

NIETZSCHE
AND
THE DANCE OF
SHIVA



MIGUEL SERRANO

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TRADITION

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“Human society is sustained by the activity of its individuals and not by the so-called activity of money. This fundamental principle must be enforced, and thus the demonic and Judaic conception of money, with all its consequences of secret usury, fraud, and banking speculation, will vanish from our sight like a cursed nocturnal gnome.”

Richard Wagner

“The man who has become free despises the security and well-being of which shopkeepers, Christians, cows, women, democrats, socialists, and capitalists dream. The free man is a warrior.”

Friedrich Nietzsche

"Wherever authority remains part of good manners, what is given are not reasons but orders. The dialectician is a kind of clown. A dialectics is chosen only when there is no other recourse; that is why Jews are dialecticians.“

Friedrich Nietzsche

”You, be quiet; stop talking, get in line, and march.”

Adolf Hitler

I

Prologue

On September 10, 1977, I set out with a backpack and a tent into the Swiss Alps of the Upper Engadine. I always find it hard to forget this date each year, and this time it would be even harder, since I had been invited to stay for a while at Nietzsche's house, in Sils Maria, under rather curious circumstances, which I recount in this book.

Shortly thereafter, I received a letter from Italy informing me of a seminar on Nietzsche, and, almost immediately, an invitation from Chile to participate in the 1975 Summer Courses, dedicated to Nietzsche and Wagner.

A cluster of coincidences involving the same person. "Chances full of meaning," as Nietzsche himself would say.

At Nietzsche's house in Sils Maria, I met a Canadian philosophy professor who specialized in Buddhism. He was going through his archives and papers in hopes of finding some trace that might reveal the influence Buddhism had on the German philosopher. Later, he visited me at my home in Montagnola.

I managed to get Jung's family to allow him to read, in Zurich, the unpublished manuscript volumes and unpublished volumes of a seminar the great psychologist had dedicated to Nietzsche.

I recall that we also spoke at length on the subject, expressing to him my opinion that Tantrism, rather than Buddhism, might be closer to Nietzsche's thought. There have been some German philosophers, such as Schopenhauer, who were most drawn to Hindu thought.

This should come as no surprise to those of us who are aware of the common, Hyperborean, and polar origin of both peoples. The Germans were also the first to translate and disseminate the Vedas and the philosophical systems of Aryan Hinduism, preceding the English—a people as anti-philosophical as any.

Goethe was the first to extol the West to extol the drama *Shakuntala*, and the entire German literary and poetic Romantic movement is steeped in Hinduism, right up to Hermann Hesse, its last exponent.

It is no surprise, then, that Nietzsche recognized trunks and branches in the Hindu forest, whether because he knew far more than he expressed as a philologist, or simply because the Hyperborean blood was the same. Let us not forget that he said:

“Let's face it: we are Hyperboreans”.

This is how I understand all of this, because from a very young age I began writing about things whose deepest meaning I only now grasp, since in those years I had no access to more information about Hindu thought or the history of the regions where

that thought flourished—because in the West, everything is made to begin with the Greeks, and history has been distorted and expunged, especially our own American history.

Nietzsche came to my aid. The title of one of my first books was inspired by a quote from Pindar, cited in his **Antichrist**: “Neither by sea nor by land will you find the path that leads to the land of the Hyperboreans.”

Was I, too, being guided, inspired, possessed by the “memory of blood”? The Blood of the spirit, in the Eternal Return? Nietzsche said: “The only thing that ennobles is blood.”

Well, I believe that until now no one has ever made the piercing and difficult effort to grasp Nietzsche’s thought in advance, weaving it together and explaining it through Hindu and Polar Tantrism—unless our Canadian professor has attempted to do so with Buddhism, which is not the same thing.

Furthermore, another point that needed to be made—for all past and future times, within the Eternal Return—is that Hitlerism has been the most grandiose and truthful attempt to realize and expand upon Nietzsche, through the creation of the *Übermensch* and the transmutation of all values, accepting the Eternal Return and saying “yes!” to it with a voice of thunder.

The thunder that heralded the *Übermensch*. Nietzsche himself expresses this, as we shall see,

bringing it to a head in his visions of Midday and in his experience of the Eternal Return.

How can one repay the debt of virile love to the solitary figure of the Alpine peaks, to the comrade, to the wounded King, to the Warrior-troubadour?

I have walked with him since the years of my youth, which were also Hyperborean and solar.

Miguel Serrano
Santiago, Chile, July 1980

The Smoke of Sacrifice

“Fire and consummation must be our life, and the incense and smoke of sacrifices will endure far longer than the victim.”

Why does Nietzsche’s haunting presence return, time and again, beyond all definition, beyond good and evil, shedding any formula that might imprison him—loved and respected by both sides, transcending the boundaries of reason?

Perhaps it is the tone of a poetry never heard before, a poetry of thought, of ideas. In truth, it is the smoke of sacrifice, of a bonfire impossible to extinguish. A song or a cry that travels from peak to peak, repeating itself in echoes of eternity.

A trembling voice, a drama of solitude such as scarcely any other being has endured. The immense solitude of thought and poetry, the verses of a poem recited in frigid polar latitudes, on the high peaks, and written in blood, on the very threshold of the loss of reason, shattered into a thousand pieces by the soul’s unbearable strains.

Nietzsche returns because he is the victim sacrificed in a supreme attempt to transcend the human condition, at the very limit of these strains. The altar where he was sacrificed is still wet with the blood of his spirit... (“The color of blood is not forgotten; it is impossible to forget it; it is so red, so

intensely red" ...).

With emotion I bow before his lofty figure, sensing his footsteps and trying to follow the paths he once walked, on those Alpine peaks, beholding with my own eyes what he saw, longing to feel what he felt.

It is a veneration that only men can express for other men; in a camaraderie of life and death without sentimentality, a polar brotherhood of the warrior, of the Hyperborean-born, as he would say. Step by step I traverse the high paths and strive to penetrate the mystery of his revelation.

I have lived in Nietzsche's house in the Engadine; I have written, thought, and imagined there (1). In the afternoons, when twilight enveloped that valley between high peaks and the old, sad mansion grew dark, I would enter his bedroom, sit in an armchair, and concentrate there for a few hours, trying to reach the root of his drama, to unite with his Selbst, as he too would say, so that I might hear the murmur of the torrent from which Zarathustra sprang, and that terrifying revelation of the Eternal Return.

Not far from there, between the lake and the forest, "six thousand feet above the cities and men," lies that pyramid-shaped rock where Nietzsche had his sudden revelation of the Eternal Return. More than eighty years ago, I was walking alone one day

(1) At Nietzsche's house, I finished *The Golden Cord: Esoteric Hitlerism*.

through those regions, and upon coming upon that rock at the edge of the forest, he had his revelation. What was it that he experienced?

It may have been this:

“Suddenly, something reveals itself to our sight, to our hearing, something, with incredible precision, with ineffable delicacy.

Something that moves us, that overwhelms us to the very core of our being. It is heard, not sought; it is taken, not asked for. Like a flash of lightning, the thought springs forth suddenly with absolute necessity, without hesitation or fumbling.

It is a rapture in which our excessively tense soul is at times soothed by a torrent of tears; it is an ecstasy that takes hold of us entirely, that makes us vibrate from the tips of our hair to our feet; it is a fullness of happiness in which extreme suffering and horror are no longer felt as a contrast, but are integral and indispensable parts, like the necessary nuance within this ocean of light.

All of this happens without our freedom playing a part in it, and therefore we find ourselves swept away, as if in a whirlwind, by an intense feeling of intoxication, of freedom, of sovereignty, of omnipotence, of divinity... Things themselves come to us, eager to become symbols..."

This is how the revelation of the Eternal Return must have come to Nietzsche.

I have arrived at the Rock, which is truly the

“Gate of the Moment,” where Zarathustra’s Two Paths converge, where the Noon of the Revelation of the Eternal Return is fulfilled, and where one feels the “nostalgia for the future,” “which is the ‘past that returns.’”

When the Rock appeared before my eyes, I stopped on the path, trying to feel what he must have felt, to open my spirit as well to his revelation,

And I turned back once more, to retrace my steps and walk the path again—“the two paths”—with my eyes closed, opening them suddenly when I sensed that the Rock might be there ahead.

What did Nietzsche feel in that instant? Perhaps he had been thinking of death, of the disappearance of everything, or perhaps it was a premonition of madness, of the loss of reason. And then, from the depths, the certainty of regaining it emerges, along with the only formula for eternity that Nietzsche could accept, given his conception or “sense of the world.”

Everything will return eternally—“every thing, every being, every blade of grass you tread upon today (the reason you lose today), every hope, every error. This ring of which you are a small link will shine again eternally... You love life and you love yourself, and you love it as you have lived it and as it has treated you, and you aspire to make it eternal.

But do not forget that the perishable sings its song and that upon hearing the first verse you almost die

of nostalgia at the idea that everything might pass away forever... My doctrine states: Live in such a way that you wish to live again! You will live again!...

A minute of time during which all the conditions that determine your existence come together once more in the orbit of Time..."

Let us meditate for a moment, sitting beside the Rock, on the meaning of all this. It seems to us that very little thought has been given to Nietzsche's fundamental revelation: the Eternal Return.

Yet it is the cornerstone upon which his conception of life and the world rests. In this idea, as it occurred to him, lies a hidden hope—the only one possible for a non-idealistic, non-metaphysical thinker like Nietzsche. A hope for eternity, even for a materialist... Because it is an unwanted eternity...

If we wish to continue walking alongside the immense shadow of this traveler, in addition to following in the footsteps he left on the rugged mountain trails, we must also strive, in a supreme effort, to ascend until we reach that smoke of sacrifice, which still floats up there among the stars, and which is a smoke scented with sandalwood.

I Think With My Feet, Not With My Head

Nietzsche, who extended the literary style of German Romanticism to the highest spheres and who was Hesse's teacher in this style, is not lyrical, but rhapsodic, Dionysian, dithyrambic. He is the inventor of the dithyramb, as he himself told us.

He wrote in aphorisms and short maxims, even in his *Thus Spoke Zarathustra*, because only in this way could he give form to that sudden inspiration, to "that ecstasy that seizes us entirely," without significantly distorting "that phantom," striving to express it, just as Pascal and Novalis also did.

Perhaps the aphorism was the only way to transcribe what came to his mind in those brief moments of concentration of mind and sight amid agonizing headaches that would incapacitate him for days.

We will strive to convey an impression, an image, of the edifice that Nietzsche erected with his life. This edifice is very well built; it is solid, and each part fits into the whole. Few have penetrated its basements to discover its foundations, then ascended to its terraces, from where that smoke of sacrifice rises to the firmament.

This house is not the humble mansion at Sils Maria, but a solar temple, which has been left in ru,

like the megaliths of Stonehenge, intentionally left that way so that each person may discover it for themselves. If you can. You must first go to its subterranean chambers, partly described in the blueprints of an imagined, nearly perfect structure. And those subterranean chambers and foundations are found in the transcription we have made of what for Nietzsche was inspiration, revelation: they are found in the “appearance of an Idea” next to the Rock by Lake Silvaplana, in the Upper Engadine.

In other words, for Nietzsche, thinking is not the same as it is for philosophers of the past and present, for men of science, and for modern technologists. It is not a matter of conjuring up thoughts or “thinking them” with conscious reason, but rather of receiving them as “apparitions” arising from the depths of a “drive-driven” existence, which, upon reflecting in consciousness, stir up a “phantom” and, upon finding expression, reflect the “phantom” of that idea, of “that thing that comes to us eager to become a symbol”.

For the only possible expression of a High Idea, of a Powerful Idea, is the symbol, art, or poetry—in the sense that it held for the poets of the solar ages. The orgiastic dithyramb, rhapsodic.

The only way this idea can come to be expressed by the philosopher—or rather, by the poet, by the visionary, in Rilke’s sense—who also lived in Nietzsche’s time and drew heavily from him without acknowledging it, as so many have done since.

The way for this Idea to reach man, is by rising above oneself, to the highest peaks of inner tension, to achieve that “intense tonality of the soul,” producing a meeting halfway, so that “the thing may be transmuted into a symbol,” together with all of life, synchronistically.

An extraordinary similarity is discovered between Nietzsche and the Hindu-Aryan Rishis, the visionary poets of the Vedas.

They, too, conceived ideas from the outside in: they “appeared” to them. Rishi means “the one who sees.” He sees an Idea, expresses it, or tries to express it. The work of the Rishis has been unfolding for millennia, and the vision of the Vedas was revised and elaborated upon in subsequent visions, in scholastic treatises, in doctrinal constructs, and through sophisticated verifications over the centuries.

Since Nietzsche, there has been no other Rishi—or school of Rishis—who has concerned himself with completing, polishing, and sculpting the rock of his temple, continuing with the same technique of thinking.

Nietzsche’s vision should be more precious to us than that of the Vedas, because it is at hand in the West and a moment closer to the creation of the world, so to speak; to the origins, still in their raw state, with the fierce force of that which has not yet been distorted—like the diamond freshly extracted from the rock of revelation, the stone of Lucifer’s Crown; fallen from the firmament in his battle

against extraterrestrials, with its blinding light. Therefore, there lies an immense symbol, one that either leads us astray or redeems us. The Stone of Mutation.

The similarity between Nietzschean thought and that of the Aryan Rishi is further evident in its need for asceticism, a form of yoga, that enables the thinker to prepare himself to receive the “Most Powerful Ideas,” which emerge from that stream of life, or Will to Power, opening inner floodgates of “high tones,” so that its “pulse” may dominate us, — making us vibrate from the tips of our hair to the soles of our feet, weeping and laughing at the same time,” dancing in the forests of Dionysus, only to leave us empty afterward, even more solitary: “For greatness comes at a high price,” and that god “looks with rancor” upon those who have been able to resist him. Here Nietzsche may be distinguished from the Rishi by drawing closer to the revelatory origin of Poetry, in the sense that it held for the ancient bards.

In any case, he—who preached not withholding oneself from anything life offers as the Will to Power, as possession, thereby increasing one’s potency—lived chastely, like a yogi, always seeking the highest tensions of the soul, always ascending, ever more solitary, in order to open himself to that mode of thinking where Ideas might possess him as the most authentic expression of life, as its “pulse,” striking him at the center of his personal being—or of the existence accumulated there—and which he called, long before Jung and any other psychologist, the

Selbst, to distinguish it from the conscious and limited ego, from the rational self.

Let's clarify, then. What Nietzsche called thinking is something else; Nietzsche did not think with his head (because "synchronistically" it hurt him) but with the Selbst, with all of life, and especially "with his feet." "I think with my feet," he said, "—because I think by walking, by climbing."

That is to say, when exertion and exhaustion caused the conscious mind to enter a sort of stupor or half-sleep, that "other thing"—the Selbst—took over the work of thinking, opening itself to the dazzling penetration of the Idea, or to that expression of the Original Power of Life, of Being, of the Will to Power, which pierces man through and through, as in a yogic samadhi, or in the kaivalya of an ancient rishi or tantric Siddha.

Just like those rays that pierced the Etruscan "fulgurators," transforming them—rays they were able to withstand thanks to a refined technique of concentration and initiatory preparation.

This is a style of thinking deeply in, Hyperborean—that is, Nordic -polar, Germanic in origin ("let us look each other in the eye; we are Hyperboreans"), and that he knew this to be true, is evidenced by the title he gave to his most beautiful, greatest work: "Thus Spoke Zarathustra." Zarathustra is the Aryan magician-reformer of ancient Persia.

The Idea as an Expression of the Will to Power

Let us guard against believing that the Idea for Nietzsche is “something in itself,” the Platonic Idea, for example. The most powerful Idea is like the Jungian archetype, which has nothing to do with the Platonic one either.

It is the “phantom” that appears in man (in the rishi) as an illusory expression, as the already distorted face of “drive-driven life,” of the Life Force, or Will to Power.

The Archetype, for Jung, was a veneer over instinct. And here, as in the conception of the Selbst, Nietzsche has been stripped of his discovery, without giving him credit.

Freud also drew from him his conception of the Unconscious; for Nietzsche was the first and greatest psychologist before them. In Jung’s case, there may be a similarity in their discoveries within the Aryan Collective Unconscious, both having attained a “high tonality of the soul” that made them possible.

Unfortunately, ten of Jung’s handwritten volumes on Nietzsche—which were the subject of a seminar—have not been published. It would be interesting to know how he analyzed the revelation of the Eternal Return. Possibly as a possession by the Archetype of the Mandala, the Circle, and its corresponding

luminous transport.

All of which Nietzsche would have called the Will to Power, flooding the channels of individual life at a point in eternity, at the Gate of the Instant, where the Two Paths intersect. The difference lies only in the words.

To see this more clearly, let us reproduce some of his statements that show us how Nietzsche was ahead of the so-called discoverers of the Unconscious:

“Is not all conscious life nothing more than a mirage?”

Could it not be, in the final analysis, that our thought, our will, be nothing more than a language to indicate something substantially different—that is, something neither volitional nor conscious?”

“Everything of which we are conscious remains on the surface of our actions.”

“For we, as conscious creatures and shapers of ends, are nothing more than a tiny part of ourselves” (From *Selbst*).

“And we might then ask whether all conscious willing, all evaluations, might not be merely means by which something substantially different from what appears within consciousness must be attained.

We believe that this concerns our pleasure or displeasure; yet, pleasure and displeasure could be means by virtue of which we must provide something that lies outside our consciousness.”

“The true process of inner perception—the chain of causes linking thoughts, feelings, and desires, and connecting the subject and the object—is entirely hidden from our eyes; perhaps within us it is merely a matter of imagination.”

“We have no other representation of being than living...” “We do not possess organs of knowledge for a world of truth, whatever that may be.”

”Knowledge will, in a higher species of man, take on new forms that are not yet necessary.”

“Our cognitive apparatus is not intended for knowledge.”

“One must not conceal or distort the fact that our thoughts come to us in a fortuitous manner. This is how the most profound, most enduring books come into being.”

“One thinks, therefore there is something that thinks: this is what Descartes’ argument boiled down to. But this is already to treat our belief in the idea of substance as a true a priori.”

“The most firmly held a priori truths are, for me, provisional beliefs; for example, the law of causality—habits so well ingrained by belief that not believing them would spell the end of the species. But are they truths for that reason?”

”Nothing could be more erroneous than treating the psychic and the physical as two sides, two manifestations of the same substance. This explains nothing, if one wishes to explain anything at all.

Consciousness, in second place, almost indifferent, superfluous, perhaps destined to disappear, giving way to a more perfect automatism.”

“We deduce from the phenomena of the inner world other visible phenomena, which we would perceive if our means of observation were sufficient, and which are called the current of the nervous system.

For this inner world, we lack all kinds of organs, and so it happens that we perceive a multifaceted complexity as a single unit, and we invent a causality... because the only thing that appears in consciousness is the succession of ideas and feelings. Now, it is completely inadmissible that this succession has anything to do with a causal chain...”

”On this appearance we have founded our entire conception of spirit, reason, logic, etc. None of this exists; these are simulated syntheses and units, which we then project onto things and behind things.” “The main error of psychologists: they regard the confused representation (the subconscious, as we would say today) as inferior to a clearer representation. But what recedes from our consciousness—and is therefore obscured—may be perfectly clear in itself. The obscurity is a matter of the perspective of consciousness.”

The great errors: “the senseless exaggeration of the estimation of consciousness; it is made into a unit, a ‘being,’ the ‘spirit,’ the ‘soul,’ something that feels, thinks, and wills.” “Consciousness regarded as the

highest form that can be attained, as the highest being, as God.”

“The world of truth regarded as intellectual, as accessible through the fact of consciousness.”

“Absolute knowledge regarded as a faculty of consciousness.” “All progress lies in advancing toward consciousness; all regression in descending into unconsciousness.” “We approach the reality of true being through dialectics; we move away from it through instincts, the senses...”

“All good must have its origin in spirituality; it is a fact of consciousness.” “Progress toward the better can be nothing other than an advance toward the fact of being conscious.”

“When we speak of cause, what we have done is misinterpret a feeling of force.” “We should come to understand that beings—and consequently also atoms—do not exert any action, because they do not exist at all, and also that the idea of causality is absolutely useless.

From a necessary series of conditions, one must not in any way infer a causal relationship. There are no causes or effects. From a linguistic standpoint, it is impossible for us to rid ourselves of this idea”, “The cause is a faculty invented by adding it to what happens.” “The interpretation of causality is an illusion...”

The tree is a word; the tree is not a cause. A ‘being’ is the sum of the effects it produces,

synthetically linked by a concept, by an image.” “If we examine being and appearance from a psychological standpoint, we do not find a ‘being-in-itself,’ nor a criterion of ‘reality,’ but only the criterion of degrees of appearance, measured by the strength of the ‘parts’ that we ascribe to an appearance,”

Here we touch upon a central tenet of Nietzsche’s thought: reality is a creation of the Will to Power, or “Vital Force,” as it manifests itself through man.

“It is not a struggle for existence, but a struggle for dominance that is waged between images and perceptions,” he says. “The defeated image is not annihilated, but merely rejected or subordinated.

There is no annihilation here...” “To humanize the world means to feel oneself ever more the master of the world”. Nietzsche asserts that “the value of the world lies in our interpretation; that perhaps elsewhere interpretations other than merely human ones are possible, that the interpretations accepted thus far are evaluations and perspectives by virtue of which we sustain ourselves in life—that is, in the Will to Power, in the increase of power; that every elevation of man entails the overcoming of more restricted interpretations; that every attainment of new strengths and expansion of power opens up other perspectives and means believing in new horizons.”

“The world that interests us,” he says, “is false—that is, it is not a fact but an imagination (a creation),

encompassing a meager sum of observations; it is fluid, like something that is becoming, like a falsehood that continually veers off course, that never approaches the truth; for there is no truth whatsoever.”

Anti-Darwinism: On the Will to Power

Let us continue, letting his words pave the way for us: “The usefulness of an organ does not explain its formation.” “For example, what is useful for the survival of an individual could at the same time keep it confined and immobilized in its development. The individual itself is a struggle among its parts (for nourishment, space, etc.).

Its development is linked to victory.” “The influence of external circumstances is exaggerated by Darwin in an absurd way. What is essential in the life process is precisely the enormous shaping force, the creator of forms, from the inside out, which utilizes and takes advantage of “external circumstances.” “Reduce organic functions to the fundamental will—the Will to Power—but separate them from those functions.”

For Nietzsche, long before Monod, the desire to ascribe purpose to things and beings is an eschatological, theological. There is no evolution, no laws.

What may exist is involution, or both at once, in a given “now.” What exists is chaos—chaos of random events, disordered or linked depending on the moment—by the Will to Power, or by a lofty mood of the soul (*Hohe Stimmung*) that gives them

meaning, transforming chance into destiny, within the circle of energy in space or time, so to speak. In the Eternal Return (Ewige Wiederkehr).

Mentioning Monot does not mean linking him to Nietzsche, because Nietzsche did not rely on scientists. Within his thinking, that technology of knowledge does not fit.

He says: “The premise of scientific work: a belief in the continuity and duration of this work, so that the worker may remain in a position, however humble it may be, with the conviction that his efforts are not in vain; for there is one thing that paralyzes terribly: working in vain, struggling in vain.”

And he adds: “Against the physicists’ atom. To understand the world, we must be able to calculate it; we must have constant causes at our disposal; since in reality we do not find such causes, we imagine that these are the atoms. Such is the origin of atomism.” “The calculability of the minute, the possibility of expressing everything that happens with formulas. Is this understanding?”

And referring to Darwin: “Useful, in the sense of Darwinian biology, means what proves advantageous in the struggle with other beings. But it seems to me that the very feeling of growth—of becoming stronger—completely abstracting from utility in the struggle—is true progress: it is precisely from this feeling that the will to power arises.”

“Physiologists should hesitate to regard the

‘instinct of self-preservation’ as a cardinal instinct of an organic being. Above all, what lives wants to unfold its strength: ‘self-preservation’ is merely one of the consequences of this.”

In truth, “perfection consists in the production of more powerful individuals, and the great multitude serves as an instrument to them.” “Nutrition is merely a consequence of the insatiable appropriation of the Will to Power.”

“Degeneration is the disintegration that occurs when the dominant cells are powerless to organize what they have appropriated.” “Everything that happens and every intention can be reduced to the aspiration to increase power.”

“All ‘ends’ and “goals,” the ‘meaning’—which we ascribe—are merely modes of expression and metamorphoses of the single will inherent in everything that happens: the Will to Power.“ ”In practice, we follow this command; we are this command.“

”All evaluations are merely consequences and narrower perspectives in the service of this single will: evaluation itself is nothing more than this Will to Power.“ ” Our eagerness to understand Nature is a means the body employs to perfect itself. The consciousness and value judgments inherent in all this—all kinds of pleasures and pains—are signs of this change and these experiments. Ultimately, it is not about man; he must be overcome.”

“The man who has existed until now is, so to speak, an embryo of the man of the future; all the creative forces that look toward the man of the future are present in the man of the present. And since these forces are immense, there is suffering for the individual of the present—suffering that is all the greater the more decisive he is for the future”.

Thus Spoke Zarathustra.

* * *

“Pleasure and pain are secondary matters; they are not the cause: they are second-order value judgments derived from a dominant value.” “Man neither seeks pleasure nor avoids pain. These are mere consequences, mere incidental phenomena. What man wants—what the smallest part of every living organism desires—is an increase in power.

In the striving toward such an increase, both pleasure and pain follow; man, driven by that will, seeks resistance; he needs something to oppose him...

Pain, as an obstacle to his will to power, is therefore a normal occurrence, the natural ingredient of every organic process; man does not avoid it—on the contrary, he constantly needs pain; every victory, every feeling of joy, presupposes a resistance that has been overcome.”

“Let us consider the simplest case, that of primary nutrition: the protoplasm extends its

pseudopods to seek something that resists it, not out of hunger but out of the will to power.

It then attempts to overcome that resistance, to appropriate it, to incorporate it; what is called nutrition is simply a subsequent phenomenon, an explanation of that primitive will to become stronger.” “The obstacle, for the most part pain, is the stimulus of this Will to Power.”

“The metaphysicians’ concern with suffering is completely naive. Brave and creative men never regard joy and suffering as matters of ultimate value; they are secondary phenomena: one must accept both.”

“The living desire victory; they desire defeated adversaries; they desire to extend their power over territories more extensive than those they currently occupy. All the healthy functions of the organism have this need, they strive for the increase of feelings of Power; this increase encompasses the utility of consciousness, such as pleasure and pain, because the very process of becoming conscious is merely a means.”

“The world is not an organism, but chaos; the evolution of ‘intellectuality’ is merely a means for the relative duration of the organization”.

“The retreat from a high point that has been reached—for example, from the highest summit of dominion and Power attained on the basis of the greatest number of slaves—must be understood as

the consequence of that very same higher force which, having nothing left to do, turns against itself. When it has nothing left to organize, it employs its own force to disorganize,”

We may return to these quotations in our memory as we advance along the path, to better understand them. In Hindu Shivaist philosophy or worship, what is stated above corresponds to the Destructive Dance of Shiva, and also of Kali, the Shakti—the Power—which annihilates, in Maya (Maya-Power) what it has previously created.

Thus, “humanity is simply the material with which one attempts to reach the ideal; it is the enormous overabundance of failures: a field of ruins.” “Obeying and commanding are forms of the game, of the struggle.”

“An ever more complete victory over society and its subjugation to a minority of strong men.” Then comes the decline, already explained: the advent of democracy and, finally, the anarchy of the elements—what we might call the involution and fall of the ruling beings. Of the *Sonenmenschen*, the sun-men.

For Nietzsche, “the body is a more astonishing notion than the ‘ancient soul,’ ‘through which, above it, and outside it, a prodigious and unprecedented river seems to flow.’”

“The aristocracy of the body leads to the plurality of rulers, to slavery, and to the division of labor, because the higher type is only possible through the

servitude of a lower type and the reduction of the latter to a function.”

“The Dream of Apollo” (from Apollo-Lucifer), in which he writes: “The eternity of the beautiful form; the aristocratic norm. Thus it should be!”.

This runs counter to Darwinism, because “that Will to Power, in which I have recognized the very motive and character of all variation, provides us with the means to explain why, precisely, selection does not occur to the benefit of the exceptions and the fortunate cases, of the strongest and most superior.

These, in truth, are the weakest when they have the instincts of the herd against them, the timidity of the weak, and the preponderance of numbers...

The higher values held by humanity do not prevail; nor do the fortunate cases, the types of selection, but rather the types of decadence (cunning versus directness, the devious versus the open and generous, the hypocritical versus the authentic). Is there perhaps nothing more interesting than this tragic spectacle...?”

The March of the Will

In an attempt to delve into and present the Nietzschean drama—the existential “origin of tragedy,” which, for the sake of language, we shall also call thought, epistemology, and even philosophy, we should define—as far as is possible and fair—the concepts of *Selbst* and the “Will to Power.” We believe we have thus far provided a rough overview of what for Nietzsche was “thinking,” “to philosophize.”

The translation of *Selbst* in German and *Self* in English would be “Self” in Spanish. Nietzsche, like Jung later, understood this as something deeper, broader, and more fundamental than the rational, conscious ego. Jung defined it to me as “a circle whose circumference is everywhere and whose center is nowhere,” an “ideal point of the person, equidistant between the conscious and the unconscious.” Perhaps it was that individual core—or mature, ancient person—that sometimes expresses itself in the dreams of a very young child, in whom a conscious, an individual sense. Something like the Gnostics’ monad, or the Christians’ guardian angel. “Individuation,” the ultimate goal of Jung’s depth psychology, would amount to a shift in emphasis from the rational ego to that ideal point of the person, equidistant between the conscious and the unconscious.

For Nietzsche, the Selbst would have been the

Will to Power, the Life Force, or the most powerful Idea bursting forth through the channels of a creature—or a “knot” of that Force—which thus sheds light on itself and possesses itself for an instant.

He did not define that “organ” or that “knot,” merely naming and valuing it. However, in my view, the concept might in some way approximate that of Purusha in the Indian philosophy of Samkhya.

And in this, as in much more, one sees the similarities between Nietzsche and Hinduism (especially with Tantrism, in its expository or cognitive aspect, in its cosmogony.

But this would only be the case if Nietzsche had considered the Selbst as a separate entity, as a lasting “separate” within the Eternal Return—a core capable of returning, of eternally reconstructing itself, beyond the perishable self—which, at a certain point in his thought, seems to be the case, as we shall see later.

In Jung’s case, the similarity would appear very clear, although it is also neither stated nor expounded.

It is in the expression of the Will to Power (*Wille zur Macht*) that Tantric cosmogony, or the “Yoga of Power”—as Julius Evola called it, transposing the Nietzschean concept without acknowledging it—finds its greatest affinity with the portrayal of the drama of the pilgrim of Sils Maria.

The Will to Power—a vital or life force, an energy-essence—conceives of itself as a dynamic will,

because its internal dynamism is best expressed in terms of what human sentiment calls “will” or “desire.”

Essentially, it is not “desiring something” or “striving for something,” but rather commanding, directing, and also obeying the Will to Power in and of itself. Genuine domination is different from giving orders to others; it is obedience to oneself, the conquest of oneself, of the life force, of the Will to Power, expressing itself through and at the disposal of the being. What the Will desires in one is Desire itself. Through oneself, the world—the Whole—commands. The archetype of the “Leader” (Führer) thus emerges from that “Collective Unconscious,” an ocean of circular energy, which Nietzsche calls the “Will to Power” and Evola “Shakti of Power”—that is, the creative Shakti, Isvara-Shiva, in the language of Tantric metaphysics.

The Will desires itself and transcends itself at every moment, when nothing holds it back, conquering itself and desiring itself in ever greater desires. Growth is thus the law of life, “an increase in the Will to Power, in power itself.” “What is good?” Nietzsche asked himself.

“Everything that increases the Will to Power, power itself.” “What is evil?”

“Everything that diminishes the Will to Power, power itself.”

The process of the Will unfolds in two

movements, it seems: Stability, equilibrium, when it has reached a stage of fulfillment, of achievement. There it rests, pausing on its endless journey, but it does not yet contemplate itself; it merely sits on that rock by the roadside, perhaps to take pleasure in what has been achieved.

Even though the Will to Power does not truly allow itself that Joy, nor any lasting joy at all. The pause along the way is like the bud of a flower, which the Will overcomes to reach the flower itself. And in that stage it has reached lies the predisposition toward yet another new one.

The stagnation of the life force at a certain stage is what the Will must avoid at all costs—rest, the enjoyment of what has been achieved, the numbness and relaxation of the eternal traveler's muscles. For once the flower has bloomed, the very forces working from within will cause it to wither.

That is to say: "God is dead!" (Nietzsche's cry), and the time has come to "transmute all values," so that energy may once again flood the channels and "recreate the world."

The old, the ancient, must die, must disappear. The Will to Power is thus the formula by which the Will surpasses itself, in every instant of Eternity, moving beyond stages and reorganizing itself. The Will to Power is, in truth, "the will of the Will." Perseverance and overcoming the achievements of power are the two intrinsic conditions of the Will to Power, of Power Itself.

Expressed in the terminology of values, this constitutes the “evaluation” (at the moment of repose), the civilization attained, the “Spenglerian State in Form ” Spenglerian sense.

“Re-evaluation,” or the transmutation of values, is the destruction or overcoming of that civilization, that State, that achievement. In both cases, since this is the path of the Will that is fulfilled beyond being and beings, it would be a matter of Nihilism—that is, “non-being”—beyond being.

Because it involves the transmutation of all values, as well as an understanding and acceptance of the tremendous path of the Will to Power—which is always expanding, thereby bestowing consciousness and eternity upon man (the *Übermensch*)—nihilism becomes positive in Nietzsche, whereas it remains negative in his contemporaries, cloaked in the “spirit of vengeance” (due to the fact that “God is dead,” that they have been left without God, and that God has deceived them, leading them to believe He was immortal).

Nietzsche believed he could overcome nineteenth-century nihilism once and for all, particularly through his doctrine of the Eternal Return. The significance this analysis may hold for the study and understanding of the phenomena of anarchism, terrorism, and nihilism—phenomena that were sidelined by the emergence of Nietzschean Hitlerism and even overcome as it played out historically—will be examined later.

Achievement and overcoming are, therefore, the expressive forms of the Will to Power. Evaluation and re-evaluation.

Values

A Value corresponds to an aspect—one that becomes visible—in the dynamic process of Energy or Will when a peak, an achievement, occurs. But it has no existence in and of itself; even though it must be repeated, and by virtue of having been, it will never cease to be.

God himself—who has died—will rise again. The death of God is thus a twilight; it is the *Götterdämmerung*. The Eternal Return overcomes nihilism, transforming it into something positive through the voluntary acceptance of becoming once more. The Will to Power of the one who desires to return in order to possess eternally.

Values are what are felt and perceived as an “aspect” in the brief moment of repose (or achievement) of Energy. The two seemingly contradictory tendencies—to preserve, safeguard, and defend values (of civilization, the State, the Fatherland, society, religion, a particular worldview, a *Weltanschauung*) and to transcend that stage, that stagnation of Energy—interplay within the Circle of Eternity.

The two for Nietzsche, according to Heidegger, are Truth and Art. Truth is rest, fulfillment, the elaborate fabric of the “aspects” (the “name” and the “form,” as the Tantra says). Art is the overcoming of Truth and its transmutation—the death and

destruction of “that Truth”—so as not to come to a standstill, but rather to transmute it.

The delicate art of life, the poetry that allows one to move forward endlessly, surpassing oneself, dying endlessly, to be reborn always from the ashes, from the deepest accepted pains; this is the glorious poetry of the Eternal Return. “Without metaphysics,” Nietzsche said, “but with poetry.”

The value of Art becomes superior to that of Truth. As in the Tantric conception, it is Shiva’s destructive work that makes possible any new creation by Shakti or the creator Brahma. “It is in destruction and death,” Schlegel said, “that the meaning of eternal life shines forth.”

It would seem that in some way this Universal Will to Power, in its eternal state of achievement and transcendence—which to the creature’s eyes appears as creation and destruction, birth and death—enters into a surreptitious, hidden process of self-knowledge, because self-knowledge does not occur during moments of achievement and repose, but precisely in the acts of overcoming and destruction—in death, so to speak.

It is there that a kind of balance—or **Rechnung**, according to Heidegger—would take place: a certification or calculation of a certain level of power, as a necessary condition for an increase in this power, of this Will, or Energy, in its phenomenal manifestation.

Knowledge and growth, then, do not occur in rest or in achievement, but rather in the destruction and overcoming of those very states. In re-evaluation (which requires art—poetry—to be carried out), in the transmutation of all values. Only there does energy intensify, and that “thrill that makes one vibrate from head to toe, laughing and crying at the same time” is produced. Dancing in the forests of Dionysus. Dancing with Shiva. Living in the highest register of the soul.

“Certification” thus consists of taking that level attained by Truth and transforming it into a realized, constant achievement, once and for all. Only Art can achieve this, in the Eternal Return, so that it may never again descend in pitch within the Eternal Circle.

Only Art and Poetry, because none of that is possible and does not even exist. It is a nonexistent flower; yet more real than all the flowers in the “gardens of the common folk, which grow in the market squares of the great cities of the rabble”.

Certification consists of verifying a constant when that constant no longer exists—like the light of a nova—something the Will sets out to do in order to control that constant and subject it to the dictates of its own will.

Somewhere, a balance is being struck, an account is being presented—Rechnung—(after death?) so that it seems as though the Will seeks to know itself in man, through him, in its “knots” or creatures.

“God needs man to illuminate his own darkness,” Jung said. And Rilke: “What else do you desire, world, if not to be invisible within us?”

For Heidegger, Hölderlin and Rilke represent the highest values of poetry.

The former would also lose his reason upon being struck by the lightning bolt of Nietzschean “inspiration.”

The latter, wished to clothe an angel with the terrible attributes of Nietzsche’s *Übermensch*, and sought to overcome nihilism in his own way, shifting the emphasis from the Vishuddha Chakra of the word—or better yet, from the Chakra of the rational cortex—to the Anahata Chakra of the heart, in a manner different from that intended by Christianity with the “Heart of Jesus”.

Nietzsche’s definitive, total opposition to Christianity and to the tenets and morality (“mores”) of Judaism finds its essential affirmation in the need to transmute all values in order to open channels to Energy, to the Will to Power, to the richest “formations of sovereignty,” the *Übermensch*, and the highest states of the soul:

“Everything that diminishes the Will to Power—power itself—is evil. Everything that increases it is good.” The morality of slaves and the masses, the twisted, hypocritical, and decaying values, the decadence of the virile, the lunar, the Semitic, and the Christian— are, for Nietzsche, evil itself.

In order not to stagnate, to constantly surpass himself—through pleasure and pain—Nietzsche experimented with his own body, with his health and his illness. “What does not kill me makes me stronger,” he said. Thus lived that ascetic, that yogi.

But it is the Will to Power that exposes all values, creating the conditions for its own development. The Will of Power is, thus, by its very essence, a will to present values. The Will to Power is the domain and matrix of all phenomena—whether differentiated or not—as Jung writes, referring to the Unconscious; it is the matrix of art, philosophy, science, and religion.

For Heidegger, it is “pre-sentative” thought, as opposed to “foundational” thought.

The Non-Sleeping of the Will

These “highs” or “resting points” are states of concentration or spheres of concentration in the process of the Will’s “becoming,” in the event of the revelation of its power; and by overcoming them, it does not destroy them entirely; rather, in some way they remain as necessary landmarks to which the Will to Power may one day return in order to gain assurance of the increase in its power.

They are like the Akashic Records, we might say—to maintain the comparison with Hinduism—where a gain is verified. The Will, in this way, fulfills itself, desiring beyond itself, through the verification of a constant, where the subject was able to have, for a time, self-assurance.

But since the element of growth takes precedence over rest or “certainty,” it follows that “God is dead,” setting the Energy free; and since it is incapable of transmutation, it can no longer overcome what it considers a “deception” (and which Tantra called Maya, “Game,” “Illusion,” “Dance” of the Shakti-power, and Nietzsche, “histrionics,” “buffoonery” of Dionysus, of his Dance as well).

Thus, the desperate person, having lost God and security, embraces nihilism with a “spirit of vengeance”, being unable to find the Path of overcoming and accepting the Eternal Return of the Will to Power—and even of his own miserable life,

made glorious through the acceptance of its return—in the transformation, or “invention,” of the Übermensch.

For those who defend the status quo—the forms of decaying societies, “bourgeois,” as we would say today—their “certainty” is justice. For Nietzsche, it is solely that which increases the Will to Power—power itself; what is unjust is the opposite.

True realization—not that of the small, rational self, but that of the Selbst—is always found in the increase of Energy-Power, transcending states through greater tensions and higher tones of the soul. Thus, surrender to this Will to Power—or rather, its grasping—is the supreme or unconditional state of Awakening, of remaining awake.

It is here that Nietzsche arrives, in a certain sense, at what he calls “Noon,” which in the language of Hindu Samkhya philosophy and Tantrism would be vidya—the liberation of the Jivanmukti and the Virya, who have transcended the state of Avidya, or ignorance, of sleep, to attain the purushic state of being in the Selbst, entering Kaivalya, or the permanent state of “high tonality,” transforming into a Siddha, or Superman; also into a Tulku, or Bodhisattva, within the Circle, or Mandala, of Eternal Return.

Kaivalya is a trance—the Nietzschean “Inspiration”—deeper and distinct from Vedantic Samadhi; it consists of living permanently in the Selbst, so to speak, fully realized in the Purusha,

complete in the Self, not merged into the Being of beings, into the One, but apart, even while united, contemplating and participating, with unity and totality in being.

To use the terms of this exposition: to be the entire Will to Power, in its becoming and in its being, to be the Whole and at the same time the One, observing that process. What Nietzsche attained shortly before his madness and perhaps still maintained in it. A Kaivalic state.

Samadhi, on the other hand, is the fusion with the Primordial Being, the loss of self in that Being (Sam = with; adh = Primordial Being), the Pauline Apocatastasis and Anacephaleosis, Teilhard de Chardin's "Omega Point." The lunar, the Semitic, as Nietzsche and Evola would say: the Holy One; Kaivalya corresponds to the solar, to the Hyperborean: the magician, the hero.

The Dance of Shiva and Shakti

For Nietzsche, Being is the constant established by the universal and self-certifying Will to Power, its moments of repose recognized and analyzed. To be, or not to be, corresponds precisely to its certifiable constancy, to its Truth achieved—or attained through Art—which is its Value.

Man, then, responds to the Universal Will to Power, as a being among beings, certifying himself, attaining the truth that is his own, or proposed by the Self (Selbst) within his maximum capacities, taking stock, presenting a Rechnung of his own bodily and psychic materials, of his spiritual constants, being true to himself.

Jung wrote in a letter addressed to me shortly before his death: “And since I have reached my highest point, I can no longer transcend it. I guard my light and my treasure, convinced that no one will gain it and that I myself would be hopelessly wounded if I were to lose it.

This is the highest and most precious thing, not only for me but, above all, for the darkness of the Creator, who needs Man to illuminate his creation.”

Death occurs because one can no longer transcend any further. There are no possible channels within that constant for the flow of Energy, of the Will to Power. There are none in life.

By being true to itself, the being takes dominion over the earth, constituting the new species (caste, Nietzsche would say) of man determined by the Will to Power. Through a process of continuous assessment and calculation, its will exercises dominion over what is constant on earth, over other beings, on the plane where man dwells.

According to Heidegger, the Will to Power is expressed today in technology, taking stock and presenting its “Rechnung” in numbers and on computers. Hence the reduction to a flat and indistinct uniformity, of herd mentality and mass, which best characterizes contemporary society—a society that gives itself the impression of productivity through calculation measured in numerical quantities of beings, in numbers that give the impression of being able to extend indefinitely. In the language of Hinduism, it is the Dark Age of the Kaliyuga.

In Nietzsche’s terminology, it is the world of slaves and the herd, negative nihilism, driven by the “spirit of vengeance,” “the expanding desert.”

I have always thought it would be important to undertake serious research into Nietzsche’s knowledge of Hinduism. He was not a philosopher by profession, but a philologist. And a good philologist, as attested by the University of Basel, which granted him a pension until his death.

For this very reason, it is possible that he was familiar with important Sanskrit texts, reading them even when they had not yet been translated in the

West. The Tantras, for example, had not yet appeared in European editions.

Nietzsche refers more than once to Buddhism, to the Vedas, and, with particular admiration, to the Code of Manu, whose caste-based division of society he endorsed. He did not, however, endorse Buddhism, with its renunciation and nirvanic dissolution, nor Hinduism with its Vedantic resignation, its pantheism and monism, nor devotional Bhakti yoga.

We will attempt here to present a synthesis of the tantric scenario of the Dance of the Creative Shakti, of her Energy, after having previously referred to her Drama within the Nietzschean conception of the Will to Power. His writings on the subject are posthumous, because Nietzsche did not manage to finish his last work.

He did not even begin it. He could not bring himself to return to Leipzig to conduct research at the Library there, studying the physical sciences and mathematics. Perhaps he felt that this was contrary to revealed, Rishic thought.

We make this clarification regarding the ultimate uncertainty of what Nietzsche may have thought, because it is a fact that he experienced more than he said, especially in relation to the Eternal Return, as Heidegger also suspects.

For this reason, we do not know for certain whether his Will to Power is monism or whether

there might be some form of dualism, as in Zarathustra, the founding prophet of Persian dualist thought.

Being—that “wrinkle,” that “constancy”—does it become permanent in some way after the Noon of Revelation, after pausing, or crossing the Gate of the Instant, where Two Paths converge? (I emphasize Two). Does it thus come to confront the Will to Dominion, the blind, circular Power? Has it broken out of the Circle?

Or rather, “everything is like an hourglass that turns, with the same sand always circulating,” as he declares in an aphorism from **The Gay Science**? Yet there is a passage of his in which he seems to suggest the opposite. We will refer to it later.

For the dualist Samkhya philosophy of India, there are two eternally separate principles in the Universe: Purusha, the Self (which we have compared to the Selbst of Nietzsche and Jung) and Prakriti, matter.

The latter is essentially inert and is composed of three gunas in equilibrium. It is the imbalance of these gunas that sets movement in motion—the river of creation and forms.

This is due, in particular and curiously, to the fact that Purusha “looks” at Prakriti, so to speak, causing her immediate upheaval and activity as if he were impregnating her with his gaze, like the Angel to the Virgin in Leonardo’s painting “The Annunciation”.

Next comes Purusha's own upheaval, as he is enveloped in Prakriti's transformative passion, in all its endless whirl of sensations and forms. It is the fall, the illusion of Purusha—that is, avidya, ignorance of his own essence and isolation.

For everything is an illusion, in the sense that Purusha has never changed nor participated in that drama of creation and death, of forms and dissolutions. In truth, none of that has ever happened; rather, it is the projection of a turmoil—a dream of Purusha in the mirror of Prakriti, a narcissistic self-contemplation and rapture, so to speak.

To liberate oneself, to awaken, the technique of Patanjali's Yoga will come to the rescue, derived from Samkhya philosophy. Thus the Jivan, or human being, is transformed into a jivanmukti, one liberated from the illusion, from Maya, from Prakriti. Do the three gunas regain their balance, does Prakriti come to rest, and does the entire creation dissolve? We do not know, nor do we believe so, because there is not one Purusha but many. Only one has been liberated, has returned to the Self, to the Selbst. But are there truly innumerable Purushas?

The Tantric texts (tantra means “to expound”) take up the Samkhya framework, fundamentally modifying it in one essential respect: Purusha is Shiva and Prakriti is Shakti, his Wife—or rather, his feminine aspect. Both principles thus take on a distinctly anthropomorphic character. Shakti, the

active feminine principle, is a dynamic creator. In the Nietzschean conception, she is the Will to Power.

Thus, Shakti, even before Nietzsche, was already the Will to Power, Power in Itself—always active, always creating. And this is of true importance because of its similarity; for Shakti, despite everything, is limited in her creative energy, even though her dance is eternal.

She is limited because of her static masculine principle—that is, she is limited by Shiva, who remains outside the creation of his Shakti and is not responsible for that creation, even though, in a certain sense, he “fertilizes” it, like a king alongside the queen of the termites, through “telepathic presence,” but without direct responsibility.

Now, Shakti is also called Siva-Isvara, the feminine, creative Shiva, the feminine principle of Shiva himself, who has stepped out and resides a quantum minute closer to Parama-Siva—the Androgyne, the one who is outside of everything, who knows nothing, who does not intervene, and who carries his Shakti within himself, without ever having gone “outward” into creation.

In this way, Tantra transcends both monism and dualism; for, in a certain sense, creation—the Dance, Maya—is real; it is real for the one who contemplates it and experiences it from within the Dance itself, from within creation, and it is not real for the one who has remained outside, or for the one who has stepped out once more, through Tantric Yoga, which

observes a gradual process of mutations and transmutations within the Dance of Shakti-Power, of Maya-Power, of the “Yoga of Power”; dividing creation, the “aspects” of being, of the “becoming” of the Will to Power, of Shakti, or of Isvara-Shiva, into categories of beings, of tattvas—which is the Tantric term for the components of Shakti’s creative energy. There are thus pure, less pure, and impure tattvas. The different categories of beings are equivalent: the pasu, or man-animal, the virya, or tantric hero, and the divya, or divine Siddha.

The transformation of the hero (the superman) into a god or demigod occurs through the tantric rite of the Panchatattva, reserved solely for heroes—or tantric viryas—and for Kaula disciples undergoing the most secret and dangerous tantric initiation of the Left-Hand Path.

In one way or another, Nietzsche, the recluse of the Alpine peaks, seems to have discovered similar paths on his own and at his own risk.

In tantric initiation, one of its most important teachings is the conquest of the absolute will: *Icchacuddi*. The one who has been transformed through Shivaite virility is the transmuted one (*Shudibudishvabhaba*), attaining supreme courage and becoming part of the Circle of Kula.

In other words, he has reached the Noon, accepting the Eternal Return, participating in the pristine Will of the creative Shakti, the Will to Power. Thus, he dances in the Eternal Dance. He has

stepped out of the Circle, yet at the same time, he has remained within it. He is a Tulku. He is beyond dualism and the monism.

Here, too, the archetype of the Triad is at work, since Parama-Shiva is the Unnamed One, the One who remains outside, the Androgyne. There is also a Parama-Shakti, who has not gone out to dance, who is still one with Shiva.

But outside, in that “quantum moment” that separates everything and where the frenzy of forms, of creations and destructions, of pleasure and displeasure, of love and death begins, there is an Isvara-Shiva and a Shakti -Potency.

Thus, the Tantric Trilogy is composed of the Father, the Son, and the Daughter—Son-Daughter. The Holy Spirit is feminine, as among the Cathars and the Gnostics. It is the Paraclete.

And at the heart of it all lies a grand incest.

The Dance Is in the Fire

“The unfolding of history is a conflagration,” said Novalis. And Schlegel: “It is in the fervor of destruction that the meaning of divine creation is revealed. It is only in death that the meaning of eternal life shines forth.” Krishna advises Arjuna, in the Bhagavad Gita, to enter battle without hesitation, “for those you slay are already dead in Me”.

Within the Triad of classical Hinduism, Brahma is the Creator, Vishnu the Preserver, and Shiva the Destroyer. All of Tantrism can be subsumed under Shaivism, the Path of Destruction.

Vaishnavism preserves form and name, civilization and its values. But it is only in Shiva’s Dance, as Nataraja, within a Circle of Fire, that the Will to Power is realized and transcended, destroying in order to recreate, “transmuting all values.”

Brahma and Vishnu reign in Pravrttimarga—name and form—and Shiva, in Nivrttimarga. Both form the cycle of manifestation of the Will to Power. The path known as the Right-Hand Path, Dakshinacara in Sanskrit, focuses on the creation and preservation of name and form, corresponding to the establishment of worship and ritual, the observance of norms and laws, and the building of cultures and civilizations.

It is presided over by the Brahma-Vishnu nu. The

Left-Hand Path, Vamacara, corresponds to the destruction of name and form, of decaying civilizations and societies, and is presided over by Shiva, the Destroyer. All of this unfolds within time periods divided into Kalpas, Manvantaras, and Yugas. Today we are in the Kali Yuga, or the Darkest Age of Iron, the Age of the Wolf of the Edda.

As we saw with Nietzsche, the component of increasing power takes precedence over rest and the preservation of rest—or the peaks of Energy.

In other words, the Left-Hand Path—that of Shiva and his Destructive Dance—is what allows the Will to Power to never stop, never rest, and continue expanding into ever-higher, more intense tones, or tones of equal intensity, without waning. It is the most spiritual path, so to speak.

It corresponds to a departure from all that is conservative and formal. It could be achieved without the “negative nihilism” of the “spirit of vengeance,” of the sterile terrorism and anarchism of inferior beings, who drag us down because they lack the creative energy of the soul’s higher tones, a Yoga of Power, of a tantric initiation and of enlightenment, or the inspiration of the true guides, the “lords of the earth,” the *Sonnenmenschen*, the solar men, capable of “transmuting all values.”

Zarathustra, the *Übermensch*, belonging to the race of rulers and leaders, of the viryas, or Heroes; not of the pasus, or slaves of the flock.

Nietzsche: Metaphysician or Existentialist?

In his eagerness to define and categorize people, Heidegger, too, has fallen into the error of accusing Nietzsche of being a metaphysician, asserting that in him that process culminates as the final possibility of “subject-centered” metaphysics (derived from ‘subject’) that was expanded upon by Leibniz.

For this very reason, Nietzsche could not have overcome nihilism, because the essence of metaphysics is “nihil-ism”—that is, non-being, the forgetting of Being-in-itself. When Being, as such, becomes mere being-as-such, it recedes; it is nothing.

The only way to overcome nihilism is to go beyond—or rather, to the other side of—metaphysics, in order to transform “Being-as-process” itself. For the Vital Force would be grounded in a “becoming,” not simply in the sense of endless change, but in a universal dynamism that encompasses all beings and determines them, both as being and by constituting them in their being.

Heidegger employs the classical terms “essence” and “existence” to distinguish the two correlative Nietzschean principles of “becoming”: the Will to Power—Wille zur Macht—as the essence of its progressive dynamism—and the Eternal Return of the Same—Ewige Wiederkehr des Gleichen—as the

form of its existence.

These would be the key terms of Nietzschean metaphysics, according to Heidegger: Will to Power and Eternal Return, and they determine beings in their sense of essence and existence.

By conceiving the world as a Will to Power that “presents things” to itself, Nietzsche remained within “presentist thought,” failing to find the point of interaction or intersection between Pure Being—as Will to Power—and man; that is, “foundational thought.”

To reach that point would have meant thinking through the correlation between Being (Will) and the nature of man as such. This relationship between Being and the essence of man, and the relationship of this essence to Being—in terms of the essence of this relationship and the origin of this essence—had not yet been thought through by Nietzsche, according to Heidegger, because doing so would have meant going beyond metaphysics and transcending the interpretation of man as a rational animal.

Moving from “presentational thought” to “foundational thought.” To move from metaphysics to “existentialism.” Nietzsche, a prisoner of “presentational thinking,” could not take this step.

For this reason, Heidegger believes he is justified in asking whether the “Bridge to the Greatest Hope” (Zarathustra–Superman) does not in fact lead to an even deeper desolation—to the desolate nihilism of

remaining unconscious of the process of Being in itself; even when, upon considering the Life Force in terms of existence as Eternal Return, one discovers, under Zarathustra's guidance, that Being and man are correlative.

This correlation is not explained in Nietzsche, because he cannot conceive of this correlation or explain it until he conceives of man in terms of his relationship to Being as such, being able to think of Being as the process from which ontological differences arise and which is intimately related to the essence of man.

Thus, Heidegger believes he can transcend metaphysics through the of "foundational thought," which is also "preparatory" for the revelation of Being—a revelation that only Being itself can bestow.

The task would consist in shedding light on the realms where Being holds man in an original relationship to his essence—in the "foundations." In this way, the thinker "prepares" himself ("by thinking right thinking", as an old Chinese Taoist would say) to "be thought" by Being.

In a word, to be the "Shepherd of Being." Man "as Shepherd of Being," to whom the earth is given as a blessing. Thus, Being does not use man but rather receives the earth from him as a blessing. And the mystery of Being is preserved, for, while expressing itself, it continues to maintain its distance.

In all this there is something Nietzsche could not

grasp—proving Heidegger right—because the hues are too closely intertwined with those of critical metaphysics, and, in some ways, one might be slipping into the theologism of the Incarnate Word.

It does not do justice to Nietzsche to claim that he regarded man—at least all men—as a “rational animal.” The lengthy quotations we have drawn from his thoughts show us the opposite.

And the very “Kaivalic”—or revealed—way of thinking, his “yoga of preparation” to receive it, show us that Nietzsche went further than any existentialist and reached the very roots of “foundational thought.”

If he did not explain it, it was because he lived it at every moment—not with his head or his rational, “speaking” brain, but with “his feet,” with “his liver,” with “his lungs,” and even with “his hair.”

He was the living embodiment, the ineffable example of this thought, “of which one cannot and must not speak.” What we explained at the beginning is definitive proof that Nietzsche experienced within himself and through his life the relationship between Being and man, opening himself up to the highest possible tensions to allow the most powerful Ideas to express themselves through the “phantom” of “instinctual life”—like the voice itself, or the “echo” of the Voice of the Creative Will.

Compared to Nietzsche, the existentialist philosophers become metaphysicians, because the

difference between him and them is that he lived, he saw the thoughts, while the others—even Heidegger—merely thought them with their cerebral cortex, pondered them with their reason, making them confusing, difficult, and even boring—something that never happens with Nietzsche, the Hyperborean poet-Rishi, hero, and tantric virya, drenching the rocks of the peaks with his blood.

Furthermore—and this is fundamental—Heidegger, nor anyone else to our knowledge, has penetrated the revelation of the Eternal Return. It is mentioned in passing and quickly left behind, without lingering there, as if in terror.

However, it is in this revelation that a true way out is being offered to Western man and a possibility of genuine transcendence for his nihilism. For it is there that man without God—for whom “God is dead”—rediscovers Eternity in the only possible form: an unwanted Eternity.

The Eternal Return

The Eternal Return has certainly not been thought through by philosophers nor by those who have concerned themselves with Nietzsche in the contemporary history of ideas. And this is because the Eternal Return cannot be conceived. It is a revelation that presents itself beside the rock of Silvapana, or on the threshold of the Gate of the Instant, where the Two Paths converge.

We must proceed step by step along the path of Western yoga that Nietzsche rediscovered and practiced, placing our feet in the footprints he left on the trails of the high peaks, reliving his great sorrows and divine glories, reaching similar states of the soul, to be possessed by Dionysus and his ancient, Luciferian intoxication, which makes one dance in the solitude of the now-lost forests of a solar age, laughing and crying at the same time.

And this is not achieved by philosophers of the intellect nor by beings “of the herd.” To achieve it, one must traverse the Circle over several eternities, finding once more at the Gate of the Instant, already predestined for Noon.

Furthermore, the doctrine of the Eternal Return is selective. Just as the tantric initiatory practice of the Panshatattva is not for the pasu, but solely for certain heroes or viryas, so too is Noon attained by the “Lords of the Earth” and by the poets of the Will to

Power, predestined in a mysterious way to bring about the *Übermensch*, that individualistic and aristocratic mutation.

The “herd,” the common people, has nothing to do with any of this—including scientists, technologists, and most philosophers, politicians, and rulers of the Kaliyuga.

Nietzsche’s description of the Eternal Return is found in some aphorisms preceding “The Gay Science”, Nietzsche using the Provençal, Occitan term “Gay.” The Gay Science will be that of the one who has accepted the Eternal Return of all things and has transmuted values. That of the *Übermensch*.

There is also a description in the outlines of *The Will to Power*. In all of them, with a genius that transcends his time, he draws upon the scientific knowledge and mechanics of the era, which in no way diminishes the validity of the doctrine—or rather, the revealed Idea, the Revelation that, in some way, was also present among the Pythagoreans in its Aryan-Hyperborean form, differing from other elaborations developed in the millennia of the East (1).

Let us reproduce what Nietzsche wrote about the Eternal Return.

(1) It would also have been present, in a veiled and embryonic form, in the Persian reformer Zarathustra. See the Glossary at the end of this work.

In the outlines of *The Will to Power*, he says: “Everything returns and recurs eternally; we cannot escape this.

What follows from this? “The idea of return as a selective principle in the service of force—and of barbarism!” Let us highlight the ideas that point us in new directions for interpretation: “selective principle” and “barbarism,” which for Nietzsche is a sign of superiority.

“The thought of the Eternal Return is arduous, unless all values are transmuted—the only way to endure it”. “No longer the pleasure of certainty, but that of uncertainty; no longer ‘cause and effect,’ but continuous creation; no longer the will to preservation, but the will to power; no longer the humble expression ‘everything is subjective,’ but ‘It is also our work! Let us be haughty!’

“Pain must be understood as an instrument, as the father of joy”.

One must learn to dance like Shiva, one day in the light and another in the shadow.

“Eliminate the concept of necessity; eliminate the will (the small, human will); eliminate knowledge itself; revel in every kind of uncertainty as a counterweight to all extreme fatalism.” “The superlative elevation of the consciousness of strength in man (the highest tone of the soul and of feeling—Das Höchste Gefühl) is what creates the Übermensch.”

“The two extreme mentalities—the mechanistic and the Platonic—come to harmonize in the Eternal Return, both as ideals.”

To reach the pinnacle of the *Übermensch*, that great authenticity, man must respond to the Universal Will to Power as a Return of the same, of “Himself”, desiring this return, so that he may rush through the *Selbst*.

For Heidegger, time in Nietzsche is, as in the Greeks, a succession of “nows.” The “not yet” is the future that passes through the present “now,” to quickly become a “no longer now,” the past, the “was.” Nothing resists the pure Will on earth, in time, except the “no longer now,” the past, the repose, the achieved halt, which imposes itself on the present, potentially endangering the flow of the Will to Power—as we have already seen—because this Will always tends toward the continuous, toward the “not now,” aspiring to greater dominion, to more power, to expansion.

And it is only the immutable past—the “no longer now”—that can resist the Will to Power, diverting it toward the “spirit of vengeance” and nihilism—that is, leading it down crooked paths—in order to thus sideline the past, permanence. Only the transmutation of values and the acceptance of the Eternal Return that allow for a joyful, dancing advance.

It is the Dance of Dionysus within the Circle of Fire of the Eternal Return, of Shiva. Thus, the past is

dissolved into a “now” that embraces it and “maintains” it in some way, preserves it. In what way?

In the sense that movement does not pass into an unfindable past, into the “was,” but rather continues to rush toward the Will, which desires to possess all that has been possessed (to lose nothing of what has been possessed), returning in a manner so constant and insistent as to be ever-desired, yet without any effort or pressure—a “will” anew.

In this way, even when space is not circular, the situation unfolds within a Circle—that of the Eternal Return—and, in a certain sense, it is a “re incarnation” and a “resurrection”—but in a Western, Hyperborean way.

In this way, too, time endures; it is eternal, for how could we speak in human terms of Being, or of the Will, except in terms of time? Jung said that if Ramakrishna, in his profound samadhis, had completely stepped out of self-awareness, there would have been no one there to bear witness that he was in samadhi, nor to enter and exit samadhi. The same is true of the return of a Selbst in time. It must take place within time.

It is the future turning back to the past to rescue it, just as in quantum physics and mathematics, “positrons” are particles that travel into the past, coming from the future, like “antimatter.”

Oh, man! Listen!
What does the deep midnight say?
I was sleeping! I was sleeping!
I have awakened from a deep dream!
The world is deep!
And deeper than the day imagined!
Deep is its sorrow!
Pleasure deeper still than heartache!
Sorrow says: Pass away!
Yet all pleasure wills eternity!
Wills deep, deep eternity!

Poem by Nietzsche,
inscribed on a rock in Sils Maria,
in the Upper Engadine.

Nietzsche spoke this beautiful and revealing phrase: “In the end (that is, in the future, in the vision) lies nostalgia.” And this nostalgia that destroys repose—the “pause” that endangers the eternal journey of the pilgrim, the troubadour, the Minnesänger, the wandering poet—as it turns back to reclaim all that has been lived, all that has been lost, does so by transmuting and giving “meaning.”

The Minnesängers, a brotherhood of troubadours to which Nietzsche undoubtedly belongs, sang of the nostalgia for a love lost at the dawn of time, which they sought to bring back in the future.

He himself declares: “And how could I bear to be a man if man were not also a poet (a Minnesänger)

and were not able to unravel riddles, overcoming chance?" ...

"To be able to reproduce the world, which is nothing more than a consequence of chance...

Is this what my effort boils down to: to be able to gather and piece together these fragments and everything that is an enigma and terrible chance?" ...

"To save the entire past and save everything that 'was,' in order to become what 'should be'? This is what I might call salvation " (we emphasize this phrase). "I walk among men as among fragments of a future that I see..."

The Tao, The Meaning

In this play of “nows,” in this Dance, time is purified by the Will to Power, which comes to desire the Return, dissolving the paralysis of repose, the stratification of values, and joyfully accepting the “death of God”—and also of Dionysus—because death is a twilight, and Apollo-Dionysus-Lucifer-Abraxas will return rejuvenated after his death or slumber in the icy lands of the Hyperboreans, within the Circle of Eternal Return.

What is no longer desired to return is the perverted will, the hypocritical will to power, and Semitic monotheism. For Nietzsche—and this must be affirmed—was a polytheistic, Dionysian pagan; he was Hyperborean. What must be overcome, erased from the Circle of Returns, is nihilism imbued with a “spirit of vengeance.”

We see that Nietzsche has purified time of that which makes it merely temporal, so to speak we could put it that way. He does not need to remove man from time to attain eternity, “non-time,” because time itself becomes eternal. The Will to Power has freed him from that which makes him a thing of the past, “no longer now,” because it returns eternally.

In psychological terms, this is equivalent to Jung’s reference to Ramakrishna’s ecstasies: “When there is an awareness that one was outside of consciousness,

both situations come to have eternal existence, because, in some way, consciousness has taken possession of that other state. Time becomes eternal. Man becomes the *Übermensch*; he enters his *Selbst*, or *Purusha*.

Nietzsche explains it this way: “Do you think you’ll have a long rest until your rebirth? Well, you’re wrong! Between the last moment of your consciousness and the first glimmer of the New Life, there is no time at all; it is a flash of lightning.

Timelessness and succession merge into one another the moment the intellect disappears”.

We can get a sense of this from the experience of general anesthesia in operating rooms. Hours have passed, yet the patient has ceased to be conscious of time. Between the loss of consciousness and awakening, “there is no time at all.” In the same way, the one who “returns,” after an eternity, has never ceased to be here. In a word, death does not exist. Death exists only in life, within time.

Now, when the Will desires the “was,” the “no longer now,” and its return, is making us participate in a game, a comedy, since the return will always happen, even if no one desires or accepts it. If merely by desiring it, one were causing it to return, in that case, the process would have become magical.

Personally, I believe we have touched upon the heart of Nietzsche’s drama of the Eternal Return.

Man—or rather, the *Übermensch*, by

participating with his Selbst—not with his “I”—in the immense process of Energy, which Nietzsche calls the Will to Power, does so without altering anything, accepting the inevitability of the randomness of the Eternal Return, because he cannot alter it; he cannot change a single strand, not even a detail, not even a star.

However, by the very act of accepting the Eternal Return, of having had the “vision” (which includes nostalgia), he has, in an instant (at the Gate of the Instant), irrevocably and forever altered everything. How? By giving Meaning to his acceptance.

That is to say, he has created, he has invented a Non-Existent Flower, one that is, however, more real than all the flowers in the gardens of the earth.

We will not attempt to explain this further, because it cannot be done. The Übermensch himself is a creation of this kind—nonexistent, an illusion. Pure magic.

He is not real, and yet he is more real than anything real. Without us, everything will undoubtedly return, but when we step in to intervene—desiring it with the Selbst and from the Selbst—everything will return in a different way; everything will be different, even if nothing appears to have changed. Nevertheless, the alteration is essential, definitive: chance has been transformed into destiny. Amor fati makes the process its own. This is why Nietzsche is a magician, a poet-magician.

We will return to this key point, the center of the Drama, which is thus transmuted into a game, into the Great Game of Maya-Power, into the Dance of Shakti-Power.

It is a Comedy, a Gaya-Comedy, a theatrical performance, a farce, a joyful affair, or a joy of pain, as Nietzsche would like to say, imagining that “the highest music would be that which could interpret the joy of pain and no other.” It is a Divine Comedy.

Nietzsche alludes to all this when he refers to “chances full of meaning.” I have addressed this topic, along with what Jung called “synchronicity” and acausal phenomena, in my work on “Nietzsche and the Eternal Return,” published by Editorial Nueva Universidad in Santiago, Chile, as part of a trilogy with *The Hermetic Circle* and *Elella, Book of Magical Love*.

What is a “chance event full of meaning”? What is “synchronicity,” an “acausal phenomenon”?

Some examples will help us understand.

In my aforementioned work, I mentioned the following fact: Nietzsche was concerned with finding a translator into French for his *Zarathustra*. He received a letter from Strindberg telling him that he was translating his own works into French. Nietzsche wrote back to him, referring to “coincidences full of meaning.” And he asked him to translate his *Thus Spoke Zarathustra*.

Another case: Jung is talking with a patient in his

office. She tells him that when her father died, the sky filled with large black birds. At that moment, a large black bird lands on the window.

One last example, more direct because it's personal: on September 10, 1977, I traveled to the Upper Engadine and stopped at Nietzsche's house in Sils Maria to take a photograph of a painting that would serve to illustrate one of my works.

I then continued on to a nearby lake where I pitched my tent to spend the night. I planned to head to other regions of Graubünden the next day, but I discovered that I had forgotten a part of my camera at Nietzsche's house. I went back, and there it was.

I took it and left without anyone seeing me. I lingered longer than I should have in front of the house—long enough for the museum curator to come out and offer me a place to stay for a while. I changed all my plans and stayed at Nietzsche's house for a week. Upon returning to my room in Montagnola, I found a letter with clippings about a seminar on Nietzsche in southern Italy. Two days later, another letter arrived from Chile, inviting me to take part in the university's summer courses dedicated to Nietzsche.

For the vast majority, all of this is nothing more than a series of coincidences; however, it becomes difficult to deny the presence of something like a hidden meaning behind those coincidences— an acausal phenomenon, as if directed and obeying other

laws, other designs, and which must be interpreted, felt, and recognized. A meaning deposited there, inherent, which requires our cooperation to be revealed. “Something that comes to us eager to become a symbol.” Something that depends on us for its existence, that may or may not be—precisely because of this—and that turns us into a creator God, if we are truly capable of bringing it into the light, into life. A nonexistent flower that, once created, invented, also fills our own life, for an instant (that is, forever), with a miraculous light and transforms us into a poet-magician.

The concepts “chances full of meaning,” “synchronicity,” “causal phenomena”—in Western terms, these express something that the doctrine of the Tao, as developed by Lao-Tzu millennia ago, would articulate. Tao means Meaning. The “I Ching, Book of Changes,” must be understood in a Nietzschean sense as the eternal return of chances, of meaningful changes, of “chances full of meaning.” It is the Great Game of the I Ching, of the Tao.

The Snake Bites Its Own Tail

Let us continue quoting:

“The world exists. It is not something that comes into being; it is not something that passes away. Or rather: it comes into being, it passes away; but it never began to come into being or to pass away. It lives of itself: its excrement is its nourishment“

”The hypothesis of a created world should not concern us even for an instant. The concept of creation is completely indefinable, unattainable. It is a word that explains nothing.

The attempt to conceive of a world that begins is driven by a hidden theological intention.”

“People have sought to find a contradiction in the concept of the infinity of time in the past—regressus in infinitum—but certainly at the cost of confusing the head with the tail. Nothing prevents me from counting backward from this moment and saying, ‘I will never reach the end’, just as, starting from this very moment, I can count forward to infinity—but I will not make the mistake of identifying this correct concept of regressus in infinitum with the unattainable concept of a progressus.

“If the world, in general, could remain fixed, progress, dry up, perish, turn into nothing, or if it could reach a state of equilibrium and if it had, in general, a goal that included within itself duration,

invariability, the 'once and for all'—in short, to speak metaphysically, if becoming could lead to Being, or to Nothingness, this state would have to be reached. But it has not been reached; from which it follows that this is the only certainty we have to use as a corrective against a great many cosmic hypotheses.”

“If the world can be conceived as a certain dimension of force and as a certain number of centers of force—and every other conception is indeterminate and therefore unusable—it follows that it must pass through a calculable number of combinations in the great game of dice that is its existence. Over an infinite span of time, every possible combination must also be realized once; indeed, it must be realized an infinite number of times. And since, between all the combinations and their next recurrence, all the combinations of the same series would unfold, this would demonstrate a cycle of absolutely identical series: it would be shown that the world is a cycle that has already repeated itself an infinite number of times and will continue to repeat its game in infinitum”.

“This conception is not merely a mechanical one, for if it were, it would not be conditioned by an infinite return of identical cases, but rather by a final state. Since the world has not reached this final state, the mechanical conception of the world must appear to us as an imperfect and merely provisional hypothesis.”

“The principle of the conservation of energy

demands the Eternal Return.”

“We must deny the existence of timeless things.”

“At a given moment, force is subject to the absolute condition of a new distribution of all the forces that compose it: it can never be fixed. ‘Change’ is part of its essence; consequently, so is its temporal nature.”

“That emperor always kept in mind the transitory nature of all things, so as not to attach too much importance to them and to remain calm in the midst of them. But I think differently: everything has had too much value to be so fleeting. I seek an eternity for every thing. My consolation is this: that everything that has been is eternal; the sea washes it ashore.”

Nietzsche compared himself to the waves, and said to them: “You and I are of the same race.”

If the world were to come to an end, it would already have been reached. And there would be no way out of it, according to Nietzsche. If a balance of forces had ever existed, it would never have been lost; everything would be paralyzed, motionless, complete, ecstatic.

Why should it fall into that state? The Hindus speak to us of the Manvantaras, the Kalpas, and the Yugas. Eternal creation and destruction—Brahma’s inhalation and exhalation.

The universe would be creating and destroying itself simultaneously across various “parallel spaces

and times.” Hinduism calls this Maya and assures us that it is an illusion.

Only the transcends the illusory state, with its conception of Shakti-Power, which is the conception that most closely approximates Nietzsche’s Will to Power, as we have already seen.

Those who wish to “impose by decree upon the world the capacity to renew itself eternally—that is, to impose upon a finite, determinate force of invariably equal quantity, such as the world, the miraculous capacity for an infinite reconfiguration of its forms and situations, refraining from reverting to any of its former forms, possessing not only the intention but also the means to guard against all repetition, and being able to control each of its movements at every moment, always hold fast to the aspiration to believe that, in some way, the world is like the old, beloved God—infinite, an unlimited creator—and that, somewhere, the old God still lives.”

“The amount of force at work in the universe is finite; it is not infinite. Consequently, the number of positions, variations, combinations, and developments of this force is certainly enormous and practically incalculable, but it is always finite and never infinite.

If the forces had ever been able to reach a perfect equilibrium, it would still endure. It would be eternal. An ever-renewing process extending to infinity is a contradiction; it would imply a force that

grows to infinity. But where could such a force come from?

If its activity begins at a specific point in time, it must eventually cease. The activity is eternal, but the number of products and systems of force is finite... And since an infinite amount of time has already elapsed, everything has occurred an infinite number of times, and thus the products and systems must repeat themselves. The final physical state of the force must necessarily be the first.”

The snake bites its own tail.

Parallel Universes

“Up to this very moment, an infinity of time has already elapsed; that is to say, all variations of the force—eternally the same and eternally active—have been exhausted. Consequently, all momentary developments must be repetitions, forward and backward, an infinity of times, across several eternities.

Now, however, it seems that the totality of forces, even in the smallest things, is always forming new qualities, so that there can never be two exactly identical combinations of forces. Could there be, in a system of forces, two things—for example, two identical leaves? I doubt it.”

We emphasize this last point. That is to say, individualities are irreplaceable, incomparable, and it is they that Energy—the Will to Power—repeats in its eternal cycle. Each one forever, once and for all. But not all of them; we shall see.

“Where could the difference within the Circle come from?” Nietzsche asks. “Where does the temporal duration of this difference come from?” And then he anticipates all time, conceiving of “Parallel Universes” and aligning with that experience of the Kalpas and Yugas that may simultaneously be unfolding in different spaces and times—spaces and times that do not touch, even when they intersect. He does so with a series of questions that he himself

poses as a counter-hypothesis to the circular process: as counter-hypotheses:

Should we also consider the laws of the mechanical world as exceptions and, in a certain sense, accidents of absolute being—as one possibility among an infinite number of possibilities? Should we think that we have been cast by chance into this corner of the mechanical universe? That all chemistry is, in turn, the exception and a chance occurrence in the mechanical universe, and finally that the organism is, for its part, also an exception and a chance occurrence in the mechanical world?

We would have to admit as the most universal form of being a non-mechanical form, removed from the laws of mechanics (though not inaccessible to them).

What would be the most universal being, now and forever? So that the birth of the mechanical world would have been a lawless game, which ultimately attained the same consistency that organic laws now present to our observation?

So that all our mechanical laws were not eternal, but rather had a beginning and a development, among an infinity of other different mechanical laws, as a remnant of them, or that they came to dominate in certain parts of the world and not in others?'

“It seems we need a will, a true irregularity, but one that possesses the potential to become regular; an original stupidity that is not even useful for

mechanics.

The origin of qualities presupposes the origin of quantities, and these, in turn, could arise according to a thousand kinds of mechanics.”

“Where could the difference within the Circle come from?”—Nietzsche asked—“Where does the temporal duration of this difference come from? Isn’t everything already varied enough to have emerged from the One?”

Aren’t chemical laws, in their variety, and then organic forms and figures, inexplicable in their origin—one? Or two? Supposing there were a ‘contraction energy’ ” that were uniform in all the centers of force in the universe, I ask: Where could even the slightest difference come from?

Then the whole would have had to segregate into completely identical rings and spheres, producing innumerable identical and simultaneous worlds. Must we accept this? Must we deduce an eternal coexistence from an eternal succession of identical worlds?”

In other words, Nietzsche had already considered the possibility of the Manvantaras, Kalpas, and Yugas of the Hindu conception, as well as the “parallel universes,” the “parallel times,” and the “antimatter universes” of modern quantum physics and mathematics—concepts that were also contemplated by the Pythagoreans. Different laws and mechanics in multiple universes, because a vacuum does not exist.

Worlds where the same events as here are unfolding, but in reverse—like in a mirror where the images move of their own accord, performing the opposite of our gestures—and where everything lost here is lost here is gained there; because it happens in reverse.

According to Guénon, we are born into two worlds—perhaps more—at the same time, even though we are generally only aware of one of these lives. The Tulkus would be aware of all of them at once; they would live in multiple universes, with simultaneous consciousness.

Perhaps this happened to Nietzsche in his final days, when he was Caesar, Dionysus, and the Crucified One all at once. Perhaps this is what the Day Day of Revelation; for this reason, the Tulkus do not refer to themselves as an “I” but as a “we.”

And Nietzsche continues:

“We may believe that an absolute necessity reigns over all things, but let us guard against asserting that any law whatsoever dominates the universe as an eternal property of it. All chemical qualities may have formed and then perished, only to form again.

Countless properties may have developed that we cannot observe, given our spatial and temporal confinement within the universe.”

As if in echo, Jung adds in a letter addressed to me: “Man is an animal endowed with the capacity for introspection; yet without the possibility of

comparing himself to other species or animals equally endowed with consciousness.

He is a superior animal exiled to a tiny planetary speck in the Milky Way. This is why he does not know himself; he finds himself cosmically isolated. He can only state with certainty that he is not a monkey, a bird, a fish, or a tree.”

Nor a Superman, Nietzsche would add. And thus concludes the hermit of Sils Maria:

“Let us guard against attributing to the Circle of Returns a tendency, an end, or judging it according to our needs as boring, stupid, and so on.

Certainly, in it we will see both the highest degree of irrationality and its opposite; but we cannot measure it by a criterion of rationality or irrationality, for these are not predicates applicable to the whole.

The chaos of the whole is the negation of any purpose. We must not think that it tends toward certain forms, that it wants to be more beautiful, more perfect, or more complex. This is anthropomorphism.”

We can think so, or not, we would add, because the most diverse opposites find a place here.

The Mirror and the Sea

“Everything is repetition: Sirius and the spider, and your ideas at this very moment, and this thought you are now formulating that ‘everything is repetition.’”

“The entire world is the ashes of countless living beings, and although what lives is so little in comparison to the whole, this whole has already lived at another time and will live again”.

“Likewise, this very moment has already occurred at another time and will occur again (me writing this and you reading it), with all forces distributed anew as they are now; and the same can be said of the moment that preceded it and the one that will follow, Man, your whole life is like an hourglass that is ceaselessly turned upside down! A minute of time, during which all the conditions that determine your existence are once again present in the orbit of time.

And then you will encounter once more each of your sorrows and pleasures, each of your friends and enemies, every hope and every mistake, every blade of grass and every ray of light, and the whole multitude of objects that surrounds you.

This ring, of which you are a tiny link, will shine eternally once more. And in the course of every human life there will always be an hour when first one, then many, and finally all will be illuminated by

the most powerful idea—the idea of the Eternal Return of all things: this will be, for humanity, the Hour of Noon.”

Despite this final assertion that “the Idea will first illuminate one, then many, and finally all,” the Revelation, Nietzsche expresses doubt when he adds: “Only he who feels capable of repeating himself eternally will endure.” And he writes that mysterious phrase: “But among these there is a possible state, which no utopian has yet reached.” Moreover, later on we will attempt to unravel this enigma in relation to a little-known fragment on the Eternal Return urn.

In any case, it is evident that the Revelation of the Eternal Return is not and never will be for everyone, but rather for a select few—those destined to fight for the transformation of the *Übermensch*. For this reason, the essential theme has not been thoroughly explored. It is a selective, hierarchical, decidedly anti-herd, and profoundly aristocratic doctrine.

Another extremely important aphorism is the following:

“The Most Powerful Idea (‘Instinctual’ Idea) harnesses many forces that were previously employed for other purposes, and, as a result, therefore, it possesses a formative power; it creates new laws governing the movement of forces, but it does not create new forces, and herein lies the possibility of determining and ordering individuals in their affections in a new way.”

It is here that Nietzsche aligns himself with the doctrine of the Tao, of Meaning, to which we have referred.

For by “creating new laws, but without creating new forces,” the alteration it produces in the events of the Circle of Return is only apparent; it is a game—the Great Magical Game, where chance is transmuted into Fate, into “chance full of meaning,” as Nietzsche declared in his letter to Strindberg. And love of Fate, thus illuminated—though not altered—by that light of magic, is *amor fati*.

Thus, too, the *Übermensch* is invented, thanks to that “shaping” power, through the “creation of new laws,” “without creating new forces,” because these are already more than sufficient in the Most Powerful Ideas, in the High Tones of the soul, which “call upon many forces that were previously employed (or wasted) for other purposes.” That is why we can speak of magical mutation.

And, above all, of the Nonexistent Flower. Nietzsche concludes:

“Do you know what the world is to me? Must I show it to you in my mirror?”

This world is a marvel of strength, without beginning, without end; a fixed, bronze-like dimension of strength, which neither grows larger nor smaller, which is not consumed, but rather transforms as an invariably great whole; it is a thing without expenditure or loss, but also without

increase, enclosed within nothingness as if within its limit; it is not a thing that fades or is used up; it is not infinitely extensive, but is embedded as force, as an interplay of forces and waves of forces; it is at once one and many; it accumulates here and diminishes there (the image of the sea, so dear to Nietzsche—its waves, the Unconscious, as Jung would say); a sea of flowing forces that stir within themselves, that transform eternally, that flow eternally; a world with countless cycles of return, a perpetual flow of its forms, which unfold from the simplest to the most complex; a world that moves from the calmest, coldest, and most rigid to what is most fiery, wild, and contradictory, and then, from abundance, returns once more to simplicity, from the play of contradictions to a taste for harmony, and affirms itself even in this equality of its paths and its years, and blesses itself as something that must return eternally, as a becoming that knows neither satiety nor distaste, nor weariness.

This Dionysian world of mine that eternally creates itself, that eternally destroys itself, this mysterious world of double voluptuousness, this “beyond good and evil” of mine, without end, unless an end is found in the happiness of the Circle, without will unless a Ring proves goodwill toward itself. Do you want a name for this world?

A solution to all its riddles? And a light for you, O unknown ones, O strong ones, O fearless ones, O men of Midnight? This name is the Will to Power, and nothing else!”

Effects of the Doctrine on Humanity

“Atoms seek pleasure and pain.”

“The future: the idea of the Eternal Return will triumph more and more, and those who do not believe in it must disappear.”

This strange statement must be analyzed in conjunction with those we highlighted earlier.

“Whoever you may be, beloved stranger, whom I meet for the first time, surrender to the charm of this hour and the silence that surrounds us on all sides (high upon the cliffs where he once passed) and let me share with you a thought that rises before me like a star and would cast its light upon you as upon anyone else, for this is the mission of the stars.”

“May the gods preserve us from preaching this Doctrine as an improvised religion. It must take root slowly; entire generations must build upon it, nourishing it so that it may become a great tree that provides shade for future humanity... Fruitful thoughts require many thousands of years; for a long time they are small and weak.”

“You feel that the hour of parting must come—and perhaps soon—and the fading of this feeling dims your joy. Do not squander this testimony: it means that you love life and love yourself. You love it as you have lived it and as it has treated you. You

aspire to make it eternal. Non alía, for it is eternal life.”

“But do not forget that the transitory sings its song ceaselessly, and that upon hearing the first verse, one almost dies of nostalgia at the thought that everything might pass away forever.”

“Are you ready now? You must have passed through all the stages of skepticism and bathed with delight in the cold waters of the torrent; otherwise, you have no right to this idea; I wish to warn you against frivolity and fantasy. I wish to defend this idea. I want it to be the religion of serene and sublime souls: a valley amid golden ice and a pure sky.”

“Zarathustra could only believe in a god who knew how to dance.”

This god is Shiva.

And Nietzsche concludes his “Song of the Seven Seals” thus: “I never found the woman with whom I would want to have children, except for the woman I love: For I love you, Eternity! For I love you, Eternity!”

Oh, how could I not yearn for eternity and for the wedding ring of all rings: the Ring of Eternal Return!” Let us pause to reflect on the moral consequences this doctrine would have for its believers:

“When you come to embody the idea of all ideas, it will transform you. The question in everything you

set out to do will be: ‘Is this of such a nature that I would wish to do it for all eternity?’

Free will, which would seem to arise from this—the ability to do or not do something—falls within ‘the creation of new laws’ which, however, ‘do not create new forces,’ nor do they alter them, except in their meaning; that is, the Tao, what we have said about magical creation.

“Let us imprint the seal of eternity on our lives. This thought contains more than all religions.” “Live in such a way that you would want to live again and live in the same way eternally. This duty presents itself to us at every moment.” “Laugh, joke, destroy without bitterness. This is our war without quarter.” “This life... your eternal life!”

It is as if one were listening to a Zen master, or to Krishna in the Bhagavad Gita.

The Nietzschean morality of the Eternal Return is as follows: Live in the highest state of the soul that you can possibly attain; work on yourself to make yourself worthy of the most powerful ideas, so that through you they may come to alter the laws, to create new laws, to invent the *Übermensch*—“for man is something that must be overcome”—to transform chance into destiny, filling it with meaning, because this will repeat itself eternally, and thus you will have touched Eternity with your own hands. You will have created it yourself.

And to maintain yourself at that High Tone,

isolate yourself from the rabble, from the herd; seek out your kindred spirits who dwell on the peaks and in the solitary valleys. And once you have discovered what your highest feeling is—your *Das höchste Gefühl*— which produces the highest tension within you, and you have become aware of it, do not shy away from any means to “guard your light and your treasure”; for Eternity depends on it.

A sociology also emerges from the Eternal Return, but we will address that shortly. Let us merely advance this statement: “The political illusion at which I laugh is the present ideal, the ephemeral well-being of the individual, whose fruit is socialism—that is to say, the ephemeral individual seeks to secure his own happiness through socialization.” The common man does not accept pleasure and displeasure. He does not believe in the Dance of Dionysus, unlike “men of eternal souls and eternal becoming.”

The teachings of Zarathustra, says Nietzsche in his notes published in his posthumous works, “have, until now, been addressed only to the ruling caste of the future. These masters of the earth must replace God and earn the absolute trust of the ruled.

First and foremost, the new holiness: their renunciation of happiness and comfort. They offer the inferiors the prospect of happiness, but they do not offer them to themselves. “They provide religions and systems according to one’s place in the hierarchy.”

Different forms of karma and yoga according to caste were taught in the Manu Smriti, which Nietzsche recognized and admired.

What Is the Eternal Return?

Even after this examination, there remain gaps of doubt and apparent contradiction. And it is only natural that this should be so, because the Eternal Return is an experience. Therein lies its importance: in the very fact that it is an experience.

The Eternal Return is not reincarnation as it has been popularized in our day. Original Buddhism, on the other hand, might be pointing to something similar. Buddha was a shastriya, that is, a prince of the warrior caste, not a Brahmin, or priest, and his doctrine was also intended for heroes and warriors. Later, it was transformed by the monks. Buddha, like Nietzsche, speaks of reincarnation without mentioning the soul. What, then, is it that reincarnates? As in Nietzsche, it could be that “seed-atom,” or “all those conditions that determine its existence and that recur”, in the cycling of Energy, or of the Light that rediscovers its ancient image. The Buddhist seeks liberation, to break free from the Circle; for this reason, he extinguishes desire, which causes one to return.

The Will to Power, as we have seen, returns to its “archive”; it desires to possess its “no longer now” once more. The difference: Nietzsche wants to return eternally; he becomes one with the Will and regards Nirvana as a dream of the decadent, of warriors who have become priests, monks. However, we do not

know what Buddha really thought, because he did not speak of these things, nor did he explain Nirvana. Perhaps he merely wished to break free from this Circle to enter and fight in another, broader, more immense Circle.

The Eternal Return is not the resurrection of the flesh either, even though it is the flesh that is resurrected in the return—the very same flesh. But, is it really the same flesh? To begin with, what is it that returns eternally? The conscious “I” or the Selbst? Or both? The question is being asked incorrectly, because what we should be asking is: Where does our self-awareness—the “I am”—reside? Jung refers to the child without conscious, rational “I” (we were about to say “earthly I”), but who experiences itself as an individual, even when speaking of itself in the third person.

It says, “the child wants”; it does not say, “I want.” He sounds like a mature man, sometimes very old, and even has visions that shape him for life. Thus, the “I” would not be the true self, the true person. This would be found in the Selbst, of which the “I” is only a tiny and limited part—a physical expression, centered in the cerebral cortex, as is presumed—an imperfect instrument of the Selbst.

And where does the Selbst reside? Not in the Unconscious, which is a sea without any center, as Jung said, which is the Ocean of the Will to Power. Possibly, at a point equidistant between the Unconscious—the rational, unlocatable “I,” “like a

circle whose circumference is everywhere and whose center is nowhere.” That is to say, this “thing” that returns—that perhaps causes a return—is also a Non-Existent Flower.

Nietzsche describes the Selbst in his *Thus Spoke Zarathustra* as follows: “The soul is nothing more than a word to denote something of the body.”

The body is a great reason, a plurality with its own feeling, a war and a peace, a flock and a shepherd... Your meager reason, my brother, is nothing more than an instrument of your body, and you call it spirit. A small instrument and plaything of your Great Reason.

“I,” you say, and you take pride in this word. The senses and the spirit are instruments behind which the Selbst hides. The Selbst also seeks with the eyes of the senses and hears with those of the spirit.

The Selbst is constantly searching and spying. It compares, grasps, conquers, and destroys; it dominates and is also master of the “I.” Behind your ideas and feelings, my brother, there is a powerful lord, an unknown sage named the Selbst.

Your Selbst mocks your “I” and its proud pirouettes. “What are those leaps and flights of thought to me?”, it says to itself. “A detour toward my end.” I am the guide of the ‘I’ and the architect of its thoughts. The Selbst says to the ‘I’: “Feel pain!” And the ‘I’ suffers and reflects on what it will do to avoid suffering—and for this, it must think.

The creative Selbst creates the spirit for itself, as an extension of its Will. To create by transcending itself—this is its greatest longing; this is what it desires with all its soul.” (And when it can no longer do so, having become entangled in false values, in dead gods, in the “high” ideals and civilizations along the way, the Selbst desires annihilation.) “Because you, too, can no longer create by transcending yourselves.” (Hence the negative nihilism, terrorism; anarchism—which have failed to transmute all values). “And that is why you harbor resentment toward life and the earth—an unconscious envy. But I do not go where you go: for I am the Bridge that leads to the Übermensch.”

Thus spoke Zarathustra on the Selbst.

And thus speaks the Hindu philosophy of Samkhya on Purusha. Purusha has become entangled in the webs of Prakriti, in Maya, the Illusion, where his conscious, rational “I” drags him.

He must free himself from that ignorance, avidya, transmute values to attain jivanmukti, the Übermensch. Let us select two of the previously underlined passages on the Eternal Return:

“The idea of return as a selecting principle in the service of power” and “Those who do not believe in it (the Eternal Return) must perish.”

One goes hand in hand with the other. Those who believe will be selected. The Eternal Return must therefore be fulfilled with the collaboration of

man, the Selbst—that is, the one who has been capable of receiving the Revelation, of transmuting all values, of transforming himself into the Übermensch.

There is no Eternal Return if there is no awareness of the Return within the Selbst, which comes to “re-desire” it. It is not for everyone, but for a select few—the viryas or tantric heroes—who have been capable of transforming themselves into divyas, into immortal demigods. In the case of Aryan Hinduism, this would refer to eternity outside the Circle, and in Nietzsche, to immortality within the Circle; although we should not be so certain, because there is that other mysterious underlined passage: “Among these there is a possible state which no utopian has yet reached.”

That formative power as well—“capable of creating new laws in the movement of forces” must be analyzed (pre-sensed) with greater care and attention. “To save all that was, in order to make what ought to be.” Is this merely a matter of a “change in laws”—through meaning—of that “shaping power” which, nevertheless, “does not change the forces,” or of something different?

It seems as though the option for other possibilities is left open in the Circle—for something “that ought to be,” but which is not yet, which has never been.

And even if this were a Non-Existent Flower, of pure imagination, of pure Meaning, it is already

something else—“something that ought to be,” a change, a possibility in “between”—“among these”—“a possible state” that could arise “between” the unchanging energy of repetition and return, between the ever-identical force, when man, by transforming himself into the Übermensch, joins the Will to Power, the Pure and Creative Will, and, by integrating the Absolute Personality within himself, he comes to participate in Creation itself, in the highest mode made permanent.

And he invents true eternity for his Selbst and also for his body. A possible state that no utopian has yet attained.

The Chosen One

If the Eternal Return is reached through selection, revelation, or inspiration—when the Two Paths finally meet at the Gate of the Instant—what is the process through which the Chosen One must have passed through, and what are his paths? Undoubtedly, everything lies within the Circle, or within the circles, since Nietzsche himself has suggested to us the idea that there may be more than one.

Hinduism, too, will come to our aid here by providing us with the doctrine of Karma. In reincarnations, it tells us, not one but many possibilities are fulfilled in distinct individualities. That is to say—and so as not to stray from the terminology used here—the same Selbst will take on other forms.

The accumulated efforts that are continually being made within the Circle to “do what ought to be” and to “redeem the past in order to build what ought to be” acquire permanence and establish a qualitative difference.

We might think we are in flagrant contradiction with what Nietzsche has already expressed regarding “the clock that always lets the same sand run ” and with the “reunion of every grain, of every identical thing, of every minute and every hour.” Yet, as we said at the beginning, Nietzsche did not fully think

through his revelation, nor did he present it as definitive in his written work.

He believed he could perfect it, as Lou Salome tells us. Everything was possible; it was in its raw state: therein lies its great value, placing us—beings of this dark age, “men of Midnight”—for the first time alongside the origin and the sources of a tremendous primordial power, an Archetype, perhaps a terrible god, a truth already beheld by those millennia-old beings who called themselves Rishis, at the dawn of time, but which history has transformed in its attempt to elaborate it, to make it accessible to men of other castes and origins.

In Nietzsche, Revelation takes on typically Western nuances, those of a Polar West, from whence comes the light of the Nordic, Hyperborean Midnight Sun—a Revelation older than India and than the Rishis who received it, to later express it as a memory. On the peaks of the West, Nietzsche attained this Revelation, on summits both external and internal. On the Rock of Revelation, at the Highest Noon of the ice.

Among Nietzsche’s posthumous fragments is one written in Sils Maria, in the very same year as the Revelation of the Eternal Return, and which also refers to it. Nietzsche wrote his thoughts on loose sheets of paper, which he kept in his pockets during his wanderings through forests and mountains.

In **Ecce Homo**, he tells us: “The highest affirmation conceivable—that of the Eternal Return

—Zarathustra’s fundamental concept, this supreme formula of affirmation, dates from August 1881. It is recorded on a sheet of paper with this inscription: ‘6,000 feet above man and time.’ And he adds: “I was walking through the forest that day along the shore of Lake Silvaplana; I stopped near a formidable rock that rises like a pyramid, not far from Surlej. That was where this idea came to me.”

The posthumous fragment is also dated 1881. It is contemporary with the Revelation. It reads:

“The ceaseless metamorphosis: in a brief interval it must pass through various individual states. The means is ceaseless struggle.”

Hitler is the Avatar who came to close and reopen the Aryan Era, Nietzsche’s greatest fulfiller. By transmuting all values, he would render today’s terrorism—that “nihilism imbued with a spirit of vengeance”—impossible and unnecessary. He will return in the Eternal Return.

We would thus seem to be encountering a new version—a Western version, so to speak—of metempsychosis. For, let us consider: what is the “self”—this “earthly self”—in the final analysis, if not a reflection, albeit certainly imperfect and limited, of a greater Self that lies hidden behind it and that we have here called Selbst?

Because this “I” has been unable to sense it—to grasp it in its full breadth—in these “nows” available in the Circle of Energy, and because it has not been

able to exhaust within a single earthly individuality the full richness of differentiation of a single existence—that is, its affective potential, its tonal possibilities—it must return, after a brief interval (“there is no time when the consciousness of the little ‘I’ disappears; there is no earthly time”), passing through various individual states.

Not an infinity of states, but a limited number of them—a “family of notes,” so to speak, a “Family House.” I have addressed this theme of “Hyperborean reincarnation”—a Western concept—in the final part of my book *EL/ELLA*, *Book of Magical Love*, and in *NOS, Book of the Resurrection*, developing it extensively in my work *The Golden Cord, Esoteric Hitlerism.* Well then, we find this conception in Nietzsche, not as an elaborate doctrine—because it could not be one—but as an experience, a myth, a symbol; that is to say, a revealed Archetype. Possession by the Archetype, in all its terrifying nakedness of primal appearance.

It is extremely difficult; it is almost impossible to explain this experience of eternity to those who have not experienced it in some way. It became real to me at the age of four, perhaps even earlier, and, ever since, I have revolved around it, trying to penetrate it, sometimes fearing madness—which could be an escape from the “I” toward a broader “scale of notes” at the disposal of the Selbst, to experience them all at once and to dwell in various “parallel worlds,” to stand at every street corner of various cities at the same time, to enter—like certain quantum particles

—through more than two doors at once, to be ubiquitous—that is, what happened to Nietzsche at the end of his days, when he was many, or perhaps all, and no longer just one.

In short: An individual must pass through “various representational states,” traversing the entire series before reaching the Noon of Revelation. The “notes” must resonate in their entirety to complete the melody, each in its purest form. Since this is almost never achieved, the symphony will remain unfinished. The chosen one is granted the limited possibilities of return, being able to continue playing the melody until it is fulfilled in the highest keys at his disposition.

In each return (round), he will possess a slightly different individuality (“various individual states,” “new laws, though not new forces”), feeling in each of them “I,” this very “I” and no other.

I can also expand on this theme with my own experience: In the midst of the Ocean of the many “I”s—because each of you also feels “I” and nothing but “I”—you-I—in this entire world, in the vast universe of “I”s, I feel myself to be “I” and no other. It is something so extraordinary that it transfigures life! As a child, I experienced the following with intense emotion: How is it possible that I feel myself to be “I” and also “those,” the “others,” in turn feel “I”? Was the one who sensed this a child? Or was there an ancient philosopher within the child? Was it the “I,” or the Selbst, that was once again taking

charge of an “earthly individuality,” even while feeling like the same “I” from other times, from other eternities?

And as the years and the “nows ” pass, I keep repeating to myself, from time to time, as I walk through those peaks of the Andes in my homeland, to take comfort in the air of eternity (from which I, too, wish to have a child): “When ‘I’ disappear, someday, somewhere, someone will once again feel like ‘I.’ And this ‘I’ will be myself.” Because... “I love you, Eternity!”

The Gate of the Instant

It is easier to see now that there is no contradiction—only an apparent one—with “the same hourglass,” “the same blade of grass,” “the same loves,” “the same friends.” Because the subject does not refer to a single individuality, but to the Selbst.

To a cycle of individualities at the disposal of that greater “accumulation,” or “wrinkle ” of Energy, of the Will to Power. Each of the individualities will find its own blade of grass, its own loves. And it is possible that even the different loves of each individuality are nothing more than a single love that is relived in other individualities. The reincarnation of the West!

The key questions must be: Does the chosen one fall back into oblivion once, thanks to his effort and his ceaseless struggle, he attains Revelation within the circle and pauses at the Gate of the Instant, where paths cross, coming to re-love the unloved—that is, the entire eternity of his circle of various individual states? Does the Revelation persist upon return? Is the Revelation a memory of another revelation that is thus eternalized in the Cycles of Return? Or does one depart forever, altering the laws, creating new laws, and thus making possible a state that no utopian has yet attained?

Is it possible that, thanks to this Revelation attained in the highest energy level, the “adept,” like

the Etruscan “light-bringers” who allowed themselves to be struck by lightning on a mountaintop, might achieve the true eternalization of his form—of that “concentration,” that wave in the sea of Universal Energy, in the Collective Unconscious—returning definitively to his Selbst, to his Purusha, making it eternally conscious, giving it a “face,” incorporating the “I” into it in the Great Struggle against loss, against oblivion (Avidya), and toward reunion (Vidya), walking backward, like a positron, toward the origin, toward the “Family Home,” toward the Lost Continent of the immortals?

The answer to this question lies in the following statements: “To rescue all that has passed in order to do what ought to be.” “In the purpose—the mission—lies nostalgia.”

In his posthumous fragment on the Eternal Return, Nietzsche says: “The means is the ceaseless struggle.” That is to say, only iron discipline and the asceticism of a special kind of yoga are the tools of the hero who aspires to live on those peaks, amid those superhuman tensions. Eternity is not a gift. It must be earned. So must the Übermensch. “For man must be overcome.”

The doctrine, then, is for warriors, and the battle is waged by overcoming defeats; for the war is not over, and we must return to the ancient battlefields, fighting once more alongside the same comrades, facing the eternal enemies, “re-quiring” the same war. For this reason, the symbol of the Eternal Return

must be the Left-Facing Swastika, which rotates against the rotational movement of the involuted Earth, moving backward toward the solar origin. It is the swastika that predates Buddhism, from the most ancient and mysterious Tibet of the Dropas, which Esoteric Hitlerism also embraces. It symbolizes Left-Hand Tantrism and is the emblem of the Return.

Of that mysterious traveler walking backward from the future: the Superman.

Also of Kalki, the rider on a White Horse, or upon a Golden Disc of Fire, in the Age of the Condor, overcoming the Kaliyuga, the Iron Age, and “nihilism imbued with a spirit of vengeance.”

The “Gate of the Instant” seems to have an “in-between” (“in the in-between there is a possible state.”..) that could very well be one of those voids, or “tubes”—those “gates” of exit and entry—that exist in certain places in this world and through which certain beings escape and enter, under the highest tensions, producing “acausal synchronicity” and “chances full of meaning.” Through one of those “gates,” or “windows,” through one of those “in-betweens,” will the Übermensch emerge from the Circle?

The Rock of Sils Maria is, or was, a Gate, in an instant of the Circle’s eternity. It should therefore be regarded as a sanctuary, a place of meditation and veneration, a site of pilgrimage for the Übermensch. Someday, a temple for his followers.

In his poem, “Sils Maria,” Nietzsche describes the mysterious being who “entered” there:

“I was sitting there, waiting—yet expecting nothing, and detached from both good and evil. And at times I enjoyed the sun’s warm rays and also the shade. I surrendered myself to the day, the forest, the lake, and time without bounds. Suddenly, a man splits in two...

And Zarathustra passes by my side...”

Is Zarathustra his “Double”—that which Paracelsus and the Hindus have called the Astral Body? Has he “stepped out” or “entered” through the Gate that existed there?

II

Sociological Consequences of the Doctrine

Naturally, the vision of the Eternal Return presupposes a society divided into castes, organized hierarchically, as a consequence and extension of its “yoga,” of its “ceaseless struggle.”

The hero (Virya) must isolate himself among those of his caste to avoid descending from his “high pitch ” through contact with those who aspire only to their daily well-being—the pasu, who are the dust that scatters the Energy of the worlds, “the dead who bury their dead.” With an iron fist, he must control them and keep them at a distance, while also being able to earn their trust and respect in a society organized for that purpose, providing them with systems, religions, and beliefs in accordance with their needs and natures.

In Nietzsche’s aristocracy, Nietzsche, there is no contempt, but rather distance—a forced separation necessary to keep safe his secret laboratory where the Übermensch is recreated. The supreme powers of life and destruction must not be placed in the hands of inferiors, something that is done today, which the democratic system—of the pasu and for the pasu—has already accomplished.

We have seen what nihilism is. The pasu, the man of the masses, of the rabble, has lost his pillars of

support, his religion, his beliefs, his God, because the Will to Power follows its immutable path over the ruins, destroying the “high,” the “rest,” an entire civilization and its values.

It is the Dance of Shiva the Destroyer, which clears the way for a new creation by Brahma and another preservation by Vishnu, provided that “the lords of the earth” transmute all values and are capable of governing the *pasu*, endowing it with new beliefs and new purposes, in accordance with the Will to Power and with the “heroic nostalgia” for the past that is being recovered, re-desired, and re-created, in the return of the Golden Age, the Solar Age.

The analysis we can make of the present times through Nietzsche is the only one that provides us with an accurate understanding of what is happening. How can we explain nihilism, anarchism, terrorism, and unbridled violence filled with a “spirit of vengeance” —to use his words—that flares up like an unquenchable flame in every corner of the planet, if not through the disillusionment and bitterness of those who are not content with material well-being, who can no longer bear the old beliefs, the decaying gods, and the crumbling values that bar their path?

These include capitalism, Marxism, and Christianity, the bourgeoisie and the proletariat, socialism and democracy, consumer society, multinational corporations, poverty, extreme destitution, marginalized populations, and palaces.

That entire world must be destroyed, because the Will to Power has turned against itself, against what for more than two thousand years has been blocking its path: the twisted, unnatural values.

The picture is bleak, seemingly hopeless. "What will happen when the civilization of the rabble, the religion of slaves, and the technological, herd-like society place atomic weapons in the hands of the 'nihilist with a spirit of vengeance'? Nothing stands in the way of this now; we will see it very soon."

Here, too, Nietzsche was prophetic. In truth, Nietzsche is little known; people have read only one of his books, or have never read him at all, and mention him only from hearsay. At other times, Nietzsche runs the risk of becoming fashionable, in the wake of the shadows cast over the entire planet by the last world war. There are seminars to discuss Nietzsche, attended by Marxists, Christians, existentialists, and so on. People are beginning to talk about Nietzsche among Americans in San Francisco and in Canada.

May the gods spare us from a fad like the one surrounding Hermann Hesse! Everything the Americans touch is transformed into a consumer product, a bestseller, mass production for the masses.

Nietzsche, too, has been "denazified", so much so that he could even be removed from the Index.

Who knows! Perhaps they'll try to make him a Marxist, or claim that shortly before his madness he

converted to Christianity—since he signed his work “The Crucified One”—or assert that he was the father of nihilism—which he merely recognized in the signs of the times—which was anti-German, due to his critiques of the Germans of his century.

It is true that Nietzsche directed his sharpest sarcasm against Germany. In doing so, he was merely a provocateur, a catalyst for his people. Germany is slow to react.

Nietzsche’s influence would take years to bear fruit; but the infatuation was much faster, almost instantaneous.

Before his death, which occurred at the very analysis of madness, at the end of the 19th century, Nietzsche had already made an impact on the collective Germanic soul—to which he belongs entirely, through his possession of its archetypes. Only an Aryan Collective Unconscious can conceive of the revelation of the Eternal Return and the Will to Power. In the Semitic Collective Unconscious, there is no possibility of possession by the Archetype of the Eternal Return. Furthermore, the Aryan Collective Unconscious is polytheistic.

Nietzsche asserts that the term “Deutscher,” which Germans who had converted to Christianity used to refer to non-converted Germans, means “pagan.” The Germanic peoples, or “Deutscher,” will always be pagans at the core of their souls.

The Germany that Nietzsche hates bears a striking

resemblance to today's Germany: an obese, bureaucratic Germany, full with gold, with a fierce petty-bourgeois selfishness, defending its finances and a "non-Deutscher" religion—its capitalism, its technology—enslaved to the work of automatons, to earn more and be able to forget.

Also drunk on seas of beer. Deep down, a desperate Germany. This German attachment to formulas is curious—to prejudices, to the bulwarks that defend it from itself—from its Faustian, boundless soul, from its Dionysian sense of the abyss. In this, its spirit is like that of the Aryan-Hindu.

Nothing is more conservative, more restrictive than Indian society and customs; nothing is more limited by formulas and prejudices—which also serve as a counterweight to its Shivaite thought, of terrifying dimensions.

The difference lies in the fact that India was able, millennia ago, to organize its society in accordance with its own worldview (*Weltanschauung*), dividing it into castes (*varna*, as the Vedic Aryans say, meaning "color"), whereas Germany has never fully achieved this, because the values of an alien Collective Unconscious—the Semitic one—and its corresponding social organization were imposed upon it, destroying its *Weltanschauung*, its experience of the world.

It is in Germany where the most dangerous nihilists and terrorists arise and undoubtedly succeed. This is due to the destruction of a great potential for

the transmutation of all the values that existed there—a potential unique thus far in the history of humanity and in the Eternal Return.

In the rest of the world, this phenomenon is explained by the irreparable crisis of the values of Christian Semitism, imposed for more than two thousand years and including its true “son of man,” the “son of the common people,” Marxism—both of which were begotten by Judaism. All of this in the West must be encompassed under a generic term: the irreversible crisis of Christianity. Its attempt to survive through Marxism makes the picture even more dramatic, more desperate, darker, and more harmful within the universal realm of forces and the Will to Power, of Energy. This can be seen even more clearly in socialist countries, where everything is disfigured and even the grass and trees are sad. There is none of the joy of living found in those who have reincarnated the gods, recreated values, and rekindled great hopes.

The Life Force finds no channels through which to flow. Christianity, capitalism, and socialism are one and the same and have their origin in the sense of sin and hatred of nature and of life.

Nietzsche Confronts Christianity and Judaism

Nietzsche's anti-Christianity and anti-Judaism are rooted in his belief that they diminish vital energy. To leave no room for misunderstanding, let us hear him in his own words:

“Sin, as we understand it today, wherever Christianity reigns or has reigned, is a Jewish sentiment and a Jewish invention, and, with regard to this second term of all Christian morality, Christianity has, in fact, sought to Judaize the entire world...”

“Only if you repent will God be merciful to you: such words would provoke laughter and anger in a Greek; he would exclaim:

“Those are slave sentiments!” ‘Contrition, dishonor, humiliation—these are the first and last conditions. Every sin is a lack of *loese majestatis divinae*, and nothing more.

Every action must be considered exclusively from the standpoint of its supernatural consequences, without regard for natural consequences; this is the demand of the Jewish sensibility, for which everything natural is in itself unworthy.

The Greeks, on the contrary, willingly accepted the idea that even sacrilege could possess dignity: theft, as in Prometheus.” And as in Heracles and

Jason, we might add.

“The Jews have the sense of being a chosen people among peoples.”

“A Jesus Christ could only be possible in a Jewish landscape, over which the cloud of the storm of Jehovah’s wrath was always hanging.

Only there could Christ shine with a single, rare, and sudden ray of sunlight, with his rainbow of love across the horrible and unending night sky. Everywhere else, good weather and sunshine were considered the norm.”

“The Greeks loved, dignified, and deified the passions. In them they felt not only happier but also purer.”

“What does it matter to you if I love you? This alone is sufficient criticism of all Christianity.”

“Buddha said: ‘Do not flatter your benefactor.’ To utter these words in a Christian church is to immediately poison the air.”

“The greatest benefit of polytheism: that each individual may build his own ideal from which to derive his laws, his pleasures, and his rights... To have the power to create gods...

It was there that the individual was first granted his rights; it was there that he was first honored. The invention of gods, heroes, and supermen of every kind, as well as differently shaped men, subhuman beings, dwarves, fairies, centaurs, satyrs, demons, and

devils, was the invaluable groundwork for justifying the glorification of the individual.

The freedom granted to a god with respect to the other gods (live and let live) eventually came to be granted to men with respect to the customs and other men.” (With hierarchy). “Monotheism, on the contrary, has been, perhaps, the greatest danger to humanity to this day. It was with its emergence that man has felt threatened by that premature stunting that most animal species have long since suffered, as far as we can judge...

Today, man is the only one among all animals who lacks horizons and eternal.”

It is clear from this exposition that Nietzsche’s anti-Christianity and anti-Judaism have their origin in the vital values he seeks to restore, in order to open a new channel for the Will to Power and the advent of the *Übermensch*, in the Eternal Return, as the sole means of overcoming “vengeful nihilism.” He sees in Christianity and Judaism the negation of life’s values—a hypocritical and twisted attitude aimed at imposing itself and striving for the conquest of universal power.

Nietzsche advocates for a society organized on aristocratic and caste-based foundations—in the sense of “different initiations,” so to speak—governed by the “masters of the earth,” by the pure and nobles of the Will to Power, who do not tyrannize others but govern them justly, providing them with laws, religions, civilizations, ideals, and different dreams

suited to their caste.

Thus providing them with happiness, which for them neither exists nor is desired. The “masters of the earth,” the caste of lords and rulers, use the rest to fulfill the purposes imposed by the Will to Power in the universe, opening up paths and new directions for them within Destiny.

Nothing is rigid; everything is fluid, and it is even possible that there are various mutations, allowing some “chosen ones” to pass from one caste to another. Even if this benefits anyone, within the context of individual and collective karma, as India teaches us.

The “Lords of the Will to Power” coexist with the rest of humanity, without harming one another, while maintaining their distance. Within Nordic-Polar esotericism, each caste takes pride in its own secrets and initiatory knowledge, knowing that they originate from different celestial bodies, yet helping one another to share the earth.

In his posthumous notes for an explanation of “Zarathustra,” Nietzsche says:

“It is by no means the aim to regard the last category (that of the *Übermensch*) as if it were to be the master of the first. Quite the contrary: the two categories must coexist as independently as possible, without concerning themselves with one another, following the example of the Epicurean gods”.

But he also adds: “On the whole, the fate of

superior men in our age seems to condemn them to extinction. All forms of the mad degeneration of human nature—for example, nihilism—are moving in that direction.”

“Truly, nothing has been stranger or more alien to me than the European and American breed of ‘free thinkers.’

With them, as with the incorrigible flat-heads (“eggheads,” as one would say today) and clowns of modern ideas, I find myself in deeper opposition than with any of their adversaries.

They, too, in their own way, want to “improve” humanity in their own image; they would wage a relentless war against what I am and what I want, were they to understand.”

The Lords of the Earth

Nietzsche admired two great rulers: Frederick II of Hohenstaufen and Napoleon.

Of Napoleon he said: "To him we owe almost all the highest hopes of this century." For Frederick II, the great emperor of the thirteenth century, who built the Castle of the King of the World in Apulia (Andria) in southern Italy, he reserved his greatest veneration and hoped one day to erect a monument in his name.

He states this in his "Ecce Homo." This emperor, like Julian the Apostate, fought to restore the Solar Age on earth; he was a friend of the Cathars, the Templars, and the Teutonic Knights, and waged war against Christianity and the Papacy of Rome.

It is in the posthumous notes for "The Will to Power" that we find the greatest number of aphorisms dedicated to the subject at hand. For example:

"Wouldn't it be time today, now that the 'herd animal' type is already developing in Europe, to attempt a systematic, artificial, and conscious education of the opposite type and its virtues?"... "The very conditions that foster the development of the herd animal also foster the development of the leading animal."

"Inevitable, faltering, and terrible as fate itself, the

great duty—the question of how to administer the earth as a whole—is approaching”...

“Starting with us, there will be favorable preliminary conditions for a greater number of dominant beings, of whom there are as yet no examples.”...

“It has become possible for laws to emerge among the sexes that impose the duty to raise a race of rulers, the ‘lords of the earth’; a new, prodigious aristocracy, built upon the harshest self-discipline, in which the will of violent philosophers and artistic tyrants (we emphasize) is granted a millennial duration... Enough—the time has come to change the doctrine of politics!”

“Great men draw the bow, if they do not break it.”

“The great man feels his power over a people; his temporary alignment with a people or with a millennium.” (We also emphasize this.)

For Nietzsche, there are two kinds of philosophers:

“Those who wish to change a great state of affairs, of values (by transmuting values), and those who are the legislators of these values.”

“The true psychology of a society of freedom and equality is a waning of the will to responsibility...”

“I am inclined to reestablish hierarchy in an age of universal suffrage—that is, in an age when everyone

has the right to judge every individual and every thing.”

“How should we—the men who undertake the transmutation of all values—be constituted?

Hierarchy as an order of power. War and danger have been created so that a class (caste) to preserve its privileges...” “I distinguish between a way of life marked by ascent and one marked by decline, fragmentation, and weakness.”

“My thoughts do not revolve around the degree of freedom that should be granted to one, to another, or to all, but rather on the degree of power that one or another should exercise over others or over all; that is, on the extent to which a sacrifice of freedom—and even becoming a slave—provides the basis for the production of a superior type.

In short, how could one sacrifice the evolution of humanity to contribute to the existence of a type higher than that of man?”

(Sacrificing the debatable “evolution” in favor of a mutation, an advent, a transfiguration).

“One day, superior men ended up measuring themselves against the virtues of slaves; they found themselves “arrogant,” and so on; they found all their superior qualities reprehensible.” For Nietzsche, this was the subversive work of Christianity and Judaism.

“The degeneration of solitary species is far greater and more terrible: they have the instincts of the herd working against them... Their defensive mechanisms,

their protective instincts, are not a priori strong or sufficiently secure; they require very favorable circumstances to thrive..." "When the class struggle, directed toward the conquest of equal rights, is nearly over, the struggle is unleashed against the solitary individual."

"John Stuart Mill inspires horror in me—his vulgarity, as he says: 'What is just for one man is right for another; do not do to another what you would not want done to yourself'; a vulgarity that seeks to base all human relations on the reciprocity of service, so that every action appears as a kind of payment for something that has been provided. Here, the most personal value of an action is simply nullified—that is, what cannot be compensated or paid for with anything".

"There is only one nobility of birth, a nobility of blood (here I am not speaking of the particle 'von,' of noble titles, nor of the 'Gotha Almanac'). The spirit alone does not ennoble; first and foremost, something is needed to ennoble the spirit. What is required for this? Blood."

"Marriage, in the noble and traditional sense of the word. It is a matter of the discipline of a race—that is, the establishment of a fixed and specific type of dominant man: to this end, both man and woman are sacrificed. Benefits of every kind for prolific parents. The biblical commandment 'Thou shalt not kill' is naive compared to the gravity of the prohibition that life imposes on the decadent: 'Thou

shalt not procreate'...

"Compassion for the decadent, equal rights for the failures; counter-nature itself as morality. Life recognizes no equality of rights between the healthy and diseased parts of an organism; the latter must be amputated, or the whole succumbs."

"A race that lacks spirituality in its feet and does not even know how to march has no feet—only legs."

"The terrifying is part of greatness; let us not be deceived."

"Eagles attack in a straight line. The nobility of the soul is easily recognized by the magnificent stupidity with which it attacks: straight ahead,"

"The well-formed man pleases my heart: he is carved from sturdy wood, in precious and fragrant wood."

"Truly I love you, for you do not know how to live today, O superior men!"

"In the public square, no one believes in the superior man. The rabble winks and says:

'Before God, we are all equal.' But that God is dead!"

"Let us look each other in the eye: we are Hyperboreans."

Nietzsche and Hitler

No one should be confused about Nietzsche's position and the consequences that his conception of the Will to Power and the Eternal Return will bring to the historical creation of the Übermensch.

It is impossible to accuse Nietzsche of being a Nazi, but it is not wrong to say that Hitlerism was the sole, honest, and total attempt to carry out his visions to their ultimate consequences—to their highest peaks and deepest abysses.

To speak of Nietzsche while sidestepping all this is to attempt to strip him of his "poison," his Luciferian, Dionysian, and Shivaic essence. It is to hand over a Nietzsche within the reach of the bourgeoisie and of superficial revolutionaries.

A Nietzsche who expounds poetic thoughts, brilliant madness—often incomprehensible—but who soars high above with his eagle, incapable of casting his shadow here on earth, without fulfilling the hermetic law: "As above, so below." A Nietzsche who will not disturb the peaceful sleep of the ordinary man, the intellectual, the man of letters, the facile versifier, the politician; in short, a Nietzsche to be neatly packaged, sold, and bought—perhaps a new "best seller," that will become popular because it mocks the Germans.

That is to say, the great defeated ones of history.

But they forget—or wish to make us forget—that Nietzsche, too, is one of the great defeated.

Here is what Nietzsche says in **Ecce Homo**, that final work written as if in a trance, shortly before crossing the threshold beyond which we can never know what became of him—swallowed up, as it were, by those “black holes” of the cosmos, where even light disappears or is transformed into something else:

“I am a joyful messenger such as has never been before, and I know of tasks of such loftiness that their has been lacking until now. Until I came, there was no hope.

With all this, I am necessarily also the man of fate. For when truth enters into struggle with millennia-old falsehood, we shall experience upheavals such as have never been seen before—a convulsion of earthquakes, a shifting of mountains and valleys such as has never been dreamed of. Political thought will then be completely absorbed by the struggle of the spirits.

(Emphasis added) All the power structures of the old society will be blown to pieces, because they were all based on lies. There will be wars such as the earth has never seen. Only from me onward will there be true politics.”

And elsewhere:

“I am a monster of human history. I am that which in Greek—and not only in Greek—has been

called the Antichrist.”

“Will the formula for such a destiny made flesh now be understood? We will find it in my Zarathustra.”

“I know my destiny. One day my name will be linked to something formidable: the memory of a crisis such as the earth has never known, the memory of the deepest coalition of consciences, the memory of a judgment pronounced against everything that has been believed, demanded, and sanctified up to the present. I am not a man; I am dynamite.”

Then:

“I never speak to the masses...”

It is difficult to find a more extraordinary prophecy— “One day my name will be linked to something formidable, the memory of a crisis such as the earth has never known...”

Nietzsche speaks of memory. In truth, he is remembering, traveling from the future toward the past, in the Eternal Return, because all of that has already happened countless times in eternity, with “changes in the laws,” though not in the forces,” and from that catastrophe he may have emerged triumphant on other occasions, or will do so next time, in the Circle of Eternal Return, just as it is also possible that he has not gone mad before, or will never go mad again.

Nietzsche is “pre-capturing” the Future; he is “remembering” it. For “nostalgia resides in the

vision.”

As we have said, Germany—Nietzsche’s people, a philosophical people—falls in love with him. The German collective soul, which is always feminine, as in every people, falls in love with Nietzsche—or with Zarathustra—who has “awakened it with a whip” and gives birth to the total dream of the Superman. Hitler will be the “lightning bolt that heralds the storm”—the incarnation, or the son, of Zarathustra.

Furthermore, he will make possible the reconciliation of Nietzsche and Wagner, both in themselves and in Germany.

We are now fully immersed in the world of Myth and Symbols.

Jung also saw this. His interviews on Radio Berlin in June 1932, in London’s *The Observer* in 1936, and in New York’s *The Hearst International Cosmopolitan* in 1939 are very little known.

Jung asserts that there are two types of dictators, or “tribal chiefs,” to use his terms: one is the chief in the strict sense, a category that includes Mussolini, Stalin, and even Roosevelt.

No people or nation escapes a tribal mentality, according to Jung. The other type corresponds to the “witch doctor,” the magical chief. And here he includes Hitler, a medium, according to Jung.

Through him, the German collective soul is revealed. Mussolini and Stalin convey the sensation of a powerful yet human, personalized life force.

Hitler is depersonalized, and his expression is mediumistic, dreamlike or reverie-like. Jung has seen Mussolini and Hitler together.

The former was a human being full of warmth, strength, and vitality. The latter wasn't really there; he wasn't himself—another force was acting through him. As if he were a mask, he showed no human traits. He says: "With Hitler, one feels terror; one knows that one will never be able to converse with that man, because there is no one there.

He is not a man; he is a collective. He is not an individual; he is an entire nation.

One cannot understand Hitler through personal contact, just as it is not possible to understand a great work of art by examining the artist's personality. The great work of art is the product of the world as such, where the artist lives, and of the millions of people who surround him and the millions of currents of energy that circulate around him...

A man like that doesn't get married. If he did, he would cease to be Hitler. It wouldn't surprise me if he had sacrificed his sex life entirely for the Cause." "Hitler has no personal ambitions. He is guided and directs himself through revelations."

Hitler has stated that he hears a 'Voice'. Let us recall that when he was advised not to withdraw from the League of Nations, he isolated himself for three days and returned saying, 'Germany must withdraw.'

"The 'Voice' he hears is that of the Collective

Unconscious, especially that of the Collective Unconscious of his own race... One form in which this unconscious appears to a man is that of a female figure. Similarly, it must appear to a woman in the form of a man.”

“Let’s consider an interesting example: The ‘Voice’ ordered Hitler to invade Czechoslovakia and assured him that everything would go well. But his human reason showed him the dangers. And for the first time, Hitler’s voice trembled, and his breathing became labored during his speech before Parliament. Would What human being would not feel fear at that moment, when the fate of hundreds of millions of people was at stake? Hitler was a man carrying out something he feared with all his heart, but to which he was compelled by the ‘Voice.’”

Jung’s analysis is of paramount importance, especially when one considers that something immense was also at stake for him in Germany’s fate: the possibility of expanding his doctrine, overcoming the “psych ychologism” in which it has become entangled. And perhaps it will remain so forever, now that he is gone. What I am about to say has never been said by anyone: Jung, too, lost the war alongside Germany.

And this cannot be remedied in this “ round.” Jung knew this, I am sure. The series of heart attacks that definitively undermined his powerful physical constitution and his health occurred almost immediately after the war ended.

Consequently, everything Jung wrote about Nazism and Hitler became diametrically opposed to what he had previously expressed. Jung defends himself, disguises his views, in order to save his own work, which had been thoroughly compromised by what he wrote about the Aryan Collective Unconscious and the Jewish Collective Unconscious—something for which he is not forgiven and which renders his books “taboo” in certain nations of the world.

Nor is he forgiven for his description of the Jew as “a nomad who has never created a culture of his own and in whom all his instincts and talents require a more civilized nation to receive him as a guest for his development”. And he adds: “Can we believe that a tribe of vagabonds throughout history, as God’s chosen people, has not arrived at this idea due to a special psychological peculiarity?”

Jung knew Nietzsche thoroughly, as we have said—his understanding of the Selbst, the Unconscious, and so on. For him, the word “barbarism” does not mean inferiority either, but quite the opposite.

The Two Collective Unconsciouses

For Jung, the Collective Unconscious is that sea where the gods, myths, and legends dwell; in a word, the Destiny of humanity. Nietzsche would call this the Will to Power. Jung's archetypes are Nietzsche's "most powerful ideas." In ancient times, they were the gods. Different words to refer to phenomena that remain forever unknown. And both Jung and Nietzsche know that they do not know much about what they are talking about. And both, surely, experienced more than they said. Jung declared that these Archetypes were "autonomous". That is to say, they acted on their own. And toward the end of his life, he coined the term "psychoid" to denote everything that transcends the psyche, because it seems to occur outside of it.

I recall my interview with Julius Evola, the Italian thinker. He maintained that Jung had "psychologized" spiritual matters belonging to traditional Hermetic wisdom. I shared with him my suspicion that Jung knew this as well—along with the drama of having done so, of having had to do so.

The key lies in his assertion of the existence of two Collective Unconsciouses: the Aryan Collective Unconscious and the Jewish Collective Unconscious. With this, Jung has definitively divided humanity into two halves—beings of different origins, hailing from different celestial bodies.

He has thus provided the most serious and profound justification for universal conflict, for war, which transforms into a War of Myths, Archetypes, and Symbols. That is to say, a War of the Gods. That conflict to which Nietzsche referred in **Ecce Homo**, which “would witness the convulsions of mountains, valleys, and oceans.”

Jung’s explanation of the differences between these Collective Unconscious is of paramount importance. The subject is transcendental. A different, opposing way of grasping and expressing Archetypes, of confronting them and even of being possessed by them, by those gods and demons. Incompatible, definitive modes.

There is, of course, a way to connect this discovery—with its incalculable ramifications—to Nietzsche’s conception of the Will to Power and to the Eternal Return. Nietzsche has referred to both the direct, aquiline forms and the devious, twisted forms of expressing that Will.

Julius Evola characterizes them as Aryan-solar and Semitic-lunar (as for the Eternal Return, it is a revelation of the Aryan Collective Unconscious, exclusively). In the Aryan, the Will to Power is expressed as in the eagle, “attacking head-on,” losing today (“truly I love you, for you do not know how to live today, lo! superior men!”) in order to win tomorrow—that is, eternally— thanks to the art of courage and Meaning, which will make possible the “modification of the laws” and the creation of the

Übermensch, transforming the God of the Losers, Lucifer, into a victor, into Kalki, rider of a White Horse, at the end of the Kali Yuga, the Age of the Wolf, to restore the Golden Age, of the Condor, “who attacks head-on.”

The opportunity Jung misses in this round is to broaden his conception of the two Collective Unconscients (and more than two), taking the entire subject beyond the confines of psychology and “psychologism”, in order to connect it with the Tibetan doctrine of the Tulku.

He hints at this when he states that “through Hitler, it is not a single person who is expressing himself, but many.” It is only a short step to the “spirit of the Race,” to which occultists and Hinduism refer. For the Jews, this “spirit” would be Jehovah, the Demiurge.

Among the Aryans, it is Wotan, God of the Wind, of the hurricane. Jung points out the significant fact that the Nazi stormtroopers were called the Sturmabteilung. And he declares that in Hitler’s gaze one discovers a visionary, a prophet: “Nothing like this has been seen since the time of Muhammad.”

Hitler may thus have been the manifestation of a Tulku—that is, a being who has stepped out of the Circle, a Bodhisattva, who voluntarily returns to fulfill a mission, no longer able to speak in the first person singular but only in “we,” because he is no longer a single individual, but all the individualities of the Circle at his disposal. He is not a person, but a

“spirit of the Race.”

In the same way, we may very soon come to see the incarnation of Jehovah, of the “spirit of the Race” of that other Collective Unconscious, in the Jewish “Messiah,” in his “King of the World,” of whom certain documents speak. For they have won an important battle in the Eternal War, which does not end here.

The Hitlerian movement was the singular and grandiose attempt to realize Nietzsche and produce the *Übermensch*, so that it would be more accurate to speak of “Nietzscheanism” than of “Nazism.”

In the Eternal Return, this is indelible and will always be repeated. To claim, as do those who today seek to “denazify” Nietzsche, that Hitlerism was a mass movement, a form of herd mentality that would have repulsed the solitary and individualistic figure of Sils Maria, is to fail to understand what Hitlerism truly was. Let us quote Jung again, from his 1936 interview: “In Germany today, work is underway to create an aristocracy.

The men of the SS are being transformed into a ruling caste —of Templar or Teutonic knights—who will rule over sixty million natives... After the dictatorship, an oligarchy, in a sense. A decent oligarchy—let’s call it an aristocracy if we wish—is the most ideal form of government. Germany and Italy have an opportunity. Without an aristocratic ideal, there is no stability... England owes its dominion over the world to the gentleman.”

Something Jung was unaware of—or chose not to discuss—is that Hitler and his SS were backed by an entire School of Initiation. Had he referred to it, he might have “psychologized” it, seeking explanations through his psychoanalytic technique for something that transcends into other realms. Certainly, Hitler was a Nietzschean, and in the SS Temple-Barracks, in their magical laboratories, the race of the Superman, the Übermensch, the Sonnenmensch—the “Lord of the Earth”—was taking shape; who would become part of the Will to Power as the representative of the “Absolute Personality,” destined to rule history and the world.

But furthermore, Hitler was an initiate, and his yoga was also Tantric—in a Hyperborean Western version, hitherto unknown. It was practiced by the secret leaders and the highest-ranking SS officers, who did not belong to the Nazi Party nor ever wore a uniform. They were unknown to the political leaders or to the visible heads of the SS.

This was also the case in earlier times with the secret leaders of the Knights Templar.

It is important to note that Heidegger also belonged to the Nazi Party.

The counter-clockwise swastika—that of the Return within the Circle—became the symbol of Esoteric Hitlerism. It is the emblem of the Will to Power and the Eternal Return, of the Aryan Collective Unconscious.

Nihilism Had Been Overcome

Esoteric, Nietzschean Hitlerism, transmuted all values, making it possible to overcome “nihilism imbued with a spirit of vengeance.” Once again, after two thousand years, it offered the Will to Power channels of expression and, to the youth of the world, not only in Germany, strength, joy of life, the rebirth of the soul’s blood, adventures, boundless horizons, a thirst for life and death, the Eternal Return, dreams, and “nostalgia for a purpose.”

All of Europe glimpsed a transcendence and a meaning in the eastward expansion of its Will to Power.

A handful of “superior men,” of Sonnenmenschen, sun-men, Supermen, warrior-ascetics, would control and dominate the vastest regions of the planet, giving them meaning, a hierarchical “New Order.” Jung, in the 1938 interview, implored the Americans, the British, and the French to let Hitler march eastward. “He’ll be a hundred years old,” he said, “to digest that.”

And Hitler was going nowhere else but eastward.

It is well known that, although he could have destroyed the British at Dunkirk, he did not do so, going against his generals. Hitler, the Tulku, the German Führer, wishes to give the entire West—and also the East, Russia itself, and our own America—a

new, transfigured world, a “planetary transmutation of all values,” another possibility for the realization of the Will to Power in a “World Formation of Sovereignty,” a “World State in Form,” the new “rest” of another Solar, Golden Age for the earth, for Energy. His Sonnenmenschen would have been selected from different parts of the world.

The instrument for this lay in the special tantric initiation and in the heroic sense of the Eternal Return.

But Jung should have known that his call would not be heeded by the representatives of that “other Collective Unconscious,” whose values have been distorting the earth for two thousand years.

His Demiurge could not allow it, and neither could they. The conflict was one of worlds, of stars, of firmaments. Reason has nothing to do with this; it is an insignificant crust, an island in the midst of a terrifying sea. It is a joke to make such an appeal to reason.

With the Nietzschean possibility of the transmutation of all values and the creation of the Übermensch destroyed—a possibility meant to overcome the nihilism of the eighteenth and nineteenth centuries (“for often the superior species are defeated by the cunning of the inferior ones”), we fall headlong into the nihilism and terrorism of this 20th century.

Nothing that democracies—the representatives of

the lunar spirit—attempt today will avert the catastrophe. The prevailing style—because no other can reign—is that of “revenge,” of self-destruction.

The Will to Power, turning against itself and everything that stands in its way—especially against the technological civilization of our day, is prepared to destroy everything before its petrification is complete.

The decaying values struggle to remain in control of history; yet everything that proceeds from them—even a new “Messiah,” a “King of the World”—can be nothing more than a parody, a robot, a Golem.

At the end of the Age of Pisces and the beginning of the Age of Aquarius, Jung feared the sinking of a new Atlantis—which would come as no surprise now that the power of destruction, the hydrogen bomb, has fallen into the hands of the lunar man, the “slave,” of the Nietzschean “rabble.”

Soon, the young terrorist may possess it as well. All of them are representatives of negative nihilism, driven by a spirit of vengeance.

The Mystery of Ariadne

The last sentence written by Nietzsche before he sank into the Black Sun is: “Ariadne, I love you!”

In **Ecce Homo**, he seems to offer us the key to this enigma, the mystery of his life: “Who knows, besides me, who Ariadne is?” he asks. And he lets us glimpse that the secret impulse behind his creation lies in the answer.

“Even in the cup of the finest love you will find bitterness. And it is this bitterness that awakens the thirst of the *Übermensch* and the creator,” he writes. “To transform all that was, to save the entire past, in order to make what ought to be—this is the only thing I could call salvation...”

“Man is a stone, a formless mass of matter in need of a sculptor...” “The will to create!...” “This will has led me far from God and the gods. What would there be to create if there were gods?...” “Alas, men, for me there exists within the stone a sleeping statue: the statue of all statues. Why must it sleep within the most terrible and hardest stone?”

“In the end lies nostalgia.”

We stand alongside a *Minnesänger*, a troubadour of an impossible, nostalgic love, lost at the beginning of Eternity’s Endless Circle.

Behold his Love Song, his “Song of the Night”:

“It is night, when the jets of the fountains speak loudest.

And my soul, too, is the jet of a fountain.

It is night: at this hour all the songs of lovers rise up.

And my soul, too, is a love song.

There is something within me that is unsatisfied, that will never be fulfilled, and that longs to raise its voice. There is within me a longing for love that speaks the language of love all on its own.

I am the light. Ah, if only I were night! But my loneliness lies in being surrounded by light.

Alas! Why must I not be shadow and darkness? How I would quench my thirst at the breasts of light! And I would bless you, little twinkling stars in the sky.

But I live in my own light; I absorb within myself the flames that spring from my body.

I do not know the joy of those who receive.

My poverty is that my hand never rests from giving. Oh, the loneliness of all who give! Oh, the silence of all who illuminate!

Many suns revolve in empty space: their light speaks to all that is in darkness; only to me do they remain silent. Such is the enmity of light toward that which is luminous. It mercilessly follows its course.

Like a hurricane, the suns fly along their path;

that is their course. They follow their inexorable will; such is their coldness.

Oh, you solitary ones, dark and nocturnal beings. You are the ones who create warmth through light!

Oh, you solitary ones, you are the ones who drink nourishing milk from the udders of light!

Alas! Ice surrounds me; my hand burns upon touching the ice!

I am thirsty—a thirst that thirsts for your thirst! It is night. Behold, the highest voice of the nocturnal fountains rises.

And my soul, too, is a singing fountain.

It is night. It is the hour when all the songs of lovers awaken.

And my soul, too, is a love song.”

To whom is this love song dedicated? For whom did Zarathustra sing it? For Ariadne And who is Ariadne? Was she Cosima, Wagner’s wife?

And Nietzsche says, moments before vanishing into the abyss: “Ariadne, I love you!” It is his farewell for all of eternity, until the end of the worlds.

What would have become of Nietzsche if he had been able to fulfill his love? He would not have been Nietzsche. In this turning of the Circle, in this Round, did Nietzsche find his beloved united with another man? A pain as deep as that of a dead beloved.

A pain that can drive one to madness.

For in the tantric initiation of the West, in Hyperborean Tantra, there is but one woman for each adept. She is the absolute woman; she is not Eve, the externalized wife, but “Ayesha,” or that mysterious Lilith, Adam’s first companion; she is Medea, Jason’s guide in the quest for the Golden Fleece; she is the Sacred Hyperborean sorceress-priestess, Allouine; she is Princess Papan, sister of Moctezuma in the Aztec legend; she is ELLAEL, in my book *NOS, Book of the Resurrection*; a woman not created, not born of the division of the Androgyne, an eternal entity with her own existence and light; she is the creative Shakti, the counterpart or Wife of Isvara - Shiva; she is the priestess of magical Love, the Valkyrie, in the profound Hyperborean sense of the myth, the initiated companion of the warrior, the hero, the virya, who enters battle to transform himself into a god, into a divya, into a Superman.

She will hand him the Grail, along with Eternity.

But the warrior does not always find her in the turning of the Circle of Eternal Return. And they must lose each other once more, to continue seeking one another in the endless rounds.

“Immortality comes at a very high price; one must die many times while living,” exclaims the solitary one. And he murmurs very softly: “The wisest soul, to whom madness beckons most sweetly”... “Who is condemned, by the abundance of his light, by his

solar nature, to not love.” “Or the love that elevates the beloved creature”... Or the one who says: “What does it matter to you if I love you?”...

* * *

Here is his poem, from the heights of solitude:

"With an impetuous flight, the shrill crows have swooped down on the city. Soon the snow will fall.

Blessed is he whom the mantle of his homeland covers.

Now I see you motionless and pale, looking back with nostalgia. Are you mad to try to flee the world before the harsh winter?

The world is an open door to a thousand silent, frozen deserts.

He who has lost what I have lost never pauses for a moment on his path. You stand still, pale, condemned to wander in the depths of winter, like the smoke that haunts the coldest regions of the sky.

Fly away, bird, sing as the bird sings in the desert, and hide—since you were a fool—your bleeding heart beneath the ice. With an impetuous flight, the shrill crows have swooped down upon the city. Soon the snow will fall.

“Blessed is he whom the mantle of a homeland covers!”

* * *

“My world has just come into being. Midnight is also my Noon.”

The Meanings of Some Sanskrit and Other Terms Appearing in This Work

Akhasa = Substance, ether, universal astral light, which preserves images— “Akashic Record.”

Ardhanasisvara = Shiva as an androgyne.

Avatar = Incarnation of a deity.

Avidya = Ignorance, participation in Illusion, according to the Samkhya philosophy of India.

Bakti = The yoga system that emphasizes devotion.

Bodhisattva = The “liberated one” in Tantric Buddhism, one who voluntarily chooses not to enter Nirvana and remains incarnated to help others attain liberation.

Brahma = First person of the Hindu Trinity, the uncreated God. There is also the Creator Brahma, who is his active Feminine Principle; Shakti, in Tantrism.

Brahman = Belonging to one of the castes of Hinduism, the priestly caste.

Manu’s Code of Laws = An Aryan code governing Vedic Hindu society, divided into castes.

Anahata Chakra = Center of energy and

“consciousness” in the heart.

Vishuda Chakra = Psychic center of energy and “consciousness,” located in the larynx.

Dakshinadhara = In Tantric Yoga, this is the so-called “Right-Hand Path,” which symbolically employs the feminine, “platonically.”

Dyad = Referring to two; composed of two deities.

Divya = The divine man.

Dropa = The first Aryan and white inhabitants of Tibet and also of China. They were blond Hyperborean giants.

Kaivalic State = That of the Tantric magician, the siddha who has attained the Absolute Personality and permanent detachment.

Guna = Constituent principle of matter according to Samkhya philosophy. There are three, fundamentally.

Ichhacuddi = Tantric practice to attain absolute will.

Isvara-Shiva = The Creator Shiva, the Feminine Power, creator of Shiva, in Tantra: Shakti.

Jivanmukti = Liberated Man. Jivan means “man” in Sanskrit.

Kaivalya = A profound trance experienced by Tantric magicians and siddhas, distinct from and opposed to the samadhi of devotional yoga and the

ecstasy of the Saint; rather than uniting and merging with the divinity, it separates one forever, attaining the Absolute Personality, the Superman.

Kali = The feminine counterpart of Shiva the Destroyer. Goddess of Destruction.

Kaliyuga = Dark Age of Destruction, the Iron Age, the present age.

Kalki = Avatar of Vishnu; he will come to bring an end to the Kaliyuga, or the darkest era, of the Iron Age. He will come to judge, to settle a Rechnung—a reckoning—to present a balance sheet of those who will pass into the New, spiritualized Earth.

He will appear riding a White Horse, like Saint James in the Battle of Clavijas. In truth, he is Apollo; he is also Lucifer, the God of Light and Beauty, the Great Defeated One of the Kali Yuga, who returns triumphant at its end; he is Odin or Wotan, at the head of his heroes, his Furious Horde, the Wildes Heer, the Last Battalion.

Christ, too, is made to return at the Last Judgment, incorporating the recurring archetype of Aryan Hinduism: Kalki, the god Vishnu, who will come riding a white horse.

Linge, the SS officer and Hitler's aide, who remained with him until the end in the Berlin bunker, tells us that when he asked him, shortly before his death: "And now, my Führer, for whom shall we fight?" Hitler replied: "For the One who is to come."

For the final Avatar who will bring this dreadful Age, this Yuga, to a close; indeed, He Himself, who returns. Following Shiva's Dance of Destruction, in the Eternal Return, Vishnu, the Preserver, comes to confirm the "names" and the "forms" of a New Age. The name and form of the Superman.

Kalpa = Cosmic age composed of fourteen manvantaras.

Karma = Psychic law that compels reincarnation; pre- and postnatal destiny.

Kaula = A highly esoteric tantric sect.

Kula = Circle of adepts and initiates in the secret practices of Kaula Tantra.

Kundalini = Serpentine energy that lies dormant at the base of the psychic, astral spine.

Awakening it activates the potential of the chakras—or centers of "different consciousness"—to attain the Total Man, the Superman. This is the goal of Tantric Yoga.

Mandala = A circular Tibetan painting. Contemplating it focuses the mind. It symbolizes the Selbst, the center of the person, the Self.

It also symbolizes the Eternal Return, reincarnation within the Fatal Circle. In some of them, the magical "exit" would be indicated, inward and outward, "synchronistically."

Mantra = A magical-liturgical sound, a Sanskrit word used to produce external and internal effects. In

truth, a fragment of the Orphic Kabbalah, of the language of Atlantis and Hyperborea. It is generally accompanied by a sign, also magical: the Mudra.

Manu = Archetypal guide of a race, who governs an entire Era.

Manvantara = A cosmic Age composed of four yugas.

Maya = The phantasmagoria of the forms of creation. Illusion, according to Vedanta philosophy. Power, according to Tantra. Will to Power, according to Nietzsche.

Moksha = Liberation (From the Circle?).

Mudra = A sign formed with the fingers—magical, liturgical, and symbolic.

It finds its equivalent, combined with the mantra, in sound. Both are fragments of a cosmic language—that of the divine Atlanteans and Hyperboreans—like the Nordic runes.

Nataraja = Shiva dancing in the midst of a circle of fire. It also symbolizes destruction and creation. Power, might, dancing in the universe, the Sun at the center of the planets. It is a solar myth.

Nirvana = The supreme state in Buddhism, perhaps the “exit” from the Circle. Never defined by the Buddha.

Nivrttimarga = Formless, the moment before and after a State of Form.

Panchatattva = A very advanced practice of Tantra, reserved for the Kaula initiates.

The tattvas are something like the gunas of Samkhya philosophy Samkhya, fundamental components of matter or substance.

There are pure and impure tattvas. Pancha means five.

Para-Shakti = The Shakti prior to Creation, the feminine, negative aspect, which has not yet separated from Parama-Shiva.

Parama-Shiva = The Shiva prior to Creation, motionless, unaltered.

Pasu = Inferior man; the animal-man, the sudra, Elementarwesen, elemental beings, in Germanic mythology and the Eddas.

Patanjali = Believed to be the founder of traditional Yoga with the famous aphorisms of his Yoga, based on the dualistic Samkhya philosophy.

Prakriti = Matter, the inert, heavy principle, opposed to Purusha, the spiritual person, according to Samkhya dualism.

Pravrttimarga = Name and form, determined and fixed creation, decaying civilization, norm, law, fixation of the Will to Power, according to Nietzsche; a halt on the path, an obstacle in the Circle of Eternal Return.

Purusha = Monad, ultimate personalized entity, according to Samkhya philosophy; separate, separate,

opposed to the inert principle of prime matter, Prakriti. The Self, the Nietzschean Selbst. The Purushic state would be permanence centered on the Selbst, on the Self, the Absolute Personality, when it is attained with consciousness (with the “Face of the Beloved” imprinted on the soul, as stated in my book “NOS. Book of the Resurrection”). The Übermensch.

Rune = An ancient Nordic-Germanic script. It has several meanings: an external, alphabetical one, and a secret, magical one as a symbol. The Philistine script derives from the runes, from which in turn the Phoenician script originated, according to Jürgen Spanuth, both of whom were Aryan, Nordic peoples, descendants of the Hyperboreans.

Jacques de Mahieu has discovered runes in South America, indicating that the Hyperboreans and the Atlanteans were here first, followed by the Vikings.

These are the White Gods and the giants of American legend, the true ancestors of some of our own people.

Samadhi = Supreme ecstasy of Vedanta, union with the One. Sam = with; adhi = Primordial Being.

Samkhya = One of the six philosophical systems of India. A dualistic system.

Patanjali's Yoga originates from this.

Siddha = A divine, immortalized, Hyperborean being, an inhabitant of Thule and also of the secret cities of Agharti and Shambhala.

Shiva = Within the divine trilogy of Hinduism, he is the principle of destruction, who destroys to make way for a new creation. The most spiritual, so to speak, in the Nietzschean conception of the Will to Power. He is also the supreme Master of Tantric Yoga, dwelling on the summit of Mount Kailas, or in the highest chakra—the crown chakra—and also in the lowest one, below.

God of Fire and Light. In truth, Apollo, Lucifer, Abraxas, and the Feathered Serpent of Quetzalcoatl in other mythologies.

Shakti = Universal feminine principle, the creative and active Energy in the universe, Will to Power, the feminine counterpart of Shiva.

Shastriya = Warrior, prince, belonging to the princely and warrior caste.

Shudibudishvabhaba = He who is shaped by the Absolute Will, by the principle of Shivaic virility, the “mutant,” or the transmuted one, who has entered the most esoteric tantric circle, the Kula, with supreme courage. The Superman, who has reached the Noon of Revelation and accepted the Eternal Return.

Tantra = A system that began to be codified around 600 A.D. In truth, it originates from Hyperborea, from polar Magical Love, many thousands of years earlier. The Sanskrit word means “to expound.”

It is a form of yoga that makes use of sex, whether

symbolically (“platonically”) on the so-called “Right-Hand Path,” or, in fact, on the “Left-Hand Path”—always magically—to achieve the transformation into the Superhuman, the Sonnenmensch, the Sun-Man. The Absolute Personality of Esoteric Hitlerism.

Tattva = An element or constitutive principle of fundamental matter. There are pure and impure tattvas. According to Tantric metaphysics, the being participates in them and is constituted of tattvas.

Tantric yoga is a kind of alchemy through which the tattvas are purified and the being is transmuted from virya, a tantric hero, into divya, a divine being, and into an immortal siddha.

The supreme practice is the Panshatattva, in Kaula Tantra, which Esoteric Hitlerism employed in the most secret S.S. schools to transmute the hero into a Nietzschean Superman and achieve escape from the Circle of Eternal Return—“something not even dreamed of by the greatest utopists ists.”

Triad = Trilogy. In Hinduism, it consists of Brahma, Vishnu, and Shiva: Creator, Preserver, and Destroyer. It is an archetype that repeats itself endlessly: Father, Son, Holy Spirit; Thesis, Antithesis, Synthesis; Marx, Engels, Lenin.

In religious movements as well as in pseudo-religious ones. And in almost all mythologies.

Tulku = The Bodhisattva of Tibetan Tantric Lamaism, a liberated being who reincarnates at will and ubiquitously into various beings, or into an

entire people—a sort of spirit of the Race. He does not say “I,” but rather “WE,” when referring to himself.

Vaishya = Belonging to the caste of merchants and farmers.

Vamacara = The Left-Hand Path of Tantric Yoga.

Vara-Mudra = A magical gesture made by bringing all the fingers of the right hand together, with the palm facing forward and upward.

It destroys fear and grants favor. It is accompanied by the Nordic-Germanic mantra, Hyperborean: Heil! Hail! Health! Both were adopted by the ancient Germanic warrior-troubadours, the Minnesängers, and by Esoteric Hitlerism. In Sanskrit, the mantra is sometimes OM.

Varna = The true Sanskrit name for caste. It means “color,” suggesting that the division of Aryan-Vedic society in India was due to the need to prevent the white Aryan from mixing with the people of color on the conquered subcontinent. In contrast, in Iran, where the Hyperborean Aryan encountered no Negroid indigenous peoples, there is no concept of varna in the organization of the original Aryan society. “Caste” is a word invented by a Portuguese sailor upon contact with conquered India, and it is a term referring to the separation of livestock.

Vedanta = The monistic philosophical system of Hinduism.

Vedantic = Relating to Vedanta philosophy.

Vedas = Sacred texts of Aryan Hinduism; they are thousands of years old, but were written down and codified around 1,500 B.C. Prior to that, they were transmitted solely by word of mouth, and their thousands of verses could be memorized thanks to the liturgical and sacred cadence of Sanskrit.

Vidya = Knowledge, wisdom, according to Samkhya philosophy. The opposite is Avidya, ignorance.

Virya = The tantric hero, the hero-man, who struggles and aspires to transform himself into Divya, the divine man, the Superman. They are the knights of the Grail in that hermetic legend; they are the heroes of the Germanic Saga.

Vishnu = God of the Hindu Trilogy, the Preserving Principle of “form” and “name,” of civilizations and states in Form, on the endless Path of the Will to Power.

Yoga = A philosophical system of Hinduism and a technique of concentration and “union,” or reintegration, in Vedanta philosophy.

In Samkhya, it is a technique for the separation of Purusha and Prakriti. In Tantra, it is a system of magical initiation to attain the Absolute Personality, individualization, beyond androgyny; the Siddha, the Divya.

Discipline and practice to go beyond pairs of opposites, into the Absolute Personality and the Superman, in the Total Man, in the Sonnenmensch,

in the Sun-Man of Nietzschean and esoteric Hitlerism.

Yuga = Era, Age. The Satya-Yuga corresponds to the Golden Age of the Greeks; the Tetra-Yuga, to the Silver Age; the Dwara-Yuga, to the Bronze Age; and the Kali Yuga, to the Iron Age, the Darkest Epoch, where Kali, the Dark Goddess of Destruction, wreaks havoc. This is the present Epoch.

These four yugas form a Manvantara. When the Kali-Yuga ends, amid great destruction, through the Eternal Return, the Will to Power, the Energy, the Golden Age is revived in a new Manvantara. "The Serpent bites its own tail." Men will once again be giants and—live for more than a thousand years.

Other Terms

Das höchste Gefühl = The highest pitch, supreme feeling, supreme tension.

Deutscher = German. Nietzsche says the term was coined by Germans who had converted to Christianity to refer to those who had not converted.

It is meant to signify “pagan”.

Edda = A collection of Norse and Germanic legends; Hyperborean mythology, compiled late by an Icelandic monk, truncated and incomplete.

Elementarwesen = Elemental beings, inferior, subhuman.

Ewige Wiederkehr = Eternal Return.

Ewige Wiederkehr des Gleichen = Eternal return of the same.

Golem = In the alchemical legends of Prague, a rabbi is said to have created an artificial being whom he brought to life by placing a piece of paper in its mouth inscribed with Kabbalah formulas.

One day, the Golem escaped and began acting on its own. The rabbi was forced to destroy it. Gustav Meyrink, in his novel “The Golem,” presents it as an “astral body” that acts autonomously.

The stories of Frankenstein, “The Chess Player,” and the term “robot” have their origins in the legend

of the Golem, which in turn has its roots in alchemy and traditional initiation. Meyrink was not mistaken in referring to it as “Astral Body” of Paracelsus.

Götterdämmerung = Twilight of the Gods.

Gral = According to Otto Rhan, it is a Stone upon which the Law and Wisdom of the Hyperboreans have been engraved. A Stone that fell from the Broken Crown of Lucifer, God of Light, during his battle against extraterrestrials. In Hyperborea and in Plato’s Atlantis, kings engraved the Law on golden tablets (orichalcum).

The Visigoths and the Merovingians always carried a treasure with them, which they saved and hid during their battles and defeats.

So did the Cathars. This is the origin of the legend of the Grail, the Stone of Wisdom and Transformations, sought by the Knights of the Round Table and the Templars.

When the myth was Christianized, the “Gral” became the Grail, the Cup from which Christ drank at the Last Supper and into which Joseph of Arimathea received the blood from Jesus’ side, flowing from the wound opened by Longinus’ spear.

Hyperborea = The name given by the Greeks to a continent in the Arctic. It means “beyond the god Boreas, the god of cold and storm. Apollo was a Hyperborean god who returned to his primordial homeland every so often to rejuvenate himself. The continent is said to have existed at a time when the

climate at the North Pole was paradisiacal, because the Earth's axis had not yet shifted. It was the Golden, Solar Age.

A first catastrophe destroyed the continent and shifted the Earth's axis, also causing a pole shift, so that the poles switched places. The Hyperboreans ended up at the South Pole.

Hyperborea may be Antarctica today. Horbiger attributes this to a moon falling onto the Earth. Jürgen Spanuth attributes it to the impact of Halley's Comet, which the Greeks called Phaeton. The seasons emerged, and the climate changed. But not all of Hyperborea perished; remnants remained. These are the ones referred to by the Greeks and in the Platonic legend of Atlantis.

The remnants of Hyperborea gradually disappeared in successive catastrophes over the ages. By then, the Hyperboreans have taken refuge in the secret cities of the Himalayas and the Andes, and in the Hollow Earth; they have also departed for other celestial and "parallel" worlds in their antigravity vehicles made of orichalcum—the Vimanas, the Astras of the Mahabharata, the Ramayana, and Homer.

The Hyperboreans were divine beings who came from other celestial bodies. Irmin, Poseidon, Apollo, Atlas, Lucifer, Abraxas, Quetzalcoatl, Allouine, Arge Opis, and Avris were Hyperboreans. They possessed the Power of Vril, or IR, which allowed them to collaborate in the creation of the worlds. The women

were the Shakti, active and creative; thus, they were Priestesses of magical Love and of the Return to the Primordial Age, to the Bridal Homeland, now lost.

Esoteric Hitlerism sought a Return to Hyperborea and to the Solar Age of the God-Man. Through a different, recovered science, Hitler would attempt to realign the Earth's Axis and restore the Golden Age, thereby bringing an end to the Kali Yuga.

Nietzsche says: "Let us look at ourselves face to face; we are Hyperboreans." And later, in his *The Antichrist*, he quotes Pindar: "Neither by sea nor by land will you find the path that leads to the land of the Hyperboreans."

Hohe Stimmung = High tension, the highest feeling, euphoria.

Minnesänger = German troubadour, who sang of a lost love at the dawn of time and the memory of Hyperborea flowing through Aryan blood.

Rechnung = Account, balance sheet.

Selbst = Self, in English; the Self, the unlocatable center of the person, equidistant between the unconscious and consciousness.

Sonnenmensch = Sun-Man.

Dextrorotating Swastika = The swastika is an Aryan solar symbol.

Wherever it appears, there were Hyperboreans or traces of their influence. The clockwise swastika rotates in the direction of the Earth's current rotation

and is a symbol of the departure and exodus from Hyperborea. It is the emblem of the Great Ancestor, of Rama, of all those who abandoned Hyperborea, sinking into the depths.

It is also the swastika of Buddhism. In our book **The Golden Cord: Esoteric Hitlerism**, we identified it as the emblem of Hitler and his esotericism. After further study and reflection in Germany and elsewhere, we have concluded that the term “dextrorotating” is more accurate than “levorotating” or “sinistrorotating.” This was revealed to us during our pilgrimage to Helgoland in the North Sea, a remnant of the ancient Hyperborea.

The swastika is dextrorotating when applied to the heart, within oneself, when speaking from the Throne, that is, when one is at the North Pole, when one has returned to IT. But when it has been lost, when the swastika is not applied but rather contemplated, venerated, and adored, then it is Levogyrous.

It is the swastika of the Return to Hyperborea. It is the Sign of Return. This must be corrected in our aforementioned book. In “NOS. Book of the Resurrection,” it has been changed.

Left-Rotating Swastika = The one that rotates in the opposite direction to the Earth’s current rotation, in opposition to the Kali Yuga, or Dark Age, the Iron Age, seeking to restore the Golden Age, Hyperborea.

It is the Swastika of Return, that of Esoteric

Hitlerism, of the “overcoming nihilism with a spirit of vengeance” and the “transmutation of all values.” The Swastika of the creation of the *Übermensch*.

Übermensch = Superhuman.

Valkyrie = The woman who accompanies the hero, the warrior, in Germanic legend; the ideal woman who, in Valhalla—or the astral, parallel world—awaits him to present him with the Grail Cup, containing the Elixir of immortality and eternal life. Wagner has Christianized the theme, thereby distorting it.

The Valkyrie has her origins in the Sorceress of Magical Love from Hyperborea, and in the “Sacred Marriage,” a Secret. There is only one Valkyrie for each Hero-Warrior, for each Virya. A single yogini, according to Tantric terminology.

Weltanschauung = Untranslatable. Roughly: Worldview.

Wille zur Macht = Will to Power.

Zarathustra = Name of the Great Ancestor, reformer, and inspirer of the Aryan tribes of Persia and Iran.

He established the religion of Zoroastrianism, writing his visions in the *Zend Avesta*, which means, in the *Zend* language, “Word of Life.” The revelations came to Zarathustra from Ormuz, the Sun—more precisely, from its radiance, or spiritual Crown, invisible: Ahura-Mazda, from whom the name of the Mazdean religion is derived. This is

apparently a dualistic conception, viewing creation as a struggle between Ahura-Mazda—the solar and luminous principle—and Ahriman, chaos, evil, and the shadow. This eternal war is reflected on earth in the struggle of the solar Aryans against the impure, lunar Turanians—the invaders, the anti-race, the animal-men, the bastards, and the elemental beings.

Zarathustra's emblematic animal is the eagle. The Aryans worship the sun and fire. When the Arabs conquered Iran, imposing their Semitic and lunar monotheism, the Mazdean Parsis emigrated to India, the only place where Zoroastrianism—or the religion of Zarathustra—and the Zend Av. The corpses of the Parsi community in Bombay are left on the "Towers of Silence" to be devoured by ravens. It is interesting to note that the raven is the emblematic bird of the Germanic god-hero, Wotan, thus confirming, once again, that the various branches of the Aryans are linked by a common solar and polar symbolism: those of Persia, the those of India, the Nordic Europeans, and the so-called "White Gods" of our America.

Zarathustra is the Zend name of the great Aryan-Persian reformer. It means "Splendor of the Sun." The Greeks called him Zoroaster. He is said to have lived six thousand or more years ago. His Master and Initiator was Vahumano, though he cannot be clearly distinguished from Melchizedek, the Initiator of Abraham the Chaldean, according to the legend of Atlantis, which has been distorted by "Genesis." It is very revealing that Nietzsche gave the name of the

Great Aryan Guide to his magnum opus: *Thus Spoke Zarathustra*, centered on the experience of the Eternal Return. Could it be that it was in the *Zend Avesta* that Nietzsche found the inspiration, the impetus, for that revelation? The sacred Aryan text informs us that Time is eternal and infinite, predating the gods and even Ahura-Mazda himself. It predates Creation, everything. From this should follow, almost inevitably, the idea of a limited Creation and Energy, repeating itself over infinite time. The Eternal Return, thus, is an Archetype that is experienced noumenally; it is rediscovered in the memory of Aryan blood, like reincarnation.