying to make the best of things, but an idealist, uncompromising in the pursuit of the Best itself." (John Michell, *The New View Over Atlantis*)

Julius Evola (1898-1974) was one of the leading authorities on the world's esoteric traditions and wrote *Revolt Against the Modern World*, *Introduction to Magic*, *The Mystery of the Grail*, *The Hermetic Tradition*, *The Yoga of Power*, *Meditations on the Peaks*, *The Doctrine of Awakening*, and *Eros and the Mysteries of Love*.

For the new reader of Evola, try "Revolt Against the Modern World" instead of "Men Among the Ruins." "Ruins" concerns Evola's own application of his philosophical perspective to post-war "current events" rates a weak second to his first-rate theoretical works. Evolan "initiates" will find this work worthwhile, however, in deepening appreciation for the world-view of the Baron. Well edited and nicely bound, as most works edited by Joscelyn Godwin and published by Inner Traditions.

March 2, 2005 I expected something more controversial or thought provoking, but it's very kosher, almost bland. Basically, baron Evola was a pre-1789 Sicilian traditionalist and aristocrat who naturally resented the two hundred and fifty years of our present day industrial/mercantile/militaristic/demo-pornocratic "multicultural" disaster. An old anti-democrat like Nietzsche, in comparison, has more staying power than Evola's mildly politically incorrect class musings. Maybe, it's just this book (haven't read Evola's other work yet). Take into consideration that over 1/3 of this edition includes an intro essay -the mandatory PC agitprop professor or another, pontificating von oben upon the possible dangers of Evola's ways of free-thinking! Yawn. The usual US academical fear of truth and reality, especially when touching the controversial, taboo topics -the exploding problem of Race relations (esp. in North America) and of the Zionist Jewish world suprematism. If you think New Orleans riots are not part of the global Zimbabwe anarchy, Evola is not for you. But, no worries. Count Evola is no David Irving. He doesn't bite! He's one of the good guys!

Because it is. This book will open your mind or crush it. It's tears back the shrouded veils of modernity and show you the stink you've been smelling all your life but couldn't identify. Don't read if your feelings are prone to being hurt or you require trigger warnings. There are no 'safe spaces' here.

This one is not essential towards understanding Evola's Roman Reactionary view of the world and how things should be, yet it gives some insight into the philosopher and like most philosophers he was complex. The introduction covers his life and thought and shows some of the reactions people have had to Evola's "dangerous thoughts". Like some philosophers, he toyed with the idea of killing himself and admired books by thinkers who eventually killed themselves. I guess they couldn't take the modern world. However, Evola read some work on Buddhism and decided not to go through with it after all. Like some philosophers, he never got married or had kids, probably preferring to be alone with his thoughts. He had the contrariness and critical views of women like Nietzsche had, although these two ultimately go in different directions; Evola towards transcendence and tradition, and Nietzsche towards creative nihilism. Evola's traditionalism is not a common one that urges us to go back to the Fifties lifestyle, but rather, perhaps, to the way of life around 5000 BC. But yet, he still was hard to pigeonhole, he liked the Beatniks and revolution of 1968, but still hated the revolutions of 1789, 1848, and 1919. He was against equality, but for a hierarchical freedom, the higher character one had, the more freedom one deserved. He attempted to influence the Fascist and Nazi

parties into becoming more aristocratic in nature, but the parties never gave up their plebian notions of collectivity such as socialism and nationalism, and they still thought the leader was answerable to the people, rejecting Evola's notion of the divine ruler being the centerpiece of civilization holding it together by being connected to the transcendent. Evola wanted them to emphasize even more the aristocratic values such as respectful distance towards one's betters, honor, loyalty, courage, and selflessness. Regarding honor, he thought the Italians would do well to emulate the German sense of honor, as in "your word is your bond never to be broken". He thought Italians should give up their petty hatred of Germans and stop celebrating cunning and deceit that made them feel so clever. This was a base characteristic among Italians along with their tendency to gesticulate. Evola thought that, at least, the better sort of Italians should not consider themselves proudly as Latin, but rather Roman, with the studied seriousness of the great Roman aristocracy of the past. They should learn to control their passions and always think clearly, passions being the inferior part of oneself. He explains well what he thinks is a noble personality as opposed to a base, clownish one. In fact, this book has a picture of Evola with his look of studied seriousness of a man of tradition, if you wish to practice it. He also addresses the occult war against tradition with its revolutions and subversions. Particularly, he analyzes the Protocols of the Elders of Zion. He says that some of it is fantasy and that Jews are only partially to blame for revolutions against old orders. In fact, it is a technique of this occult cabal to emphasize the Jewish part in it, so that people will think that only they are to blame. Such a technique provides a good cover for those gentiles who continue on with their subversions. He also states that secret societies would never write down their intentions in such a way. Regarding the Jews, Evola was selectively critical, but not condemning. He mainly criticized those who were a part of anti-tradition and the Jewish materialistic spirit which wishes to destroy the old transcendent order. He thought Hitler's obsession with alleged Jewish machinations was paranoid. Evola's racism was a racism of the spirit and only superficially biological. He said it would not improve matters merely to have a pure Italian or German race. Considerations of a person's nobility must be taken into account. Like many aristocrats, class was more important to him than race. He said Jews could possess an Aryan spirit. These statements did not endear him to the Fascist or Nazi powers. Even some of his intellectual influences were Jewish. Another problem Evola worried about is the over-breeding of the lower castes and under-breeding of higher castes. He wanted some controls over inordinate number of lower caste births to prevent the swarming masses from overwhelming the noble ones. I still don't like the idea of people inheriting their station in life in some caste system, as I'm afraid Evola would approve of. I prefer the meritocracy advocated by freemasons who complained about nobles who did not have noble character, but

merely inherited their positions. So this is interesting stuff, but no thanks.

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