



EPISODE #3 PART 2 INITIATIONS OF HEROES

I would like to begin by taking up the story of this legendary historical figure of the Hellenic antiquity, Alexander the Great because he combines many of the subjects you talked about he is relevant to our episode. I can't say I agree on how you describe his late years and the potential outcome of his actions on his people but this is not an episode about him so I'll try to be short.



He was a member of the royal Macedonian war aristocracy, a prince that became a king and died an emperor, and whose conquest paved the way for the future empire building of the Aryans, mainly realised by the Romans. Alexander the Great combines some specific qualities that made him an archetype, a model of a chieftain in its highest form, that is a king and a hero. With all that it means to be a hero. **He was the embodiment of a force of history and the embodiment of the unstoppable will of his people.**

Alexander the Great lived and died in the 4th century bc, and for at least 200 years before that the Hellenic world, the classical world, was continuously harassed and threatened by the Persian empire. These two historical colossus met and crashed for the first time in those years and despite the romanticized picture of the Persian empire many have and which to some extent is true, it was an Aryan aristocracy leading a multicultural and multiracial army and the Greeks saw them as tyrannical barbarians, as an inferior civilization and as an enemy that has to be neutralized, and this is important for my argument.

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The years between 600-300 bc the Greeks were in their climax, at their highest points of the cycle of their civilization. Strong, brave, creative, artistic, wise, warlike and expanding, seeking new colonies, taking up every challenge they met with, seeking new living space for them – as every civilization does in its highest period.

The Persians were an active threat to them and 150 years before Alexander the Great, the Persians attacked mainland Greece and almost succeeded into eradicating that civilization and it was at those, so called by the Greeks, “Persian Wars” that the Greeks, with the Athenians and, especially, the Spartans in the front line stepped forth into history and showed what they were worth, with all their glory, and become legends. The 5th century bc “Persian Wars” , ie the Persian invasion of mainland Greece, was won by the Greeks but the threat of the Persian empire was still there, active and overhanging.

Alexander the Great was a student of Aristoteles, he studied under Aristotle during his youth, and Aristoteles was heavily influenced by Plato which made Alexander a bearer of the Platonic ideas and ideals. Besides the differences to some extent of the philosophical ideas between these two great thinkers, Plato and Aristoteles, they both agreed and declared one important thing. That the Greeks should rule over the Persians as they saw themselves superior, collectively and individually, in Spirit, Mind and Body and because the threat from the east should be neutralized permanently if they were to continue with their way of life. Alexander strongly believed on the superiority of the Hellenic civilization to the Persian and he carried that conviction throughout his life.

These philosophers, Plato and Aristotle, were not only abstract thinkers and sages beyond their time, beyond their place and beyond their people! They were not philosophizing for the benefit of an undefined humanity. They were a racial and, especially, a national voice, in their works the high philosophical spirit of classical Hellenism found its expression, a spirit of a specific people, of a specific race, that manifested through their ideas and teachings!

So, this idea and proposal that the Greeks should rule over the barbarians -the Persians- became a reality about 20 years after Plato’s death. This historical necessity for the Hellenic people of the classical era -ie the neutralization of the threat of the Persian empire- was realised by Alexander the Great who became thus an active force of history, an embodiment of the collective will of the Greeks, a king who

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implemented his people's destiny; destiny, as a superior divine principle, was in Alexander the Great's case more evident than any other time in the history of the Hellenic civilization.

When his body was examined after his death his generals were amazed by the number of injuries he had on him. His whole body was covered by old wounds, scars and healed lacerations. And the number of wounds was in accordance to his life as a warrior and his actions as a military leader. Always in the front line, always in the heat of the battle, in the middle of the bloodshed and the slaughter, leading his soldiers and comrades by example.

According to a story given to us by Arrian, during a siege of a fortified castle in Sogdian, he was leading the charge and as he was climbing first on a ladder in order to breach the walls, the defenders of the walls managed to throw the ladder away just as Alexander jumped and landed upon the walls, leaving him completely alone amidst the enemy. His soldiers panicked and with super human efforts climbed the ladders again, breaking every resistance, and came to him after some time only to find him still fighting off the enemies, high up on the wall, all by himself, and thanks to the Gods, still alive! Alexander the Great could have fallen in any of the numerous battles he participated, by any of the countless blows he received in his long campaign, blows that his scar covered body was an unquestionable witness of! But he did not!

The modern, rational intellect, blind to the realities of the world would appoint that to luck. No! It was Destiny that kept him alive, a principle prior and beyond the personified deities that helps regulate and sustain the order and the balance of the world and whose ways are most often a mystery to us. There is no luck in the world as meant by the modern man. As a faceless, meaningless and randomly acting force of good or evil with no identity, with no purpose, to which the modern intellect appoints events in life that cannot otherwise explain or which question the fragile foundations of his limited worldview.

To our ancestors, what most people call luck today, was the expression of the will of the Gods! A higher, timeless, form-giving principle that chooses to participate in the timeline of history in order to sustain the Order and the balance of the world, and this force, call it destiny if you will, protected Alexander the Great until his great task was complete, until his potentiality was realized, and his purpose was fulfilled!

Granting him status and glory that for ever will inspire anyone who has a fighting sparkle still left in him.

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Alexander the Great and his Dorian Macedonians proudly put their origins to Zeus and Hercules and by the Gods it is difficult to question that. His accomplishments, his short but intense passing in the world, was a Herculean task, guided and protected by divine forces.

Alexander the Great was a historical person, a man that became a hero and later worshipped as a demigod in a hero cult like no other in history before or ever since, a legend whose memory is still, today, vivid in folk traditions! How many heroes – real persons or mythological- from antiquity can claim such an honour! He was the embodiment of a force of history who realized the destiny of a whole people and himself transcended – by his virtue and actions - into the realm of legend saved only for a few chosen ones.

Another aspect of the conflicts between the Greeks and the Persians at this specific historical period which is more practically relevant to our struggle -on the realm of politics – today is the timeline of the unfolding events, how history took a whole different direction and granted total victory to the Greeks however hopeless and dire their situation was a few generations ago. Alexander the Great conquered the Persian Empire within four years from the beginning of his campaign, officially the year 330bc with the sack of Persepolis.

At 480bc, when the Persian troops were burning Athens to the ground during the Persian invasion of Greece, who of the Athenian sailors upon Themistocles' fleet, watching the thick cloud of black smoke rising over the city of Athens, who of them could ever imagine that 150 years later a Greek army would sack and burn the capitol of their archenemy, the greatest and most powerful fighting force of the time? Probably no one! And this is one of countless examples showing that the course of history is unpredictable and dynamic and has taught us one thing!

That the least expected, the least possible outcome at a specific time can be the reality of the future!

Similarly, in our struggle today, the outer, political struggle, our enemy may seem invincible and all-powerful, but the forces of history are even more powerful, unstoppable, when they build up momentum! These forces, this dynamic, acting primarily on the metaphysical plane, need to find expression on the physical plane, in history and politics, expression through groups and personalities who become themselves the living embodiment of a force of history and implement the destiny of their people. These groups and personalities are not part of the masses, they are not the public!

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They are not passive observants of the dynamic of the world around them. On the contrary! They are awakened, heroic men and women with insight, with will to act and stand their ground. They stand as unmovable pillars and upon them the chaotic flow of history crashes and changes course to the direction they indicate. They are the catalysts of history and they may live and act in a specific time but their qualities are timeless, they are heroic, the highest degree of excellence a human may ever achieve!

In the traditional Aryan civilizations heroism was the most valuable and praiseworthy character or status a man may have. The idea of heroism and the archetype of the hero was so central in the Aryan cultures that granted them a nearly divine status and a very own worship, the hero cult. A hero could be the progenitor of a tribe who becomes the subject and the central character of the founding legends of a tribe. He is of divine descent and becomes a bridge between the people and the Gods.

This connection may have been used by the people of the tribe in order to claim superiority and strength and understood by many today as a tactical, political statement, but in reality it has to do with the most fundamental axiom and characteristic of the Traditional cultures of our ancestors.

The fact that our ancestors thought themselves to be connected and attuned to the eternal world, beyond the human, the mortal and the physical reality. They knew that our world is regulated by higher forces and principles that act beyond the rational perception of the restricted human intellect and they clearly claimed their origins from that eternal, higher source. Similarly, while the chieftain-king was believed to be the bridge maker (the pontifex) between the people and the realm of the divine, the one who incorporates and maintains the continuity of this connection in real, historical time, the divine progenitor was the source of this bond.

The heroic progenitors were not only demigods of a distant mythological tradition like Hercules and Theseus. The tradition lived on in historical times with historical individuals. The founder of a colony for example would be cremated after his death and his bones would be buried in the agora (the central square), and then he would be praised, honoured and worshipped as a pioneer colonizer in a hero cult of his own. His relics, his bones would be the colony's most valuable possession and in case of a catastrophic emergency where the city had to be abandoned, the people would dig out the bones and take them with them – even many generations after – because they saw the founder of the colony as a protector, as an integral part of the soul of the city and as a connection to the eternal reality.

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In south Europe, the custom of digging out the bones of the ancestors from the graveyard of the village and carrying them with when the village had to be abandoned, usually because of war and persecution, survived until the 20th century, a folkish tradition that withstood the test of time and even the change of religion which vividly proves that sacred traditions are rooted in the folkish soul much deeper than superficial religious believes and act as a bond between the mysterious realm of the collective subconscious of a people and the higher and timeless reality of the world.

Herodotus made a famous classification of beings, with the Gods on top, then the Daemons, the Heroes and the Humans. He appointed to the Heroes an Age of their own, the Heroic age -as we said in our last episode - a heroic renaissance, a heroic revitalisation of the Aryans before the coming of the Iron Age. Those great warriors were immortalized in the Greco-Roman traditions and their glorious, superhuman characters and deeds were sung by the greatest poets of all, the Divine Homer. Heroes like Odysseus, Achilles, Ajax and many others personified the most fundamental characters of the Greeks, both good and bad, with their virtues and their flaws, and similarly of course did the heroes of all the Aryan nations. These great mythological and folkish heroes were believed to be present in all the great historical battles, crisis and triumphs of their respective people. For example the warriors of the Hellenic tribe Lokroi, always left an empty place in their military formation -their phalanx- a place believed to be occupied by Ajax, their great mythological hero and progenitor as he was thought to actively and decisively participate in the war.

Somehow, the heroes were always felt to be more near the people, more real, more tangible were Gods can be distant. They were role models and paradigms within the reach of the mortal man, personified ideals attainable for the soldier of the front line. The unforgettable phrase of Themistocles after the decisive destruction of the Persian fleet in Salamis comes to my mind. He said: "It's not our deed, but that of our Gods and Heroes"!

Heroes in the Aryan traditions were not only warriors and heroism was not exclusively connected to glorious deeds of war. Asclepius, for example, was a hero and a god of medicine in ancient Greco-Roman traditions. He was the son of Apollo and a mortal woman -Coronis- and worshiped in a hero-cult of his own. Similarly, Lycurgus, the great lawmaker of Sparta was also worshiped in a hero cult.

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Despite the lack of certainty regarding his life from the sources, if he was an actual person or not, he was not thought to be a god or a demigod and it was his institutional reforms that transformed Sparta from an unimportant Dorian colony into a city where the greatest and most fundamental characters and virtues of the Aryans were crystallised in a state. A state whose heroic, manly and aristocratic character will echo in eternity and for ever stand as a guiding light and a standard of Aryan excellence and polemic virtue.

Another example of a heroism worshiped in its own local hero cult was that of Penelope. The wise, virtuous and loyal wife of Odysseus who patiently waited for him for 20 years, pushing back the notorious and aggressive suitors who wanted to marry her and usurp Odysseus kingdom in his absence. Penelope who revered her husband and fulfilled her duties as a wife, a mother and a queen with a heroic sense of self-sacrifice and commitment and was immortalized into a symbol of fidelity and piety and into an ideal of the true, original principle of femininity - as seen from our ancestor's perspective - that of a woman honouring her husband, becoming a guardian of her husband's honour, and dedicating herself to her children and her family.

Our ancestor's recognized and praised the heroic ethos not only in battlefields, wars and perilous adventures but also in accomplishments and characters where the individual transcends itself and becomes an embodiment of a superior and timeless value or principle, where the individual becomes an authentic expression of morality, of loyalty, of honour, of duty, of true masculinity or femininity, of self-sacrifice for the people, or an expression of a creative force that benefits the people. The thousand faces of heroism that grant the individual the status of a demigod not only symbolically but actually, as the hero becomes! the incarnated, living expression of an immortal and timeless idea!

Heroes play a vital role in the process of ethnogenesis, and specifically in the creation of a national idea and identity based upon a founding myth which is absolutely essential for building a traditional, organic, nation - state. In the Aryan cultures, the examples of founding myths based on epic war efforts, revolts, revolutions and bloody conflicts are countless; always with heroes on the epicentre whose epic struggle and heroic death become legendary and act as a catalyst for the creation of the national identity and whose memory and – to some extent- worship vigilantly preserve the national idea.

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This process is activated in every conflict and war a community of people find themselves in, it is not a relic of the past but, on the contrary, it is a dynamic process of history manifested by and concentrated upon the explosive struggle and death of the hero!

An example of this process is taking place right now in Eastern Europe, at the Ukrainian-Russian conflict. Despite the geopolitical correlations, the fragile balance of forces, the complicated -known and secret- political processes and even conspiracies, despite even how we -the outsiders- see and understand the conflict -or how the people dragged in it experience it- there are now heroic young, soldiers, volunteers, who fight and fall on both sides and buried and praised as heroes in their towns and villages.

The heroic sacrifice of these young patriots is contributing enormously in strengthening and revitalizing the national identity and idea of both sides and the blood spilled quickens and stimulates the vitality and polemic vigor of both nations! These two nations, regardless of the outcome and the implications of the conflict, will come out of this war healthier, more vital and more robust!

The study of history shows that periods of war and conflict are necessary in order to sustain the strength and vitality of a nation. Conflict, struggle and destruction and death are integral and fundamental principles and realities of the order of the world, in the metaphysical -timeless and unconditional – realm, in the grand scale of the universe, in nature and of course in the human condition, both physical and spiritual. They are the necessary processes which precede creation, regeneration, rejuvenation, birth and life in the eternal rotation of the cosmic cycles. Thus, war is one expression/manifestation in the human reality of the eternal principle and idea of Struggle.

The great, pre-Socratic philosopher, Heraclitus, left us an immortal dictum that will forever shatter the pacifistic hallucinations of the cowards and the ignorants!

He said: *“War is the father of all and the king of all; and some he made gods and some humans, some he made slaves and some free.”*

The modern liberal dogma of “peace at any cost”, the idolization of peace, is the most unnatural anti-principle, without any connection to reality, without any connection to human nature, to the laws of nature and – of course - without any connection to the eternal order of the world.

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“Peace at all costs” is a poisonous doctrine whose cunning imposition in the mentality of the Europeans, as the most dominant moral value and as the primary and standard strategy of our governments, - is one of our enemies’ greatest accomplishments - in order to subjugate us and lead us into an inevitable, suicidal route of self-elimination.

I wish now too look further in the psychology of the hero, the heroic mentality that characterises and differentiates the hero from the common man.

The heroic mentality is based upon the fundamental principle that life is an endless struggle, a continuous strive, never ultimately completed even when some specific goals are accomplished. A struggle against nature, against others and mainly against ourselves, our egos, our faults and our passions.

The greatest reformer of the 20th century verbalized this idea in a very famous and most insightful dictum: **“Those who want to live, let them fight, and those who do not want to fight in this world of eternal struggle do not deserve to live”.**

The hero sees this struggle as an integral part of his being, as a mission granted to him by destiny, a mission that he willingly accepts, and throws himself wholeheartedly in dangers and adventures, and attracts on him all the storms and thunders of the world in order to protect the common man. He does this not because of altruism or philanthropy, but because he knows this is a duty of the chosen few, to be crashed for the others, by the others!, a most valuable privilege! The hero is not the flower, nor the fruit. He is the seed that must be buried and rotten for the flower and the fruit to come. His whole being represents the future!

The hero strides through life richly and intensely. But this doesn’t mean that he indulges in the delights and pleasures of life. He tries them just enough to get over them, he knows them just enough to understand that in the end they will paralyze his power and make him deviate from his path. Ultimately, pleasure seeking is for those who want to take from life. The hero doesn’t want to take, he wants to give!

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The hero lives many lives simultaneously. He experiences intensely all the opposite drags and tensions of the personality. He is flooded, almost overwhelmed, by all the dramatical emotions and impressions of the psyche and he fearlessly explores all the dark corners of his mind. But for the hero, this inner -we can call it- multiplicity never leads to dissolution, to splitting or polarization. The core of his personality is never blurred or shaken; his concentration never lost. He wouldn't be a hero if he wasn't a strong personality and strong personality means strong central character that restrains all the adventures of the mind, subdues all the dispersive tensions within, controls all emotions and instincts in a firm and harmonious inner unity!

This harmonious unity of spiritual and intellectual balance combined with outer, physical, beauty and health, was our ancestors greatest ideal! Especially in the Greek, classical civilization. The legendary stories, the tasks and accomplishments of the heroes of all the Aryan mythologies and traditions symbolize in great extent the struggle of the heroes to realize this ideal - as they fight against multiple egos, vanity, fear, despair, delusion, corruption and all the passions, deficiencies and weaknesses of the personality symbolized in the myths by monsters, giants, trolls and so on.

Both the personality and the life of the hero is so rich that any single side of it can be the whole world for a common man.

He is a multitasker, but not because of outer pressure or in chasing success, but because his rich intellect and his will to act and create find expression on many levels, many paths and countless different tasks.

He doesn't know success, and success, as understood by the many, doesn't know him! He is not here to be popular – that would mean that he must adapt and conform. He is not after material wealth – he knows that it's temporary and corrupting. He doesn't seek approval and he doesn't need supporters. **He is the centre of himself!**

Free in his isolation, aristocratic and distant to the common man, unmovable from his personal beliefs and unshaken from his sense of personal responsibility. He doesn't envy or antagonize others, he doesn't need others to affirm his ideas and the path he's chosen. He knows that it's not the content of a man's ideas that matters but the strength and honour it takes to conquer, to stand for and to defend his ideas. It's not what he believes but how he believes in it.

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When the hero defends his ideas and his way of life, he doesn't do it in order to impose them on others. He does it in order to remain who he is, and when the common man understands who the hero is and what he represents, loath and envy arises, as the common man cannot tolerate the Truth that the hero stands for, he cannot tolerate his bravery that he lacks, he cannot fathom his grand vision which reminds the common man that he has succumbed and capitulated in all the greater challenges of life. The heroic man is not a popular person to the masses. The acknowledgement of his actions and personality is usually a posthumous – an after death – issue.

For the masses he appears sometimes to be insane. And he is insane, like a child who doesn't have this over celebrated sense of realism which in reality is indolence and cowardness to dare, to believe, to hope and to act! And a child is a child because it still believes, unconditionally, and the hero is blessed with eternal youth. His vigor, his vitality and his radiation are beacons of divine youth in the ever aging and decaying world around him!

For the hero, his sense of personal Honour and his unmovable devotion to Duty is not a burden nor an obstacle. It is liberation. He is a free man because he is transcended by his service and loyalty to these higher values - over and away from the enslaving and corrupting trivialities, deceptions and attachments of life.

The life of a hero is usually short, not however in the common sense, he may actually live for many years, but they will always be too few compared to the vastness of his vitality and the greatness and complicity of his vision. Of course, it is often short in the common sense as well because he usually spends all his life on the perilous front line of war. War, struggle and conflict, both outside, physically, and inside.

He doesn't know peace; he doesn't retrieve and he doesn't retire. He's aware that he can never put down his sword and shield, he can never slacken his defences, drop his guard and lessen his caution and alertness. Swaying between excitement, overenthusiasm and then indifference and withdrawal is the way of the common man, the man who lacks motivation, lacks insight and lacks a steadfast persuasion – it is the way of those whose inner core, whose personality lacks the strength to withstand and handle a world of continuous change and uncertainty.

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The heroic man is a pillar with deep roots that always points in one direction and his final destiny is death. Death gives meaning to his life. Death is the final action that seals all the actions of his life and only in death is his life complete. And the death of a hero is an explosion! The weak and coward tremble, the scornful silence and his enemies dare not rejoice because deep inside they know that his spirit and legacy will be a force much more powerful than he ever was!

Heroism is more evident, more recognizable, in situations of crisis and danger, where one's personality is put on the test, where one's body and soul is pushed to the limits and where the outcome of the challenge is unknown, and -of course- where one's life is threatened and that's why heroism is usually a phenomenon of war. Heroism during crisis, threat and danger has always fascinated me. In times of crisis something mystical happens! Something great and out of this world – something metaphysical – awakens in the soul.

People suddenly find an up until then hidden and unknown to them strength and motivation to rush into danger, into a rain of bullets, against unbeatable odds, to almost certain death – and not only at a battle front – it can be in an attempt to save somebody from a burning house for example or in a stormy sea that will almost certainly claim their own lives as well.

So, momentarily they go against all their survival instincts which are so deeply rooted inside, momentarily they overcome all their fears and hesitations, momentarily they forget their family, their career, their money and everything they hold dear - and rush to their deaths. Something breaks in them, chains that have been holding them back magically loosen, a sharp moment of insight eliminates all rational thoughts and a liberating sense of clarity takes control, powerful like a thunder, irresistible!

It is a momentary enlightenment! Enlightenment as described in the Indo-Aryan and Buddhist traditions, where the bonds of the relative, transitory and illusive world we live in – break! and the mind – free for an instant - experiences the limitless grandness and beauty of the absolute and the eternal! And if this moment will be the last moment in a man's life, what better credentials and merits can he take with him in the next life? The Elysian fields await!

If he survives, he transforms into the highest and most noble version of himself, and this is the true reward of the heroic man!

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It seems, however, that this transformation of a common man into a hero, under pressure and in danger, may happen to many. It is possible -and history has shown us- that simple, idle even corrupted men can become instant heroes under specific conditions. Especially in the scenery of war, where heroism is encouraged and even expected, it occurs easier and more often than one would think. The true hero, however, is the one that carries this mentality throughout his life. The one whose personality is strong and unwavering, whose mind stands firm against the everchanging trends, illusions and temptations of life and whose inner being is an unshakable axis always pointing upwards! The man whose integrity is incorruptible, whose sense of Honour is his most valuable possession. The man whose sense of personal Duty liberates and uplifts him, and whose energy and labour are totally dedicated to the path and the cause he chose to serve, with self-sacrifice and against all odds!

Personally, I have been privileged – and still am - to be around men of this aristocratic, heroic, Aryan stock! To have learned by them and be inspired by them, to see how heroically they stride through life, how they affect and influence others, how they accomplish tasks and goals that may seem impossible, these modest, aristocratic, superior ascetics whose personality radiates truthfulness, nobility and vigor. Who work relentlessly -on all fronts- for the benefit of their people, and essentially for the wellbeing of the whole world, with a sacred sense of duty and an inner persuasion that moves mountains! My hope for the future of our race lies exclusively on these heroes who personify the finest and most authentic qualities of our people!

To these heroes of our race we wish to dedicate today's episode!

To our fallen comrade, Axel Eriksson, who found his calling, embraced his Duty and followed the heroic path - and rejoices in Valhalla! side by side with his forefathers, preparing for the final battle!
To our comrades in the movement who tirelessly labour, sweat and bleed for our sacred Cause, with courageous self-sacrifice, immeasurable patience, unbroken will and aristocratic sense of duty and responsibility.

To all the champions of our race, all over the world, who chose the harsh path of virtue, who chose to stand up and fight, who chose the path of the hero and not the fear of the victim, the indifference of the egoist and the shame of the traitor.

We salute you!

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I would like to take up one final subject, the idea of the hero in contrast to that of the martyr. We have talked in detail about the Aryan perspective on the heroic ethos, the personality, and the philosophical and metaphysical dimensions of the hero, in our traditions and how we understand it. The term martyr seems to the non-diligent observant as almost a synonym to the term hero, and it is often used as such, unfortunately even in our political and ideological circles.

Originally a martyr was someone who was persecuted and executed for his religious beliefs but now the term is used more broadly and includes persecution and death for other beliefs as well, political, social or any kind of firm persuasion which the martyr will not renounce at the threat of death. In our modern days, where cultural marxism sweeps over all aspects of public opinion and where all values have been reversed and all authentic and noble concepts and meanings have been distorted and degraded, a martyr can be any passive, weak, decadent individual who is falsely given the status of a martyr by the system in order to serve a specific, subversive and disorientating agenda, and almost exclusively - against white people.

In the combatant muslim world, to my understanding, the word martyr is a synonym to hero. This martyr dies heroically in action, in war, for his faith -Islam- and as we said it's not what you believe in but how you believe in it, how you chose to fight and die for it.

The concept of the martyr is semitic in its origins, and by semitic we mean not only racially and ethnically but also culturally, ie Jewish, Islamic and Christian. It crystallizes very deep and fundamental conceptions and attitudes of the semitic people and stands as an antipode to the Aryan ideal of the hero.

The most well-known martyrs of the western world, are those from early Christianity, when Christianity was a heresy of Judaism- which actually means a branch of Judaism -in the late times of the roman empire and before it became the official religion of the Byzantine empire. We know the stories of the early Christian martyrs who were fed to the lions and burnt alive because they wouldn't renounce their faith. But all these stories are to some extent fabricated and exaggerated regarding the cause and the severity of the punishment.

The truth is however that only few early Christians were sentenced to death by the romans -compared to the amount of death sentences at the time which was not unusual- and, most importantly it wasn't just for their faith.

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The Roman empire was tolerant to all religions of its subjects as long as they would obey the empire's laws, and this religious tolerance was one of the reasons that led to its decline, when the central, traditional Roman religion, philosophy and mentality was infiltrated and undermined by alien -often oriental- elements and worldviews. The Christians were punished mainly when they would refuse to do their obligatory military service, as citizens of the empire, or when they would refuse to bare weapons for the sake of the empire, just like the Jehovah's witnesses do today in those European countries that still have a mandatory military service.

The most famous and extended persecution of Christians, from the emperor Diocletian at the 3rd century AD, the persecution also mostly exaggerated by Christian historians, was a final, desperate attempt to defend and cleanse the empire from the rapidly spreading Christian faith that was gaining followers high up in the military and administrative ranks and was operating as a subversive, infiltrative and antagonizing force, opposing and denying fundamental Roman traditions, threatening the very structural cohesion and function of the empire. What should Diocletian have done? Abandon the empire and succumb to a religion and worldview so distant and alien to the Roman ways? His persecution of the Christians lasted only a few years and the number of victims bleaks in comparison to the victims of the Christian persecutions against the pagans that lasted for many centuries!

The most famous martyr of Diocletian's persecution of the Christians was a young Greek, Cappadocian army officer, later known as St George. His story is uncertain and seems to be enriched with time by Christian historians, very similar to the stories of many Christian martyrs. He was a high military officer who was asked to renounce his faith and pledge allegiance to the emperor like everybody else. George of Lydda -as was his real name- denied. He was tortured in many different, brutal ways but always came out uninjured because of divine protection, until he was beheaded. He became one of the most important saints of the Christian church but his death as a martyr was forgotten and instead, he was transformed by the European spirit and in the European tradition into a hero. A militant, manly, fighter who rides his horse and kills the dragon, leader and protector of the army, invoked in war cries, a model of chivalry, a hero of medieval legends, an archetype of a knight! Because the European spirit and worldview is alien to the concept of the martyr, the victim, who bends the knee awaiting salvation by divine interception and who passively walks to his death – hypnotized and neutralized by a desperate sense of hope for something better in the afterlife.

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The original figure of St George – and many other similar saints - was an infiltration of a genuine semitic archetype imposed by the Christian church in the European faith. But the only way for such a foreign element to be accepted – especially in relation to the army – was to be fully and utterly transmuted into the familiar and heroic archetype of the dragon slaying, noble, Aryan hero!

Another, similar, semitic archetype of a martyr that has become a European Christian tradition is that of the “three young men in the furnace”. The story goes like this: At the time of the captivity of the Jews by the Babylonians by king Nebuchadnezzar, the king appreciated prophet Daniel who was alive then and asked him to send three Israelites as advisors in his court. Daniel send three young men, Ananias, Azariah and Mishael. According to this version of the story king Nebuchadnezzar erected a huge, gold statue of himself and asked his subjects to worship him like a god. The three young Israelites refused and where thrown in a furnace, a big oven, to be burnt alive and – as usual- they were uninjured and rescued by divine intervention. Does this sound familiar? The furnace, the victims, the young Jews burned in the oven?

An interesting detail is that these three Israelites– now saints of the orthodox church – in some European countries are the patrons and protectors of the fire department which is a paradox – the fire department, this heroic institution, the only organization that counts so many casualties in time of peace – has adopted as patrons these three jewish – not Christians - martyrs who never fought the fire but expected to be rescued from it by an angel from above.

We, the Europeans, find ourselves today, once more, in a time of a great crisis, mainly a crisis of identity, and in order to come victorious out of this existential threat that hangs like a sword over our heads we need to rediscover and embrace our genuine essence and character, our great potentiality and calling which lies crystalized and immortalized in the Aryan archetype of the hero – not the martyr. In this war of identity and ideas, both inner -in our personalities- and outer, in politics and culture, we have to rediscover our authentic values and principles, our authentic essence and become -once more- ourselves. This is also a process of observation and distinction of what is authentic Aryan – and thus fitting and natural for us – and what is not.

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This process of discrimination must include even the most fine and deep undertones of meanings and ideas that have been distorted by a cunning, subversive and very difficult to see infiltration of alien conceptions which undermine the very foundations of our character. In every battle we chose to take, every struggle we chose to throw ourselves in, both inside -against the worst part of ourselves- and outside, in our lives and against what is threatening our people and cultures let us be inspired by the archetype and the mentality of the hero – not the martyr, because victory will only come by our own labour, our own sacrifice and our own perseverance.