

Ethical National-Socialism



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What Is Ethical National-Socialism?

Ethical National-Socialism is an explication, and evolution, of the National-Socialism of Adolf Hitler.

The National-Socialism of Adolf Hitler was evident in the idealism of the Third Reich, and manifest in such organizations as The Hitler Youth and the Waffen-SS. As Myatt wrote in a Reichsfolk essay:

” The society which was created after the NSDAP achieved power was in many ways a compromise. Hitler himself admitted (to Leon Degrelle among others) that it would be the next generation - the Hitler Youth generation - which would create a genuine National-Socialist society. Organizations such as the SS and the Hitler Youth were steps toward the creation of such a National-Socialist society, and it was these organizations which implemented the ideal of personal honour, and respect for others, of whatever race and culture. As Hitler and his true followers, such as Rudolf Hess, matured in understanding, so too did National-Socialism. National-Socialism was not born, fully-developed and fully-understood, in the early years of the NSDAP - it developed slowly, over several decades. Thus, as Hitler admitted, *Mein Kampf* was never intended to be some kind of bible of National-Socialism: it was the product of its time and while most of the underlying principles of National-Socialism were laid down in that book, some principles were not. What was written was subject to change, to revision, as National-Socialism itself developed.

What must be understood is that many people in Germany at that time did not understand National-Socialism; and it could be said that many of the people who voted for or supported Hitler were not genuine National-Socialists: they voted for or supported him for personal reasons unconnected with the idealism of honour, duty and loyalty.

With the defeat of Germany and its allies in the First Zionist War, National-Socialism was purified, emerging as a complete way of life, centred around honour, loyalty and duty. The political compromises needed to achieve power were gone, as were the supporters who did not understand or live up to the ideals of National-Socialism. The essence emerged as the shell covering the essence was destroyed in the crucible of that war. People who have described this essence include Savitri Devi, Miguel Serrano, and Leon Degrelle.

Since we now consciously understand this essence, it is possible to create - and only now possible to create - a genuine National-Socialist society. This would be an entirely new type of society and while the inspiration would be National-Socialist Germany, it would in many ways be very different, although it would manifest the same ethos, the same ideals. “

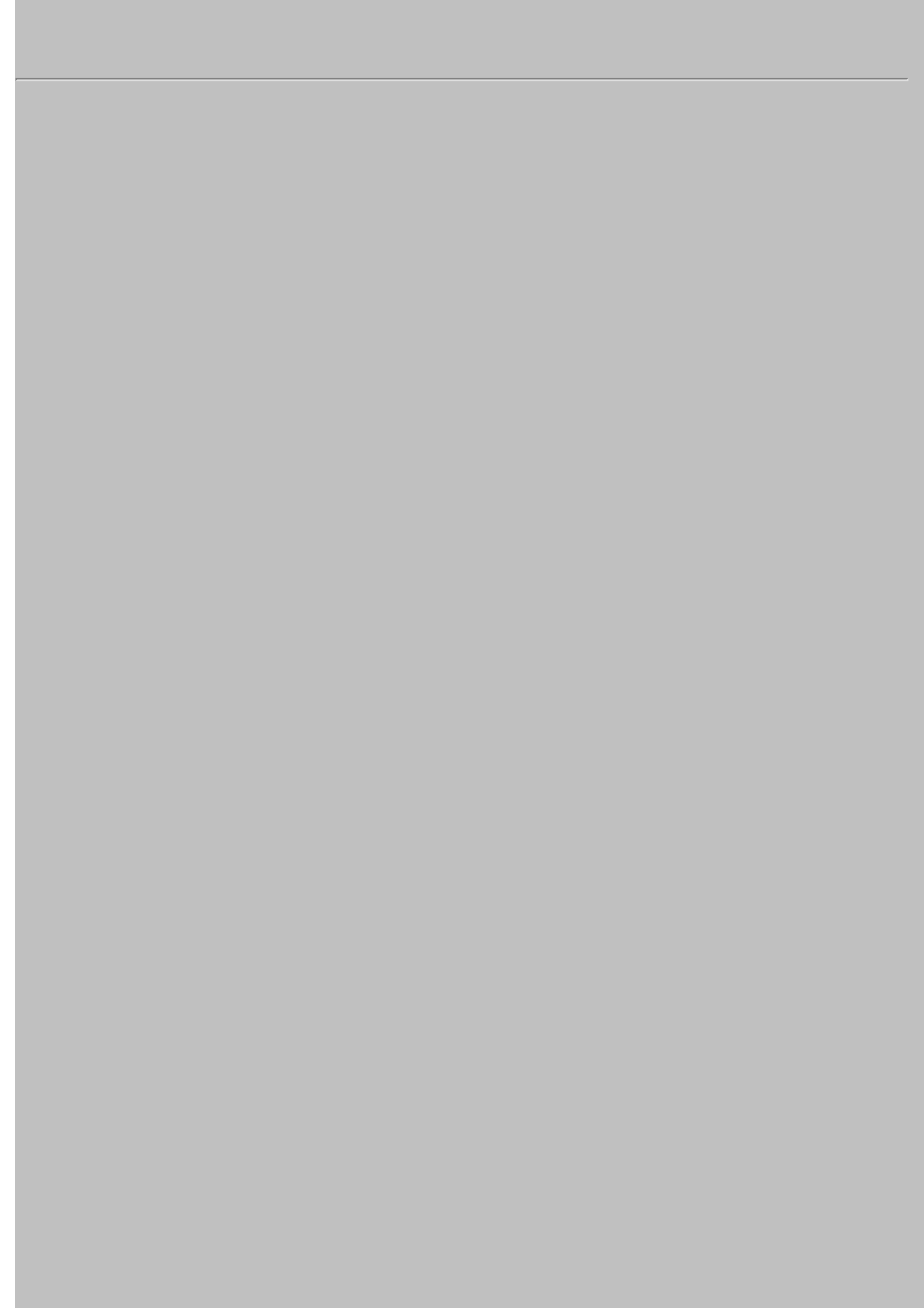
Ethical National-Socialism thus represents not only the essence of the National-Socialism of Adolf Hitler, but is also a conscious and ethical development of that particular Weltanschauung, founded upon the ethical principles of honour, loyalty, and duty. According to the ethical principle of honour, we as individuals should act in a cultured, a civilized, way: that is, we should have self-control, and manners, and strive to treat others fairly. As it says in our Code of Honour:

“A man or woman of honour treats others courteously, regardless of their culture, religion, status, origins, and race, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat they themselves with disrespect or try to personally harm them, or who treat with disrespect or try to harm those whom the individual man or woman of honour have personally sworn loyalty to or whom they champion.”

Thus, ethical National-Socialism is non-racist, believing that there should be a mutual respect, among individuals of different cultures possessed of a different folkish heritage, based on an honourable acceptance of our differences. For ethical National-Socialists accept that Nature has worked to produce, in human beings, diversity and difference, and that we should respect and value this natural diversity and difference, and aid and further evolve it. To respect and aid this natural diversity and difference, ethical National-Socialists believe that we should strive, in an honourable way, to create free, independent, folk homelands where we can live among people of our own culture, be aware and proud of our natural ancestral folkish heritage, while maintaining that others peoples have the same right and the same duty to live in their own independent, folk homelands. This derives from the belief that our very life, as dignified noble human beings, is inseparably bound up with our folk: that it is the folk that provides the meaning of our lives and provides ourselves with our true identity; and thus that it is through the folk, through being part of a small folk community, that we can find our self-respect and live in a truly human and noble way.

In addition, the main emphasis on ethical National-Socialism is upon personal and social change through individuals living in an ethical way according to the principles of The Numinous Way of Folk Culture, and thus it is not primarily a political movement interested in agitating for or obtaining political power. This derives in part from the belief that what is important - what is ethical - are small folk communities where we can establish an honourable, living - numinous - identity for ourselves and live in harmony with Nature, being a living nexus between our ancestors and the future of our folk.

Thus, in ethical National-Socialism there has been a move away from large modern nation-States toward establishing an entirely new way of life, believing that modern nation-States have produced and do produce an inauthentic, often inhuman, way of life that robs us of dignity, freedom, honour and our true folkish identity, and that it is through identifying with our folk, with being part of a new living clan, that we can once again live in a dignified, human, way in harmony with ourselves, our folk community, the land, and Nature.



Why National-Socialism is Not Racist



Street Vendor in Berlin, NS Germany

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

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

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

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

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

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

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

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

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

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

National-Socialist Germany:

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

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



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



Indian Volunteer Training in NS Germany

There was also, of course, the alliance with Japan, and while the Allies - and particularly the Americans - were revelling in and spreading derogatory anti-Japanese propaganda (many American GI's thought "the Japs" were not human) the Germans were extolling their virtues and regarded them as "comrades-in-arms". While the Germans honoured Admiral Isoroku Yamamoto with one of their highest decorations for gallantry, a Knights Cross with Oak Leaves and Swords, American GI's

ruthlessly exterminated Japanese soldiers, it being common practice for them to "take no prisoners" and execute any Japanese soldier who surrendered. Incidentally, two other Japanese warriors were also honoured by Germany by being awarded the Knights Cross with Oak Leaves.



Isoroku Yamamoto

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

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

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

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

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

"On condition that the German government recognizes the national aspirations of the 'Movement for the Freedom of Israel' (Lehi), the National Military Organization (NMO) proposes to participate in the war on the side of Germany..." [Document number E234151-8 at Yad Vachem in Jerusalem.]

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

Conclusion:

To quote Waffen-SS General Leon Degrelle:

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

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



Muslim SS

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

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

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

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

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

have a right to be proud of their own culture and heritage as well. The ideal is a working toward mutual understanding and respect.

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

David Myatt
111yf

The Reichsfolk Declaration



Reichsfolk is committed to presenting the truthful reality of National-Socialism. The truth is that National-Socialism is an idealistic and noble way of life based upon the principles of honour, reason, fairness, loyalty, duty to one's own people, and to Nature, and respect for and understanding of other cultures and other ways of life.

Reichsfolk is committed to introducing others to the civilized reality of National-Socialism, and to striving to implement the idealism of National-Socialism in practical ways, through civilized, cultured, reasonable means, without using any kind of force or coercion.

It should also be made clear that the kind of National-Socialism that Reichsfolk seeks to establish - and all pure, genuine, National-Socialist organizations seek to establish - is a civilized and rational National-Socialism that rejects and opposes any kind of oppression, subjugation and intolerance toward others on account of culture, belief or race. Reichsfolk also opens its arms in friendship to all the peoples of the world, on the basis of mutual respect and honour.

The enemies of Reichsfolk are corrupt politicians and those - of any race, culture and belief - who use dishonourable means to oppress, tyrannize and subjugate others, or who do dishonourable, ignoble things which take away or restrict the freedom, dignity and honour of others, and/or which take away the right of people to respect the ways of their own culture and live among their own kind according to their own honourable laws and customs.

Reichsfolk expresses the view that all who call themselves National-Socialists should reform themselves, and adopt the true and genuine National-Socialism which Reichsfolk upholds: a National-Socialism which, being based upon honour, asserts that National-Socialists must treat all people with courtesy and respect, regardless of their race, their culture, their way of life or their beliefs.

One of the fundamental aims of this true and genuine National-Socialism is the creation of free and independent nations, co-operating with each other on the basis of equal partnership, where the people of a particular culture and race can live, among their own kind according to their own honourable laws, traditions and customs, thus enabling the different cultures of the peoples of the world to survive and flourish.

Genuine National-Socialist organizations do not wish to implement National-Socialism forcibly but

only in a peaceful, fair, cultural and educational way thus allowing the majority to walk upon the true path of honour, reason and liberty. If National-Socialism becomes the choice of the majority only then will it be implemented in a political way. If it does not become the choice of the majority, then National-Socialist movements, groups and organizations will strive to co-exist with other religions, ways of living, and beliefs, on the basis of mutual respect, tolerance, freedom and understanding. National-Socialism seeks to use methods which are fair, just, rational and honourable to find and implement solutions to all the complicated and difficult problems which confront our species.

This mutual respect, tolerance and understanding is how others should treat National-Socialists, and if they do not treat National-Socialists in this way, then they are acting dishonourably and accordingly are our enemies and the enemies of all those who uphold honour, reason, liberty and true justice.

Reichsfolk
Shropshire, England
May 10th 112yf

The Clan and Ethical National-Socialism

The folkish way, the way of a numinous ethical National-Socialism, is the way of the clan - of a folk bound by ties of blood and loyalty. Our folkish, numinous, way is not the way of a large, impersonal, nation, nor the way of the abstract, soul-less State. The clan makes real the essence of our folkish way - the way of living-beings; the way of us, as individuals, being a connexion between the past of our folk, and the future of our folk; a connexion between the living-being which is our folk, and the living-beings which are Nature and the Cosmos. As such, the clan is numinous, and allows for - indeed is founded upon - honour, loyalty and duty to our folk, our kindred, and is thus a manifestation of genuine freedom.

For thousands of years our folk lived in communities based upon clans - and they created a way of living which instinctively manifested our numinous ethos. Now - with our ethos consciously understood, and manifest in ethical National-Socialism - we can create new communities, new homelands, new folkish clans, which will enable us to live with honour, with loyalty, with dignity, and do our duty to the living-beings of our folk, Nature, and the Cosmos. Furthermore, this return to the clan is not some return to an idealized past - rather, it is an evolutionary step; a move forward, toward a new, and numinous future. That is, we advocate a return to the clan - to communities based upon the clan; to a new homelands based upon such a community - because it is the honourable, the civilized, the evolutionary, the numinous, thing to do.

We need to understand that modern nations, and modern political States are large, lifeless, abstract, constructs which deny the right of personal honour and which undermine those ties of of kinship and loyalty - and that numinous dwelling - which exist when a folk live in a small area. Accordingly, we must reject anything and everything connected to such nations and such States - and instead embrace the way of the clan. This means rejecting politics; government; political parties; propaganda; ideology; the urban way of living.

What is a folkish clan? It is a group of individuals, of the same folk, who band together - on the basis of honour and loyalty - under the leadership, the guidance, of a chieftain, whom they all respect, and to whom they give a personal oath of loyalty. The basis of a clan is kindred and loyalty - you are related to, and/or personally know, the members of your clan, just as your first loyalty, your first duty, is to your clan. The very origin of the word clan shows it is part of our folkish heritage - it passed into common usage in Middle English, being from Scottish Gaelic clann, meaning family, from the Old Irish cland, meaning offspring.

The clan is our future - nations, States, and impersonal, tyrannical governments with their Police forces and their dishonourable laws which take away our honour, and which prevent us from doing our honourable duty to our folk, belong to the past.

The Concept of The Folk

Do you consider what you call "the folk" is the same as race? Are you against the concept of a nation, and thus against nationalism?

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

Consider two examples - the English, and the Germans. Racially, the two peoples are very similar. But they belong to different folks - that is, their character, their culture, is different. Generally, the people of a particular folk community share a common racial ancestry but the living being which is and becomes their folk - their folk culture, their homeland - evolves, changes, and brings into being a new type of life which is different from the life of the other communities who initially may have shared the same racial heritage.

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

As I said in a recent interview:

"We are concerned with folk communities and their culture - living things - and not some abstract concept such as "race" has become. How do we define our folk? Is it primarily a physical definition, something which can be measured? No - our folk is primarily where we belong, where we dwell; where our being is at rest. Our folk and its homeland are numinous; that which connects us to our past - and future - in a living way. We either feel this, sense this connexion, or we do not.

A folk community cannot be created by some political ideology, nor by some law or laws, or even by a large State. It exists; it lives, already; it dwells in a particular place; it has come into being - or comes into being - over a period of time. Thus, to create a new folk community we begin with what has already come-into-being: the people of the same folk and culture who dwell in what was once their homeland. or whose ancestors came from that homeland. There is then a natural change and evolution - not a politically forced, abstract ideological change - within that community, which natural change and evolution arises over time through such things as following, upholding, the ethic of honour, through responding to the challenges which that community will face, through developing empathy via a dwelling on and working

with the land, and through developing reason and understanding. What will result will be a new coming-into-being: a new folk."

What has happened in Europe, and is happening elsewhere, is that the divergent, different, folkish characters have been and are being broken down and made more uniform. This is partly due to un-folkish abstract ideas and religions, such as Christianity, and - latterly - the mass Media and capitalism which have created a soulless urbanized denizen. Add to this the effect of the social engineering that has taken place over the past fifty or sixty years, as well as immigration from other peoples, and there is the destruction of folk communities and folk identity and folk homeland - the destruction of these folkish living-beings. In truth, abstract ideas, often political, the social engineering of covert Marxism, capitalism, and religions like Christianity, are diseases which have attacked living, folkish, beings - making them ill, and in some cases destroying them.

Today, in these times, what is called a "community" is a dead, abstract form or, more often than not, consists of peoples from diverse cultures and diverse ways of life. What are now called "folk traditions" are the ways of the past, often used as mere diversions or entertainment for tourists. Thus we have the unfolkish concept of "Europe" and the "European community" which are lifeless political and capitalist constructs, devoid of numinosity and which have destroyed many folk communities and which threaten many more.

In the same way we have the unfolkish political concept of The State and the "nation". Most so-called nations are lifeless, abstract, unfolkish - that is, they do not represent a particular folk, and are often more than the homeland of a folk. Many nations combine many folk, many folk communities, into an abstract, political form and thus are detrimental to the living beings of the folk. Often, such an abstract nationalism is imposed, by a ruler, or a government, and this imposition weakens, and destroys, the many diverse folks forced together into such an artificial "nation".

However, some "nations" - very few - are of one folk, and thus living. But this is not the norm, and thus it is better not to use the outmoded now rather meaningless concepts of "nation" and "nationalism". Most so-called "nationalism" is unfolkish - for such nationalism seldom represents a true folk, a true living culture, just as it does not accept honour as the basis for the laws of such a nation, just as it accepts the un-numinous idea of The State, and just as it is for the most part far too large to be a living, healthy being such as genuine folk community is.

David Myatt

(Extract taken from the essay *In Pursuit of the Numinous* dated JD 2452918.712)

What is Reichsfolk?

Reichsfolk is a leaderless, non-structured, social movement based upon and dedicated to propagating the noble principles and ideals of ethical, non-racist, National-Socialism.

These noble principles are honour, fairness, reason and a reverence for Nature. Part of this reverence for Nature is an acceptance of the diversity of human cultures and the vital importance of the ethnic diversity of people as a manifestation of Nature.

Reichsfolk is open to people of any race/folk and culture, and - as stated in *The Reichsfolk Declaration* - "Reichsfolk opens its arms in friendship to all the peoples of the world, on the basis of mutual respect and honour."

One of the aims of Reichsfolk is to create a new homelands for people of various cultures, where they can live, in freedom, among their own kind according to their own folkish traditions, customs and laws.

Thus, Reichsfolk aims to establish groups or associations among peoples of all cultures, with the aim of the folk of these cultures seeking to establish their own folk homeland, and with all these diverse, world-wide, groups and associations co-operating together, on the basis of mutual respect and honour. One task of such Reichsfolk groups and associations would be to establish new communities for people of their own folk.

The mission of Reichsfolk is:

- 1) To uphold and champion the new ethical Way of Life of National-Socialism, evident in separate, free, independent folk homelands.
- 2) To champion and make known our unique human Destiny of Galactic exploration and the colonization of Outer Space.
- 3) To seek the creation of a homeland where ethical National-Socialists can live in freedom, among their own people, according to the noble principles of National-Socialism, and where their unique heritage, culture and Destiny can flourish and evolve in a noble way.
- 4) To uphold and champion the free, rational and scientific enquiry and discovery which is an indisputable and necessary part of civilization and which thus forms a part of that natural religion of civilized individuals which is National-Socialism.
- 5) To establish sanctuaries of outstanding and untouched natural beauty where the profound presence

of Nature can be experienced and where Nature herself can be protected from profane development.

The Spiritual Policies of Reichsfolk

The primary practical and immediate aims are: (1) to create a new way of living through establishing new urban and especially rural communities and organic farms where the ideals of National-Socialism can be put into practice; (2) to create a new type of person through individuals living in this new way, in such communities and on such farms. These aims arise from the belief that only this new way of living can solve the problems which beset our world and create the noble Golden Age which all civilized people yearn for in their hearts. These communities will form the basis for the creation of a new homelands sometime in the future.

The way of living which Reichsfolk aims to create is civilized and spiritual, and in harmony with Nature, and the policies of Reichsfolk are a means to bring this way of living about. These policies are basically a guide to living, and, for example, express how individuals should conduct themselves in their relations with others. The policies express a civilized, honourable, reasoned, noble and thus ethical attitude towards other individuals.

This ethical attitude arises because, as a spiritual organization, Reichsfolk is devoted to enlightening others. Thus, it upholds, and desires to convert others to, certain ethical principles. These principles are personal honour, fairness, duty to the folk, duty to Nature, Reason and Excellence. Reason means individuals upholding reason (and the logic on which reason is based) while Excellence means individuals striving to use their will to do what is best.

Reichsfolk upholds these principles - and expects its members to follow them - because it views these principles as a the foundation of the spiritual way, and thus as the means whereby individuals can achieve enlightenment and so fulfil their purpose in this life.

The Way of Enlightenment

Reichsfolk believes that the only true way to achieve enlightenment is for individuals to strive to uphold the ethical principles of honour, fairness, duty, Reason and Excellence.

This striving involves the individual using their own will to change themselves for the better; it involves them doing this because they are, or seek to become, idealistic - that is, because they know or have discovered the value and importance of idealism as the way to living a civilized, ethical, life.

This way of idealism, based as such idealism is on the reality of Nature and the cosmos itself, is the spiritual way of Reichsfolk. This way to enlightenment - along the path of noble, Nature-revering idealism - is what distinguishes Reichsfolk from all other spiritual organizations.

The way of Reichsfolk is the way of Reason: a rational understanding of our place in the scheme of Nature, a rational understanding of our duty to Nature, and a rational desire to change ourselves for the better and so continue the positive evolutionary work of Nature.

We can change ourselves for the better through striving to uphold the noble principles on which Reichsfolk is based.

On the practical level of everyday living, this way involves us in:

- (1) striving at all times to be reasonable and logical;
- (2) treating all individuals - regardless of race, status, culture and religion - in an honourable and fair way;
- (3) making no judgement about any individual unless we have a personal acquaintance with that individual, and if and when we do make a judgement about some individual, we let fairness, reason and logic be our guide;
- (4) striving to enlighten other individuals by converting them to the way of honour, fairness, duty, Reason and Excellence.

Politics and Social Change

Reichsfolk firmly believes that the only way to create the new civilized and advanced society we need is through individuals changing themselves in a fundamental way by upholding in their own lives ethical values and principles such as honour, fairness, reason and duty.

The fundamental change that is required to bring about this new society is this personal change. This change cannot be brought about through ordinary political reform or revolution - for that usually only affects the external forms such as Institutions. The real revolution that is required is this personal spiritual revolution - a change of values and a change to idealism. This spiritual revolution can only be achieved through personal example and on an individual basis by individuals fundamentally changing themselves for the better - by becoming enlightened. Anything else is temporary and superficial.

Reichsfolk has set itself practical and achievable goals, based on ethical values, which it believes are worthwhile and necessary, and it will pursue these goals independent of whatever political and social circumstances pertain, independent of whatever criticism is levelled against it, and with complete independence from all political and social organizations whatever. For only this ethical and spiritual approach will achieve what must be achieved: our enlightenment as individuals and the new advanced society which can work in harmony with Nature and continue our upward and civilized evolution.

The Meaning of National-Socialism

Introduction

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

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

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I

What Is National-Socialism?

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

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

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

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

Accordingly, National-Socialism desires to preserve and further evolve, in an honourable way, the folk itself. All other philosophies, political beliefs or religions desire to destroy the folk through creating multi-racial, multi-cultural societies.

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

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

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

II

Honour, Loyalty and Duty:

A Personal Revolution

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

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

Honour:

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

Loyalty:

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

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

Duty:

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

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

III

Triumph of the Will and Justice:

A Social Revolution

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

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

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

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

Because of this understanding of the importance of individual character, such a Reich is a genuine folk-democracy where a real freedom exists. This freedom exists in such a National-Socialist society basically because of honour and duty: individuals know or accept their honourable duty, to themselves and others, and strive to do that duty to the best of their ability. For real freedom is not about "personal choice, personal rights" in isolation, as it is not about personal indulgence - it is about personal character. Real freedom means having the character to know what is dutiful and right, and having the character to do or try to do what is dutiful and right.

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

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

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

IV

National-Socialism: The Honourable Way Of Life

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

Socialism.

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

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

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

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

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

Honour implies loyalty and duty and these three things express and represent the noble warrior spirit. This noble warrior spirit, or ethos, is totally opposed to the usury of capitalism, and in place of present societies built upon or dependant upon the usury of debt and interest, and thus dependant upon money and "International Finance", National-Socialism seeks to create an entirely new society founded upon honest work and concern for the welfare of the folk where the slavery of debt and interest would be abolished.

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

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

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

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

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

V

Folk and Motherland:

The Inner Meaning of National-Socialism

National-Socialism provides an answer to the most fundamental, and the most important, question which we as individuals can ask: What is the meaning of life? According to National-Socialism, the meaning of our life, as individuals, is to evolve: to continue with, to further, the evolutionary work of Nature by striving for personal excellence and excellence, for our own folk or race, and for our human species in general through a rational, honourable, co-operation based upon folkish homelands. This is because we, as individuals, are not isolated beings - we are part of Nature, and part of our race. We, as individuals, are part of much larger living systems or beings. We depend on these large organic beings because we ourselves are organic beings and thus a part of the natural, the cosmic, order itself.

Furthermore, these large organic systems, these beings, also depend on us. That is, what we do, or do not do, affects them. We can keep them healthy and prosperous, and aid them to evolve still further. What we have forgotten - or been indoctrinated not to believe - is that our folk, our folkish culture,

is our connection to Nature, and that a healthy society is by definition a folk society: an *organic* society based upon folk and honour. That is, a healthy, natural, society - one which expresses Nature, which aids Nature, which is in harmony with Nature - is an ethnic society which upholds "Blood and Honour". All other types of society, presently existing, or existing as a social, political or religious idea, are unnatural and harmful to Nature and the separate folk evolution which expresses the diverse health of living Nature.

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

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

VI

The Way of Life of National-Socialism:

Philosophy of the Future

Correctly understood, National-Socialism is much more than a "political" or even a social philosophy: it is a complete, and revolutionary, *Weltanschauung*, or "philosophy of life". It is

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

What Is The National-Socialist Way of Life?

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

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

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

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

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

For instance, for those of us who are of North European descent, the old pagan religions of our ancestors expressed some - but not all - of our nature. Examples of these old religions are the ancient Greek religion of the Homeric gods and the religion of the Vikings. Without exception, these old

religions were the religion of warriors, and reflected the nature and beliefs of ancient warrior societies, and thus that part of our Aryan nature which is warrior-like. Hence, the morality of these instinctive and natural Aryan religions was always based upon personal honour. These religions also expressed, to a greater or a lesser degree, our essential pagan nature - for instance, our intuitive awareness of the numinosity, or sacredness, of Nature; our intuitive understanding of the joys of living; our innate desire to excel, to strive for excellence and for conquest; and our innate appreciation of beauty and harmony. These old religions also sought to give an answer to the fundamental question of our existence, as they all sought to try and explain the cosmos, how it had arisen, how it worked and how it affected our lives, as individuals. Such explanations usually involved supra-human beings called "gods" and "goddesses" who often were personifications of natural or cosmic forces.

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

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

The National-Socialist Way

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

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

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

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

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

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

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

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

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

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

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

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

VII

Guide To The National-Socialist Way Of Life

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

- 1) In everything that you do or undertake, strive for excellence.
- 2) Do your duty by placing the welfare and well-being of your folk before your own self-interest, and seek to preserve and extend your folk by marrying among your own kind, and by producing/nurturing healthy children.
- 3) Uphold the noble ideal of honour in your own personal life, and strive to live, and die, in an honourable way.
- 4) Strive to uphold the noble, human, ideals of fairness and courtesy by being fair and courteous toward others, and strive to treat animals in a humane way.
- 5) Be loyal to those you have sworn loyalty to, if necessary unto death. Your word, once given, should not be broken since to break your word is a dishonourable act.
- 6) Be intolerant of what is harmful and unhealthy to, and what endangers, your folk, and what is detrimental to the other manifestations of the Cosmic Being, provided always that you do only that which is honourable.

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

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

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

VIII

What is Nature?

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

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

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

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

Thus, most people who belong to the Aryan folk no longer believe there is a mighty god named Thor, nor a goddess called Diana, who live, as distinct individual entities, in a different realm and who have

a personality and a personal history. Instead, we view Nature as a whole - as an entity which is and which becomes manifest, incarnate, in all living things, all of which have their own nature, their own destiny or fate. In the descriptive sense, our apprehension no longer relies on names. Instead, it is built upon pure reason itself; it is organic and beyond us, as humans with our finite individuality and our finite personalities.

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

Nature and National-Socialism

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

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

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

Because of this, we do not fundamentally exist as separate individuals. Our very existence, as

individuals, is bound-up with our folk and our homeland - with our own Blood and Soil. Our folk, our homeland - Nature herself - depends upon us to keep these things going, to keep them healthy, to nurture them and help them grow further. Thus are we born from our folk and our homeland, and thus do we when we die return to them.

Appendix I

The National-Socialist Honour Code

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

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

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

A man or woman of honour treats others courteously, regardless of their culture, religion, status, and race, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat they themselves with disrespect or try to personally harm them, or who treat with disrespect or

try to harm those whom the individual man or woman of honour have personally sworn loyalty to or whom they champion.

A man or woman of honour, when called upon to act, or when honour bids them act, acts without hesitation provided always that honour is satisfied.

A man or woman of honour, in public, is somewhat reserved and controlled and not given to displays of emotion, nor to boasting, preferring as they do deeds to words.

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

Appendix II

A National-Socialist Glossary

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

Archetype:

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

Aryan:

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

The Arts of Civilization:

These are Arts, or skills, the acquisition of which makes an individual civilized. Someone who has mastered the Arts of Civilization is thinking, acting and living like an Aryan, since these Arts

embody the essence of the Aryan ethos. The Arts are: the Art of personal Honour; the Art of Combat or fighting; and the Art of Knowledge, of seeking to learn about the vast cultural and scientific heritage of civilizations.

Civilization:

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

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

Culture:

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

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

Decadence:

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

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

Democracy:

Real or genuine democracy means individual *honour and *freedom - it is an expression of the desire

or will of a living, or organic, community to determine its own future. An organic society is totally different from, and totally opposite to, the lifeless, abstract modern societies created by abstract political or social dogma. Fundamentally, an organic society is an ethnic State.

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

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

Excellence:

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

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

The Folk:

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

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

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

Freedom:

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

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

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

Honour:

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

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

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

Idea:

An idea is basically a created model for which no natural *archetype exists. Abstract ideas express a concept of what is 'common' - that is, what is not the best; what is not of excellence. An idea is the

exact opposite of an *ideal. Ideals represent and express personal, or individual, character; an idea represents and abstraction which individuals are expected to conform to or be subservient to.

Ideal:

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

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

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

Justice:

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

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

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

Nobility:

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

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

Numinous:

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

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

Social Engineering:

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

Way of Life:

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

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

Appendix III:

National-Socialist Law

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

II: The second principle of National-Socialist law is that the penalties for committing dishonourable deeds should be compensatory, rather than punitive, and involve: (1) exile of those found guilty of

dishonourable conduct; (2) compensation by the guilty person, in goods, or money, of the victim of the dishonourable deed, or of the family/relatives of the victim. If the person found guilty of having committed a dishonourable deed or deeds has little or no goods or money then they can give their labour for a specified period.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

compensation within the time specified by the Court means the immediate exile of the person, with the type of exile being decided by the Court.

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

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

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

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

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

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

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

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

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

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

The Theology of National-Socialism

An Examination of National-Socialism, Christianity and Islam

Introduction:

It is my view, which I have expounded in various writings, that National-Socialism is a complete and unique Way of Life - or Weltanschauung - with its own ethics, based upon the ideal of personal honour, and with its own Theology, based upon what I have called "The Cosmic Being". This Being is not the same as the God of Christianity, nor the Allah of Islam.

In the past few years, there has been some interest among some Western academics and some Muslims - generated by events in America and the Muslim world - as to whether National-Socialists and Muslims can find some common ground and thus form an alliance against what has been called "The New World Order". This present work will attempt, briefly, to outline the theology of National-Socialism, and show how it differs from Christianity and Islam.

I have tried to avoid using the term "religion" in discussing both National-Socialism and Islam, since I believe it to be not only inappropriate, but inaccurate, since they are both complete Ways of Life, and there has been a tendency in the West - an erroneous one in my view - to separate "religion" from such things as "the State". For both National-Socialism and Islam, the State (or more correctly, society) is but a means of manifesting, or making real in the world, the truths contained in their respective Ways. That is, there is no division between "religion" and "the State" with its "politics" and "economics". I have also used the term Allah to describe the supreme Being of Islam, and the term God to describe the supreme Being of Christianity, for in my view - despite many attempts to equate them - they are theologically distinct.

In many ways, my National-Socialist writings have evolved National-Socialism itself, presenting it as a complete Weltanschauung, and freeing it from the misinterpretations and anti-evolutionary concepts of the past. It should also be noted that I write "National-Socialism" instead of the more conventional "National Socialism" to distinguish this new evolutionary Way of Life - this ethical National-Socialism - from the old "National Socialism" described by, and often upheld by, others.

The Origin and Meaning of Life:

The essential starting point for a Way of Life is to pose, and answer, the questions about the origin and meaning of life - or, more specifically, about our lives, as human beings on this planet we call Earth.

According to National-Socialism, life evolved naturally on this planet, from finite beginnings we as yet do not precisely understand. The essence of the National-Socialist perspective about our origins is reason - or rather, what used to be called Natural Philosophy: through observation, experiment and the use of reason, or logic we can understand our world, the Cosmos, and ourselves. Thus, National-Socialism is a rationalist Way of Life which accepts: (i) that the Cosmos (or Reality) exists independently of us and our consciousness, and thus independent of our senses; (ii) our limited understanding of this 'external world' depends for the most part upon our senses - that is, on what we can see, hear or touch; that is, on what we can observe or come to know via our senses; (iii) logical argument - reason - and experiment are the best means to knowledge and understanding of and about this 'external world'; (iv) the Cosmos is, of itself, a reasoned order subject to rational laws.

According to both Islam and Christianity, we, our world, and the Cosmos, were created, by a Supreme Being.

For National-Socialism, the meaning, the purpose, of our lives is to further evolution: both our own, and that of our folk. This is so because according to National-Socialism we are not isolated individuals, but rather a nexion - a connexion between the past and the future. We can, by our life and deeds, make a difference: aiding evolution, or not aiding evolution. That is, the perspective of National-Socialism is the perspective of Nature, and the Cosmos beyond, for we are regarded as part of our folk, our folk is part of Nature, and Nature part of the Cosmos. There is thus in National-Socialism a Cosmic perspective as distinct from the individualistic perspective of both Islam and Christianity. For both Islam and Christianity see our lives as a means for us, as individuals, to attain Jannah (Paradise) or Heaven. The main motivation of Muslims and Christians is to do what their Ways of Life inform they should do because then they, as individuals, will be rewarded with Paradise, and Heaven.

In contrast, National-Socialism is ultimately supra-personal and thus, in my view, is an evolutionary Way of Life: enabling us as individuals and as a species to evolve. The ultimate goal of National-Socialism - our Destiny as human beings - is for us to explore and settle the Cosmos itself. That is, to move toward maturity - through upholding the civilized ethics of National-Socialism, through pursuing reason and fairness, and to leave our home which is this planet.

The Cosmic Being:

One crucial difference between Islam and Christianity is the concept of incarnation - of the supreme deity being, or possibly being, incarnate in the world, and in human beings. According to Islam, Allah is not and never can be incarnate in His creation: He is totally separate from, and totally untouched by, all Creation. Whatever happens, in the world, in the Cosmos, has no affect whatsoever upon Allah. According to Christianity, God became incarnate in Jesus, who is thus described as His Son. Furthermore, according to some Christian theologians, and some mystics (such as Francis of Assisi), God is incarnate in Nature just as some maintain that Jesus exists within us.

The Quran - which Muslims accept as the literal word of Allah - has this to say about incarnation:

"Say - He is Allah, The Unity;
Allah - Eternal, Infinite;

He has no children, and neither was He born.
And there is no-being, no-thing, comparable to Him."
(Surah 112)

Both Allah, and God, are regarded as being infallible, and perfect: completely evolved, and not subject to change.

In contrast, the Cosmic Being of National-Socialism is regarded as the Cosmos in evolution, with Nature representing one manifestation, one incarnation, of the Cosmic Being on our planet, Earth. Thus, the Cosmos Being is not complete, not perfect - but an evolving, changing, being - just as we ourselves are the Cosmic Being in evolution, and just as Nature is this being in evolution. That is, there is a symbiotic relationship between us, as individuals, as members of our folk, between us and Nature, between us and the Cosmic Being, and between Nature and the Cosmic Being. Nature is also a being: that is, some-thing which is alive, which changes. Nature is thus that innate creative force in the natural world of our planet which causes, or is the genesis of, and controls, living organisms in certain ways. All life - on this Earth and elsewhere in the Cosmos - is regarded as connected. That is, the Cosmos is a Unity, a matrix of connexions, which affect each other. This Unity can be understood by the concept of Acausal (see below).

In one sense, our consciousness - our awareness, our rational apprehension - may be likened to the awareness of the Cosmic Being, just as honour is regarded as a manifestation, a presencing, in us and our world, of evolution: of those forces which enable us to live in a noble, civilized, way. That is, honour is one way in which the Cosmic Being is incarnate - or can be incarnate - in us, as human beings. In a very simplistic way, the Cosmic Being is an increase in order from random chaos - or, more correctly, an increase of the acausal, a manifestation or manifestations of the acausal in the causal (1).

As to the origin of the Cosmic Being, and the Cosmos itself, we simply do not know, at present - despite the many surreal (and in my view, irrational) theories advanced in the present century in an attempt to explain such things as the origins of the Cosmos (2). All we do rationally know is that we exist in one star-system in one Galaxy among many millions of Galaxies, and that Galaxies change over causal time. Until we begin to explore our Galaxy, and possibly other Galaxies, and thus can make first-hand, direct experimental observations, we simply will not know, for sure - and possibly not even then.

Crucially, there is no concept of "sin" in National-Socialism, just as there is no need for, and no concept of, "praying" to the Cosmic Being for guidance, for intercession, for forgiveness. For National-Socialism, there are only honourable or dishonourable deeds (see *The Ethics of Honour*, below) with honourable deeds being regarded as evolutionary, civilized - and thus manifesting our true human nature, and being conducive to order and thus increasing consciousness itself. There can be no such thing as prayer, in National-Socialism, because of the matrix, The Unity, the acausal: because the Cosmic Being is us, and Nature, in evolution, and not separate from us when we are honourable, fair, rational. We only have to follow the ethics of honour - to be reasonable, just, fair, honourable - to access the Cosmic Being, to presence this Being in our lives. This presencing is thus natural, and does not depend on prayer, or rituals, of any kind. In this sense, National-Socialism is, in my view, far in advance of - far more evolved than - other Ways of Life.

Prophets and Revelation:

Both Islam and Christianity are revelatory religions, or Ways of Life. That is, they accept that Allah, and God, have sent Messengers and Prophets to guide us, and reveal truths, such as about how we should live, and what our laws should be. Thus, both Muslims and Christians accept that we must turn to a supreme being for guidance, for the final answers, for the truth.

In addition, these revelations of a supreme being are believed to be contained in Holy Books - the Quran, and Sunnah (3), for Muslims, and the Bible, for Christians. In the case of Muslims, the Quran is regarded as perfect, while in the case of Christians, it has come to be accepted that scriptural exegesis, and interpretation, may be and often are necessary to discover the meaning, the true message, of God.

For National-Socialism, there is no revelation from a supreme being, and thus no belief in Prophets or Messengers, and no Holy Books. There is only a reasoned apprehension, an acceptance that our human nature depends upon being civilized, that is, upon us accepting the ethics of honour, and the idealism of loyalty and duty to our folk, Nature, and the Cosmos. National-Socialism accepts that we - as Aeschylus wrote - learn through the experience of suffering. That is, that we are slowly, painfully, learning, and slowly, painfully, creating a better way of life, and that while what we create may not be perfect, it will be - if we adhere to honour, reason, and fairness - civilized, and better than what existed before. As Sophocles wrote, some two thousand years ago (my translation)

There exists much that is strange, yet nothing

Is more strange than mankind:

For this being crosses the gray sea of Winter

Against the wind, through the howling sea swell,

And the oldest of gods, ageless Earth -

She the inexhaustible -

He wearies, turning the soil year after year

By the plough using the offspring of horses.

He snares and captures the careless race of birds,

The tribes of wild beasts, the natives of the sea,

In the woven coils of his nets -

This thinking warrior: he who by his skill rules over

The wild beasts of the open land and the hills,

And who places a yoke around the hairy neck

Of the horse, taming it - and the vigorous mountain bull.

His voice, his swift thought,

The raising and ordering of towns:

How to build against the ill-winds of the open air

And escape the arrows of storm-rain -

All these things he taught himself,

He the all-resourceful
From whom there is nothing he does not meet
Without resources - except Hades
From which even he cannot contrive an escape
Although from unconquered disease
He plans his refuge.

Beyond his own hopes, his cunning
In inventive arts - he who arrives
Now with dishonour, then with chivalry:
Yet, by fulfilling his duties to the soil,
His oaths to the customs given by the gods,
Noble is his clan although clan-less is he who dares
To dwell where and with whom he please -
Never shall any who do this
Come to my hearth or I share their judgement.....

Thus, for National-Socialism, there is that natural discovery which is a revealing of what is, as it is.

The standard used by both Islam and Christianity to judge a person, their deeds, and other concepts and ideas, is based upon what is or is believed to a revelation from a supreme being, whereas for National-Socialism such judgement depends upon the ethics of honour, and honour alone.

The Ethics of Honour:

The foundation - the essence - of National-Socialist ethics is the ideal of personal honour, manifest in a Code of Honour.

Honour is accepted, by National-Socialists, as the foundation for their ethics because honour is regarded as one of the those qualities which make us human, and which enable us to achieve both excellence (arête, for the Ancient Greeks) and further evolution, for ourselves and our folk.

The ethics of Islam and Christianity derive from their Holy Books, which are studied for principles, with those people mentioned in such books considered as examples, for good, or bad. For National-Socialism, the example is the individual of honour, reason, and fairness.

Honour is thus the basis for the laws of National-Socialism, and thus the basis for a National-Socialist society. There are nine fundamental principles of National-Socialist law (4) and these laws are very different from the laws of both Islamic and Christian societies.

An Islamic society is one ruled according to Shariah, which Muslims regard as the way to Allah. Furthermore, for Islam, only Allah's laws are right, and these have been given in the Quran and the Sunnah, with the perfect society - the ideal to follow - having been created by the Prophet Muhammad in Medina.

The ethics of honour determine the behaviour of each and every National-Socialist, and thus determine how National-Socialists treat other people, and especially those of other races. In this, important, respect I quote what I wrote some time ago:

"As I have endeavoured to explain several times, how we as National-Socialists and Aryans relate to people of other races and other religions is determined by our own National-Socialist, Aryan ethics. Our ethics are based upon personal honour, and honour demands of us that we only ever judge a person on the basis of personal knowledge of them: and moreover, with this personal knowledge of a person extending over a period of time. If we have no personal knowledge of a person, or have only met a person once or a few times briefly, then we cannot in all honour make any judgement about them. The race, the religion, and of course the political views of the person are totally irrelevant. Honour demands that we treat people, regardless of their race, their culture, their religion, their "political views" with fairness and respect. That is, honour demands that we have manners and are polite: that we strive to act with nobility of character; that we judge people by their deeds and in particular by how they act toward us... It really is about time that we who uphold the noble way of life which is National-Socialism lived according to our own ethics and began to explain, openly and in clear words, the noble reality of National-Socialism. No matter how dire our situation may be, or appears to be, and no matter how many non-Aryans may live in what were once our own nations, we must hold fast to our own ethics and not allow ourselves be tricked into accepting the Zionist version of "National Socialism" with its hate-filled, irrational, Hollywood "nazis". *(Extract from a letter to an imprisoned Comrade, dated 111yf)*

The Concept of the Folk:

The folk is considered, by National-Socialism, to be a manifestation, a presencing, of Nature, and thus represents Nature and the Cosmos in evolution. National-Socialism regards every individual as balanced between the past of their folk, and the future of their folk, and considers that their duty is to aid this folk, and thus Nature, in an honourable way.

National-Socialism conceives of our folk as a type of being - that is, it is a type of life, with its own character, nature, ethos. The health and welfare of this living being depends on us: on what we do, or do not do. If we neglect our folk, if we neglect the culture of our folk, we harm this living being.

In addition, to be healthy, to evolve further, each folk must have a homeland, a place on this planet where the people of a particular folk can dwell in harmony with Nature and their own people. Such a folkish homeland represents Nature in balance: Nature healthy and thriving, for such homelands respect Nature, and are a striving, by a National-Socialist community, to dwell on the land in such a way that Nature, and especially our life-giving soil, is respected and cared for. That is, folkish homelands are a means to maintain and increase the vitality, the evolution, of Nature.

One of the primary aims of National-Socialism is the creation of free, independent, folkish homelands where the people of a particular folk and culture can live according to their own laws and customs. These diverse homelands can and should co-operate together on the basis of reason, honour and respect.

This concept of the folk, the race, and its continued evolution, is irrelevant to Islam, which views the individual in relation to such things as Taqwa and Imaan (Taqwa: fear of Allah, resulting in devotion to Allah and His truth as revealed in Quran and Sunnah; Imaan: total trust and faith in Allah).

As I wrote in *Esoteric Hitlerism*:

What has hitherto not been very well understood in respect of National-Socialism, is that it is not race which defines our humanity - it is honour and reason. Race is our relation to Nature: how Nature is expressed, is manifest, in us. As such race is important and indeed vital; but so is honour. It is the combination of an acceptance of both race and honour which is National-Socialism. An affirmation of race without an affirmation honour is not National-Socialism, just as an affirmation of honour without an affirmation of race is not National-Socialism. It is this living, organic, dialectic of honour and race which defines National-Socialism itself, and a National-Socialist is an individual who strives to do their honourable duty to both their own race and Nature herself, of which other human races are a part. That is, a National-Socialist must always be honourable, whatever the consequences, or the perceived consequences

The Concept of the Acausal:

National-Socialism gives us an awareness of several types of living being which other Ways of Life ignore or consider irrelevant. This ignorance is especially true of modern materialism. These beings include Nature, our folk, the homeland where our folk dwells, and the Cosmic Being.

These types of being derive their life from the acausal - or rather, from acausal energy. That is, they are manifestations of the acausal in the causal world. In a sense, these beings are acausal life, as distinct from the causal life-forms we know, through experience and Science, and which dwell with us on this planet. To understand National-Socialism is to understand this concept of the acausal, and thus the matrix, The Unity, which the acausal is. It is the acausal which is numinous, which we apprehend through great Art, literature, music, and so on, and which can and does inspire us to quest for excellence and strive to aid our evolution. It is the acausal which is the essence of life, and it is a rational understanding, or intuitive awareness, of the acausal which enables us to place our own lives in the correct, Cosmic, context, and which provides us with the insight of how all life, causal and acausal, is connected, dependant, inter-related

An awareness of the acausal gives us an understanding of what the Ancient Greeks called hubris - that it is unwise to go to great extremes, unwise to be too arrogant, unwise to be dishonourable, or tempt "Fate". For such things upset the natural balance, and this balance will, inevitably, be restored, in our own lifetime, or beyond. This return to balance can and does bring misfortune to those who commit hubris - or their descendant, or their community, or those around them, or to Nature, for such a restoration, such a balancing, is a natural act, implicit in life itself: implicit in the nature of acausal energy.

This concept of the acausal is a rational apprehension, in contrast to the submission and faith required

by both Muslims and Christians.

Conclusion:

It should be clear that there are fundamental, and irreconcilable, differences between National-Socialism, Islam, and Christianity. National-Socialism, as I have stated, is a complete Way of Life - independent from, and different from, other Ways (5). The Cosmic Being of National-Socialism is neither God, nor Allah, and no comparison between them is possible or required. The ethics of honour establish laws, and a society, which differ from those of Islam and Christianity. The National-Socialist concept of the folk - and especially of the folk and Nature as living, evolving, beings - are not important for Islam or Christianity. In contrast to Islam and Christianity, there is no concept of sin, nor any need for prayer or ritual, in National-Socialism.

However, these differences do not preclude co-operation between National-Socialists and those such as Muslims. Indeed, such co-operation - on the basis of honour, and mutual respect - is essential for creating a new world by fighting those forces of oppression, injustice, dishonour and tyranny, which are taking us back toward barbarism and which threaten our freedom and our future evolution.

David Myatt
114yf

Notes:

- (1) The acausal is outlined in [Acausal Science: Life and the Nature of the Acausal](#).
 - (2) See [Surreal Science](#).
 - (3) The Sunnah is the example - in words and deeds - of the Prophet Muhammad, recorded in books of Ahadith, such as those of Bukhari.
 - (4) See my [Principles of National-Socialist Law](#). I have described the ethics of National-Socialism in essays such as [National-Socialist Ethics](#).
 - (5) I have outlined the Way of National-Socialism in various articles of which the following may be of interest:
 - (a) [Esoteric Hitlerism: Idealism, the Third Reich and the Essence of National-Socialism](#)
 - (b) [The National-Socialist Way of Life: Some Observations On Personal Conduct](#)
 - (c) [The Meaning of National-Socialism](#)
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Morality, Nature and the Triumph of Individual Will

The way of Reichsfolk - the way of our new ethical National-Socialism - is a unique, civilized way of living, because it is based on a *human* ideal and because this ideal itself is noble and evolutionary.

The morality of ethical National-Socialism, of Folk Culture - the standards of behaviour which individuals in such a culture strive to uphold - derives from the human ideal of personal *honour*. An honourable individual strives for excellence, as they strive to be noble, for honour is the natural and healthy instinct for nobility and excellence made conscious through a code of personal conduct. This striving - implicit in personal honour - means a self-discipline, the pursuit of a noble aim or an ideal. For us, as civilized human beings, what is good is what is honourable and noble; what is bad or wrong is what is dishonourable and ignoble. The morality of ethical National-Socialism is thus based upon personal *character*, as the application of that morality, by individuals in their everyday lives, leads to the creation - or can lead to the creation - of noble mature individuals possessed of individual character.

Furthermore, personal honour, and a striving for excellence, mean an acceptance, by the individual, of the importance of will, or self-discipline. This will, this self-discipline, involves or is based on an aim, an ideal. Fundamentally, will - or self-discipline - means changing or transforming one's self by striving for an ideal based upon excellence of individual character; that is, based upon nobility. Thus, there is implicit in the concept of personal honour an acceptance, by the individual, that they can - and should - change themselves for the better through an act or acts of individual will.

In contrast, all other ways of living, all other philosophies or religions, base their morality on a non-human abstraction - on what undermines or destroys individual, noble, character. Instead of an ideal, based on the best, most honourable or most excellent *individual* - as in ethical National-Socialism - there is an abstract morality based either upon a "god-given" (or prophet-given) theological dogma, "sin" or upon communal "guilt" or "taboo". Ethical National-Socialism implies an upward evolution of personal character based upon an individual using their will to change themselves through pursuing a noble ideal, with this noble ideal representing the reality of Nature and the higher living which is culture.

Conventional moralities are restrictive, with individuals who follow them - or who try to follow them - primarily concerned with avoiding what is considered sinful, "perverse", taboo or "unlawful". A further consequence of such moralities is that they are dogmatic - based upon edicts, commandments or laws, god-given or given by some prophet, with these edicts, commandments or laws having to be "interpreted" by some usually religious authority or Church.

In addition, the "commandments", edicts or laws upon which conventional moralities are derived from, are almost invariably contrary to the facts, or reality, of Nature - to what does exist, and to what

might or should exist without such an artificial morality. In effect, conventional moralities are not based upon - or do not reflect - the reality and the truths of Nature, life or a healthy, evolving individual existence. Ethical National-Socialism, however, is unique in being based upon - and in reflecting - the reality and truths of Nature, life and healthy, evolving individual existence.

This is so because the basis of ethical National-Socialism is the knowledge that we, as human beings, have evolved slowly, over periods of time, from barbarians into civilized beings who reason, who can be honourable, fair, just and decent, and who create culture and civilizations. Furthermore, ethical National-Socialism accepts that this slow evolution is not complete - we can evolve further, into higher, more cultured, more civilized, beings. To do this, we need to use our will and follow a human ideal.

Conventional religions and 'ways of life' accept as their basis that the right way - the truths about life - have all been revealed to us by some prophet, teacher or sage, and all we have to do is follow these revelations and teachings. That is, our human life, and nature, are interpreted and approached through these abstract revelations and teachings. In contrast, ethical National-Socialism insists we are still working our way, slowly, toward understanding and the right way, and that this understanding and knowledge of the right way, the right path, depends upon us viewing and accepting Nature as Nature is, and we ourselves as part of Nature.

The consequence of conventional morality is the production, or creation, of individuals - and societies - who are distanced from Nature and the truths of existence, and who seek to control Nature, and individuals, in an unhealthy, abstract way. The result is generally the production of individuals obsessed with sin, "normality" or abstract, dogmatic, often political, *ideas*, and the destruction, or undermining, of individual character, excellence and nobility. In brief, the production of a rather characterless "mass individual" pursuing abstract or meaningless goals, and the production of a society detrimental to Nature and the evolution, or advancement, of the individuals within it.

An example will illustrate these things. Consider Christianity. One of the fundamental tenets of this religion - and thus of its morality - is the inherent "sinfulness" of individuals. Christianity considers, for instance, that "the imagination of a man's heart is evil from his youth" [Genesis 8:21]. The result is to focus on sinners and those who are 'saved' by repenting - that is, there is an abstract division into those who are chosen, or belong (to the Church or whatever) and those who do not belong. Another tenet is that we are masters of Nature - and the life within it: that Nature is here for our benefit and that we are somehow above or beyond Nature because of the life and death of Christ.

The result of these, and similar, abstract *ideas* is the desire to create a society where the natural excellence of individual character, the natural and healthy striving for an ennobling *ideal*, and the natural desire to respect and be in awe of Nature no longer exist. In this society, life is governed not by the rhythm and patterns of Nature - not by slowly evolved natural human ideals such as honour - but by abstract commandments given by God, by the examples of saints, by the schism between believers and non-believers and a host of other such things. The whole focus is different - in essence, the time of Nature, of our slowly evolving lives, cultures, and evolution, is done away with in favour of an abstract time created through an artificial revelation or belief: through an idea.

The truth here is that real wisdom, real development of personal character - and cultural evolution itself - derives from the slowly passing time of Nature. A conventional religion like Christianity imposes its own time upon us - its 'wisdom' is that of an abstract idea or a revelation.

So it is that such a religion, its morality, and the individuals who uphold such a morality, are in conflict with, and opposed to, their own innate healthy nature, and Nature herself. They are trying to or desire to do away with their own "sinful" nature, as they are trying to or desire to do away with the reality of Nature manifest in our slow and still incomplete evolution, and in our evolution of separate cultures. Such adherents of such a morality believe they are right, and so many of them become intolerant, believing as they do that God is on their side and that perfection, in society, can be achieved if others follow God's law.

This abstract religious approach - the belief that perfection has already been ordained or discovered by some prophet, some teacher, some philosopher or some 'enlightened' person - has led to the modern abstract political approach. This is the belief that human perfection (and such abstract concepts as human happiness) is attainable, now or in the near future, and that a perfect, or much better, society can indeed be created.

People are thus categorized by what they believe - their religious or political views - with their being a messianic type of belief that our way, our political Party, is right. There is thus the desire to create a perfect society based upon these views, with this creation requiring struggle, and possibly revolution and war. The immediate suffering caused by this struggle is regarded as acceptable and indeed necessary to create the perfect or better society. Inevitably, in this struggle, humanity - honour, fairness, freedom, true justice - are forgotten or lost sight of. There are laws, created by law-givers, and enforced by others, with people punished and held captive. There is, in short, a culture of repression and inhumanity where abstract laws, and abstract notions such as "the good of society" or "the public interest" come before personal honour and the respect all human beings are due because they are human.

The people who make the laws, who enforce them, who punish or hold others captive in prisons or elsewhere, often believe they are doing what is "right" and "necessary" - but they believe this either because of some religious belief, or some political belief. That is, because they treat individuals not as those individuals are - individual human beings like themselves - but either on the basis of what those individuals believe, politically or religiously, or on the basis that those individuals have transgressed some abstract law made "for the good of our society" or in "the public interest" or because "it is God's law".

In contrast to such abstract, unnatural, and ultimately de-humanizing ideas, ethical National-Socialism accepts the reality of our incomplete evolution, as it accepts the importance and naturalness of individual character and thus of individual honour. That is, it accepts that all individuals have the natural right to defend their own honour in a practical way. It further and importantly accepts: (1) that most individuals are natural and good by nature, and require only good honourable leadership, or guidance, for that innate goodness to become manifest; and (2) individuals have the capacity to evolve, or develop themselves further and should always be given the chance, the freedom, to do this.

Fundamentally, and most importantly, ethical National-Socialism maintains that most individuals can change themselves for the better by an act of will. That is, ethical National-Socialism maintains most individuals have the innate capacity, the potential, to so change or develop themselves. All that most of them lack is the will to so change - and a noble aim, or a noble ideal, to harness that will to. Ethical National-Socialism provides such an ideal, such an aim, enabling this change for the better to be achieved. Individuals so change themselves when they strive to be honourable, and when they strive to do their duty to their culture and thus to Nature herself.

Note: Presented here are the answers Myatt gave (in c. 2002 CE) to a variety of questions recently submitted to him by individuals in America, Canada, Russia, Europe and Australia.

In Pursuit of the Numinous

How would you describe Folk Culture?

What I have used to call Folk Culture can be better described, and indeed should be described, as Ethical National-Socialism, and I understand this Way as the philosophy, and the Way of Life, of the future: the only Way which enables us to not only live in harmony with ourselves, in harmony with Nature, in harmony with the Cosmos, but which also enables us to continue our evolution toward a higher type of human being.

The essence of Ethical National-Socialism is the belief that we, as individuals, are not isolated beings but rather connected to the life around us - to our fellow human beings, to the life with which we share this planet; to the life, the being, of the Cosmos itself.

This means that the perspective of Ethical National-Socialism is the perspective of those beings which are beyond us, as individuals - and especially the being of the Cosmos itself. This perspective is in contrast to that of all other philosophies, Ways and religions, which tend to concentrate on the individual in isolation. The basis of these other forms, these other Ways, is either the happiness, the desires, of the individual, or the individual in relation to some unobserved, abstract idea such as Heaven, Jannah, Nirvana, or the individual in relation to some large, abstract construct such as “the State” or “the nation”.

The practical basis for Ethical National-Socialism is honour, and it is honour which determines the limits of personal behaviour and our relation to other beings: that is, how we should interact with other beings. Honour also determines the form, the nature, of those things we can use and construct and develop to aid ourselves and others - such as communities. In such useful social constructs, honour sets limits and is the basis for any and all norms, or laws, which may govern such communities.

Honour is thus the foundation of the ethics of Ethical National-Socialism, for honour is considered as the very basis of individual and communal freedom: the means whereby we can live as free, noble, human beings.

In addition, Ethical National-Socialism understands that for us to evolve we must treasure and develop those qualities which Ethical National-Socialism considers makes into noble human beings. These qualities - apart from personal honour - are empathy, excellence and reason.

I have heard it said that Ethical National-Socialism which you have developed is similar to anarchism and especially the primitivism of people such as John Zerzan. Would you accept this?

Ethical National-Socialism shares some ideals with anarchism - anarchism defined, for example, by Kropotkin - in that both ethical NS and anarchism seek to abolish The State, regard it as inhuman, and desire to see individuals live in freedom and as rational human beings. It is also similar in that both seek to abolish all forms of oppression, and both are opposed to all attempts to impose any type of supra-personal authority upon individuals. It also shares some ideals with what has been called primitivism - especially in the criticism of the urban, soul-less, technological, way of life and the desire to return to a more natural way of living in harmony with Nature

In addition But there are a great many differences. In respect of abolishing The State, for instance, where ethical NS seeks to establish new folk communities based on ethnic, folkish, clans; small self-governing, independent regions, where the only law of that of honour. In addition, Ethical National-Socialism regards any form of Prison, any form of incarceration, for whatever reason, as unethical - as a denial of the honour of the individual.

But the greatest differences concern the Cosmic perspective, the ethic of honour, the development of empathy, the understanding of the numinous, and the acceptance, by Ethical National-Socialism, that there are other types of being which we, as individuals are connected to and which are important for our own well-being and evolution. One of these beings is Nature; another is our own folk.

The perspective of Ethical National-Socialism is the perspective of ourselves as a nexion: one connexion between the past of our own folk, and the future of our folk, with this folk-being itself but part of the being which is Nature, with the being-of-Nature itself part of the being which is the changing, evolving, living Cosmos.

The ethic of honour means and implies many things: specifically, it means and implies that we take responsibility for ourselves and those to whom we have given a pledge of loyalty. This in itself means that we expect others to respect our honour, and that if they do not, we can and must defend ourselves in an honourable way, which may involve such things as a duel, and most certainly involves us in having the freedom to carry a weapon to defend our own honour and that of those individuals - such as our family - we have pledged to defend.

The development of empathy begins with honour: with the acknowledgement that we must treat others fairly and as we ourselves would wish to be treated. Empathy is developed through the Cosmic perspective of Ethical National-Socialism: seeing ourselves in relation to other life.

Ethical National-Socialism has posited the acausal - or more correctly, acausal energy from the acausal being presenced in the causal - as the source of the life which exists in various forms in the Cosmos, just as it has posited that the life which is Nature works and has worked to produce diversity and difference. Ethical National-Socialism accepts and treasures this diversity and difference of life, and seeks to continue it in a natural, reasoned, honourable - that is, ethical - way. Part of this diversity lies in the various cultures, and various peoples, of this planet which we human beings call Earth. Ethical National-Socialism understands each folk, and its culture, as a type of being: a form of life to

which the individuals of that folk belong. Thus can those individuals aid the change and evolution of this living being, or they can choose, for whatever reason or from whatever motive, to ignore this being and detach themselves from it. Ethical National-Socialism simply believes that these folk-beings can and should be treasured and evolved by some individuals who belong to, who are, part of such beings - and that to not to do this, would be a great loss and mean the extinction of those types of living being.

This leads us on to the numinous: to an appreciation of the beauty of the diversity of life, especially evident in Nature, and yet also evident in many of the wonderful creations which we human beings, as a species of life, have created through the mediums of music, Art, literature and so on. Ethical National-Socialism goes further, and asserts that numinosity exists in those living-beings which are our folk and the homeland where our folk dwells in a natural, honourable, empathic way.

Ethical National-Socialism, by virtue of its ethic of honour, its Cosmic perspective, and its belief in empathy, is a just and tolerant Way. In fact, I personally believe that Ethical National-Socialism is the most ethical, tolerant, numinous and human Way that has ever been developed. It is human, for instance, because it asserts that we human beings can and should continue our evolution, and that we can do this, consciously, through a triumph of our will, through upholding honour, through developing empathy, through pursuing a numinous goal, through presencing the numinous, through respecting the life of this world, and seeking to develop, in an honourable way, the many and varied living beings with which we share this planet.

What about Hitler's National Socialism? What relation does Ethical National-Socialism bear to traditional National Socialism?

Folk Culture is somewhat different from conventional National-Socialism, although it is correct to say that Ethical National-Socialism is the esoteric essence, the inner meaning, of Hitler's German National-Socialism - what the old European National-Socialism is evolving to become and should become, given the ethic of honour. Or, expressed another way, the old German National-Socialism of Hitler and the Third Reich was a more causal manifestation of the acausal apprehension that Ethical National-Socialism manifests. Or, in another, older and less accurate terminology, these are expressions of Lightning, and Sun. As we evolve, we travel toward the acausal aspect, but while the peoples of the world remain as they often are - often ignoble, dishonourable, in ignorance of the truths of Ethical National-Socialism - and while tyranny and oppression exist, there will be a need for a more causal manifestation to redress the balance and begin the process of change, of evolution, toward the numinous. That is why I say and write that National-Socialism is important in the struggle against the so-called "New World Order" - although it should really be called "the Old World Order".

You have written a great deal about Hitler's National Socialism. Would you agree that you have created what some have called a "revisionist version" of National-Socialism?

No. For I have instead evolved National-Socialism by returning to the essence and then developing a coherent ethical, numinous, philosophical and rational system, as is evident, for example, in my recent essay *The Theology of National-Socialism* and in the recently revised version (114yf) of *The*

Meaning of National-Socialism.

Do you still advocate violence and war and killing?

Violence is simply using force sufficient to cause injury. Such force is often justified and often necessary, in defence of oneself, one's honour, and to aid others and one's folk.

Sometimes it is also necessary to use lethal force - to kill. This is in the nature of honourable fighting and honourable combat; it is part of the Way of the Warrior which I have upheld for well over three decades - since I began my training in the Martial Arts as a fourteen year-old boy.

As for war, we must distinguish between the dishonour which is modern technological warfare, and combat, which is where warriors fight each other, alone or in groups. I am against this modern technological warfare since it dehumanizes and is dishonourable, but I consider that training for honourable combat, and such combat itself, is necessary and indeed a vital part of a healthy folk community.

What is your view concerning Islam?

I consider Islam - or more correctly, the authentic Islam of the Jihadi movements as exemplified by groups such as Al-Qaeda - as one of the most effective ways of dealing with the ignoble tyranny of the capitalist New World Order. I support those individuals, those groups and those organizations - Muslim, anarchist or otherwise - which are fighting in whatever way the tyranny and dishonour of the NWO. Furthermore, alliances with such individuals, organizations and groups should be sought in the interests of destroying the NWO.

In respect of Islam itself, I consider it to be an honourable, warrior, way of life - a way of life which in many ways is better than the dishonourable materialism which now dominates the nations and the peoples of the West, and which could create a more civilized and noble way of life than exists, at the moment, for many peoples outside the West. However, in the long-term, Islam itself is not an evolutionary solution, just as all the religions and Ways of the Old Order are not solutions, for Islam - while it upholds honour and champions reason and presences the numinous in some ways - would not aid and evolve those living-beings, such as the folk and its homeland in harmony with Nature - which I know are vital to our future evolution. In addition the perspective of Islam is the individual, in contrast to the Cosmic perspective of Ethical National-Socialism.

However, co-operation between these two different Ways would be beneficial for both, now and in the future, and I can envisage a future world where there is a Federation of folkish communities and nations, and an Islamic Khilafah with these two systems co-operating together, on the basis of mutual respect and honour, to explore the Cosmos.

In the struggle against the NWO how do you view Russia?

Russia has great potential. In fact, it could even surpass America and be the birthplace of the Movement, the leader, which and who could establish a new society following a revolution to overthrow the Old Order, which new society would begin the great task of building the foundations for a Federation of nations inspired by folkish ideals: the beginnings of the Galactic Empire, the Cosmic Reich, the Galactic Federation or whatever it comes to be called.

Russia has never really fulfilled its potential, has never achieved the Destiny that it should have achieved. It was diverted from this great Destiny first by Communism, and then by its subservience to the NWO. It has become now just another lackey State of the NWO, obeying the dictates of the cabal in New York and Washington while its people continue to suffer and endure. It has just exchanged one privileged elite for another. The suffering that the Russian people have endured for over a century is testament enough to the great inner strength of the people, a strength which needs to be used, directed, by a Movement, by an honourable, noble, leader for the benefit of the people.

In many of your writings you have mentioned Vindex. Please elaborate.

Vindex is the name given to the leader of a folkish Movement who will fight the forces of the Old Order and establish a new way of life, a new society, based upon honour which will restore, revitalize and expand our unique Aryan culture. As I wrote, decades ago, in my *Vindex - The Destiny of the West*, the followers of Vindex may not call themselves National-Socialists, but they will nevertheless be the spiritual heirs of National-Socialism.

This folkish society will be created in a specific place, probably after a bloody struggle for power against the forces of the Old Order. Vindex is a man - or woman - of Destiny; a charismatic honourable leader who will embody the essence of the folkish ideals that form the basis of Ethical National-Socialism and of National-Socialism.

The most likely places for the emergence of Vindex are America, and Russia.

Do you consider what you call "the folk" is the same as race? Are you against the concept of a nation, and thus against nationalism?

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

Consider two examples - the English, and the Germans. Racially, the two peoples are very similar. But they belong to different folks - that is, their character, their culture, is different. Generally, the people of a particular folk community share a common racial ancestry but the living being which is and becomes their folk - their folk culture, their homeland - evolves, changes, and brings into being a

new type of life which is different from the life of the other communities who initially may have shared the same racial heritage.

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

As I said in a recent interview:

“We are concerned with folk communities and their culture - living things - and not some abstract concept such as “race” has become. How do we define our folk? Is it primarily a physical definition, something which can be measured? No - our folk is primarily where we belong, where we dwell; where our being is at rest. Our folk and its homeland are numinous; that which connects us to our past - and future - in a living way. We either feel this, sense this connexion, or we do not.

A folk community cannot be created by some political ideology, nor by some law or laws, or even by a large State. It exists; it lives, already; it dwells in a particular place; it has come into being - or comes into being - over a period of time. Thus, to create a new folk community we begin with what has already come-into-being: the people of the same folk and culture who dwell in what was once their homeland. or whose ancestors came from that homeland. There is then a natural change and evolution - not a politically forced, abstract ideological change - within that community, which natural change and evolution arises over time through such things as following, upholding, the ethic of honour, through responding to the challenges which that community will face, through developing empathy via a dwelling on and working with the land, and through developing reason and understanding. What will result will be a new coming-into-being: a new folk.”

What has happened in Europe, and is happening elsewhere, is that the divergent, different, folkish characters have been and are being broken down and made more uniform. This is partly due to un-folkish abstract ideas and religions, such as Christianity, and - latterly - the mass Media and capitalism which have created a soulless urbanized denizen. Add to this the effect of the social engineering that has taken place over the past fifty or sixty years, as well as immigration from other peoples, and there is the destruction of folk communities and folk identity and folk homeland - the destruction of these folkish living-beings. In truth, abstract ideas, often political, the social engineering of covert Marxism, capitalism, and religions like Christianity, are diseases which have attacked living, folkish, beings - making them ill, and in some cases desstroying them.

Now, what is today called or referred to as a “community” is a dead, abstract form or, more often than not, consists of peoples from diverse cultures and diverse ways of life. What are now called “folk traditions” are the ways of the past, often used as mere diversions or entertainment for tourists. Thus we have the unfolkish concept of “Europe” and the “European community” which are lifeless

political and capitalist constructs, devoid of numinosity and which have destroyed many folk communities and which threaten many more.

In the same way we have the unfolkish political concept of The State and the “nation”. Most so-called nations are lifeless, abstract, unfolkish - that is, they do not represent a particular folk, and are often more than the homeland of a folk. Many nations combine many folk, many folk communities, into an abstract, political form and thus are detrimental to the living beings of the folk. Often, such an abstract nationalism is imposed, by a ruler, or a government, and this imposition weakens, and destroys, the many diverse folks forced together into such an artificial “nation”.

However, some “nations” - very few - are of one folk, and thus living. But this is not the norm, and thus it is better not to use the outmoded now rather meaningless concepts of “nation” and “nationalism”. Most so-called “nationalism” is unfolkish - for such nationalism seldom represents a true folk, a true living culture, just as it does not accept honour as the basis for the laws of such a nation, just as it accepts the un-numinous idea of The State, and just as it is for the most part far too large to be a living, healthy being such as genuine folk community is.

Do you see any real value in reviving the old forms of paganism?

No. In many ways such revivals are detrimental to the struggle we are engaged in at this moment just as they singularly fail to express and presence the numinous. But this does not mean that we should not seek to discover, learn about, understand and treasure, our own cultural traditions. Only that we need things which are numinous, living - which are archetypal and capable of inspiring others to deeds, to change themselves. And which also are consciously understood and imbued with the ethic of honour.

The genuine paganism - or heathenism - of our folk still lives; it is still powerful, still numinous, as the great presencing which occurred in Germany decades ago demonstrated. Ethical NS is one manifestation of this genuine paganism - living, growing, inspiring, changing. Genuine National-Socialism, as explicated in my recent National-Socialist writings, is another.

What do you think of pagan organizations like the Rune Guild?

Such organizations can sometimes do worthwhile and valuable work by making people aware of Aryan culture and Aryan heritage. However, some people turn to such organizations to withdraw from the world of the present with its tyranny, its dishonour, and its determination to destroy the numinous and those living beings such as our own unique folk.

What matters for us at this crucial time are understanding the importance of personal honour; changing our own lives by upholding honour; acquiring an understanding and knowledge of both our own folk, our own culture, and of the situation that faces us and other peoples because of such things as the NWO. Then each individual who has such understanding must make a conscious, honourable decision - based on a true knowledge of our own abilities and strengths - about what they can do to aid our folk, and what they can do which continues their own evolution, that of their folk, and of our

species in general.

For some, this might be to live the way of the warrior; for others, it might be to strive to live on the land, creating for themselves, and their family and perhaps some folk-comrades, a rural way of life; for others, it might be to seek to inform others, through words and personal example, about the truths concerning the importance of the folk, the importance of honour, of the Cosmic perspective. For others, it might be extending the culture of their folk through such things as Art, music, literature and Science.

What is your view on transhumanism?

In some ways it is really just a fancy name for something which is obvious - something I myself have been saying for decades - which is that we have the potential to be more than we are, and can and should continue our evolution, using reason as a guide.

However, as a way or belief, transhumanism lacks many essential things and because of this its practice, by individuals and even groups, will in all probability not aid our evolution. This is because it lacks an understanding and appreciation of honour, of the numinous - especially in relation to Nature and the Cosmos - just as it lacks an understanding of those supra-personal beings such as our folk and the homeland where that folk dwells or should dwell for such a being to be healthy and evolving. In addition, there is a lack of awareness of the inhumanity of such abstract things as The State.

D. Myatt

The Numinous Way of The Folk

The Way of The Folk:

The way of the folk is the way of dwelling in harmony with ourselves and in harmony with the Life, the presencing, of Nature, for Ethical National-Socialism considers that the folk is, or can be, a living-being: a manifestation of the very life of the Cosmos and of the change of the Cosmos, which change tends to be toward more life, more diversity of life.

Thus, within the bounds set by Cosmic Ethics, Ethical National-Socialism views the folk - and thus folk communities - as important, as manifestations of the diversity of Life here on this planet, and desires, also within the bounds set by Cosmic Ethics, to conserve those folks that exist, and also to bring-into-being new folk communities: new clans and tribes who can thus dwell in harmony with Nature. Furthermore, Ethical National-Socialism considers that it is beneficial to the individual to live within a folk community, for such a living in such a way brings an awareness, a knowing, of the bonds that bind us, as human beings, not only to our past, but also to the future of life, especially to the diversity of life, and which thus can enrich us and lead us toward a more balanced, more human, way of life: to a genuine and moral participation in the very evolution of Life and the Cosmos.

Homo Hubris:

However, the way of life manifest today by the majority of people in the lands of the West is the way of Homo Hubris: the way of the individual who, lacking empathy with Nature, with other human beings and with the manifestations of Life on this planet we call Earth, is quite arrogant and pridefully and generally in thrall to the material ethos of this modern Age. This is Homo Hubris, the meat-eater, the driver and owner of modes of fast, mechanical, polluting, transport such as the automobile: which modes of transport have decimated the slow rural way of life, and which modes of transport, through their comfort and enclosure, distances and detaches the driver from the land through which they drive, and which allows them to arrogantly believe their ability of control of such machines is greater than it is, as is so evident in so-called “traffic accidents” which should more correctly be mostly described as “driver error”.

This is Homo Hubris, who uses powerful machines to dig deep into earth, to flail hedges, to cut down trees, to carve through and destroy what Nature has spent years, decades, perhaps a century, nurturing and growing, and who, in arrogance, desires to tame, to control, Nature - to urbanize Nature, to strive to make Nature conform to some plan, or some scheme, or some abstraction manufactured by some individual or approved by some committee of individuals, and who thus views Nature as some commodity, some resource. This is Homo Hubris whose greed and indifference are leading to the extinction of living species after living species on this planet which is currently our dwelling and our home. This is Homo Hubris whose abstractions, whose selfishness, whose lack of empathy is leading to a loss of the diversity of Life on our planet, which loss includes the loss of folk communities and their often unique ways of living.

This is Homo Hubris, who still approves of impersonal War in the name of some abstraction or some dogma, and who thus approves of and supports the killing and suffering of human beings they themselves do not know and have no personal quarrel with: who still thinks, if thinking it can be called, in terms of abstractions, in terms of some *-ism* or some *-ology*: in terms of some mythical perfection, some ideal, which it is incorrectly believed can be attained. This is Homo Hubris, who supports, or is otherwise indifferent to, the punitive nature of punishment, and the dishonour of prisons, and the primitive, honour-and-empathy-destroying abstract law of all modern countries. This is Homo Hubris, denizen of cities and towns, whose desires - often unknown and unconsidered - leads to a rather frantic style and pace of life where vapid “change” and artificial “progress” are regarded as “good things”, and who is often, very often, swayed and manipulated by the vested interests, the desires, of others of the species Homo Hubris. This is Homo Hubris who breeds and keeps animals - living-beings - for slaughter and sometimes for fun.

This is Homo Hubris - the squabbling, immature, child in an adult human body.

The Numinous Way of Nature:

In contrast to the way of Homo Hubris, the way of life suggested by Ethical National-Socialism is the way of empathy, compassion, reason and honour: the way of the consciously aware human being who, understanding suffering and causes of suffering, seeks to change themselves for the better by using their will, their understanding, and who thus strives to live a moral life, in harmony with Nature, in harmony with other human beings, and in harmony with the Cosmos itself.

Ethical National-Socialism understands harmony as a living, a mode of being, a balance, arising from the empathic awareness of the matrix of Life: from an understanding of ourselves as but one nexion among many, many nexions, on this planet, and in the Cosmos. One aspect of harmony is *wu-wei* - that gentle, slow, letting-be which arises from a knowing of, or a feeling for, how we are so related to Life, and all the various and diverse manifestations of Life, and how our perception of our own self, our own individuality, of our own importance, is based upon a causal abstraction and thus is, in general, Cosmic and acausal terms, an “illusion”. Perspective is thus part of harmony - a knowing of, an understanding of, a feeling for, our limitations, in causal Time and causal Space; a placing of ourselves in the context of the on-going acausal flow of Life, the change of the Cosmos, which was before-us, as an individual, and which will be after-us, as an individual. Thus, we view ourselves in relation to “evolution” - to the process of Cosmic change, which is manifested on the planet, Earth, by the changes of Nature, by our human diversity of folk and culture, and by what we have termed human “history”. From this perspective, there arises that humility, that feeling for the numinous, that knowing of suffering, which can lead us to make moral choices and which thus can lead, and which should lead, to us striving to live in balance with Life, Nature, the Cosmos, to cease to cause suffering, and to contribute in a moral way to the further change, the further evolution, of Life and the Cosmos itself.

DW Myatt

Does Race Matter? A Controversial Answer and a New Ethical Beginning

Race, or Folk?

If we assume, for the moment, that we can or could give a satisfactory definition of "race", then the simple, ethical, answer to the question Does Race Matter? is no. No - because "race" (however we attempt to define it) is not, or should not be, the basis for judging, or making any decisions about, any individual. To make such a judgement on such a basis would be immoral, against the ethic of honour. This is so because "race" itself is an abstraction, an ideal: that is, a manufactured concept which we have imposed upon the reality of individuals. As a manufactured concept, a construct, an abstraction, an ideal, it is something which we impose upon, or project onto, Reality - that is, we give it or assign to it a value which is subjective, not objective. This particular concept itself is subjective because it depends on how it is defined, and on what we extrapolate, or assume, from and based upon that definition.

Thus, this concept of race - like all abstractions - tends to undermine, if not replace, that empathy which I personally consider to be an expression of our humanity and which I personally believe is the basis for our human evolution. That is, like all abstract constructs race is a generalization, which generalization should not be applied to individuals in order to judge them or assign some type of value to them. In contrast, empathy deals directly with individuals - and perceives those individuals (or tends toward perceiving those individuals) - as those individuals are.

However, if instead of asking whether "race" is important we asked whether "the folk" is important, the answer - or at least my own answer - would be both yes, and no: (1) Yes, the folk is important, because I, and Ethical National-Socialism (which represents my own thinking) regard "the folk" as a type of living-being, a manifestation of the life of Nature and thus a presencing of the very Life of the Cosmos. Thus, the folk is not considered to be an abstraction, an ideal, or a constructed, manufactured lifeless "thing"; (2) No, the folk as such is not that important because it is not, and should not be, the or a criteria by which to judge individuals; and because even "the folk" cannot, or should not be, used in any way whatsoever to justify causing any suffering to any other individual. That is, our ethical criteria are and must be independent of anything and everything - they cannot be qualified, or have any conditions or restrictions imposed upon them: to accept "the folk" or not (and thus to accept whether to belong to some folk community) is thus an entirely individual decision.

This arises from the ethics of Ethical National-Socialism, which ethics are based upon empathy, compassion and honour: upon the fundamental principle that no one, no "thing", no construct, no abstraction such as a State, or nation, or government; no society, no law, no Institution, no authority, or whatever, has any "right" to impose anything upon anybody. Indeed, to be pedantic, we as individuals do not have any "rights" - just as no "thing", or construct, or State, or whatever, has or can ethically have any "rights" over us, for these "rights" that are now often talked and written about are themselves constructs, abstractions, ideals.

What we do possess, by virtue of being human, is consciousness, reason and empathy - and the compassion and personal honour which derive from them. It is these qualities which are important, which should be both honoured and cultivated - not some abstract concept such as "rights", whether called "human rights" or otherwise. In addition, it is my understanding now - as a result of decades of experience, of years of thinking, of learning from experience and my own mistakes - that it is these

living qualities of empathy, compassion and personal honour, which form the essence of genuine civilization and which should form the basis of any and every human community, or "society". However, even here we have to be careful, and not use "civilization", or "society", as a "thing", as some abstract generalization beyond individuals - and certainly not as some abstract criteria of judgement of individuals. That is, all such terms should remain denoted to that which describes their essence - and in this case, that is empathy, compassion and honour, which are themselves all founded in and upon individuals and individual perception, and cannot and should not be abstracted from this individual knowing and essence.

Return of the Clan:

One important question which arises is what, then, is the definition of a "folk"? A folk is most certainly not the same thing as a "race". My answer is that "the folk" - or more correctly "folks" and folk communities - cannot be easily defined, for, as living-beings, they are in flux. They change, and evolve, and their origins are often obscure or, sometimes, even unknown. Essentially, they are what exists-now, by virtue of some past - or (and this is important) are or can be (and I believe, should be) a coming-into-being. A folk, as something which now lives, shares a common culture, a common heritage - and often or mostly a common genetic heritage - but it becomes a folk because it has dwelt or settled somewhere and forged some common identity, often as result of overcoming some hardship or difficulty or challenge. In addition, a folk is kindred - there is that personal-knowing, that kindred-connection, of a genuine, living family-like community. This means that a folk, as a living-being, is always fairly small - never the impersonal size of a modern nation (which itself is an abstraction) - and could be, and perhaps should be, more correctly described as a clan, a tribe.

Ethical National-Socialism regards the folk as something worth not only conserving, as a manifestation of Nature - as a living-being - but as something that can be consciously evolved, slowly, in an ethical way. This means a striving to live in harmony with Nature, and with other individuals. It means a community, a place to dwell, and individuals who dwell in a such a place because they have made a conscious, rational and ethical choice to be there. It means tolerant individuals who respect divergence and difference, and who strive to act, and behave, in a civilized (that is a reasonable, compassionate, empathic and honourable) way. It means individuals, and a small community, who accept that other people believe in or accept other things, have or may have different ways of life, and desire to live in a different way.

National-Socialist Ethics

What Are Ethics?

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

What Are National-Socialist Ethics?

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

National-Socialist ethics could also, and justifiably, be called Aryan ethics.

The Ethics of the Past

1) Primitive Ethics: Might is Right

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

2) Utilitarian Ethics

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

3) Traditional Religious Ethics

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

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

The basis for the religious ethics of non-revealed religions (such as Buddhism) is to attain something

akin to “nirvana”/ end the cycle of birth-rebirth of one’s soul, and so attain eternal bliss and happiness.

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

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

4) State Ethics

This is basically the ethics which underlie all modern Western nations: the State, in the form of some “elected government” decides what is right, and what is wrong, and makes laws based on its political and social beliefs and political policies, with these beliefs and policies being based upon some abstract “man-made” idea or some abstract “man-made” theory.

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

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

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

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

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

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

State Ethics can also be based, in part, on the prevailing religious ethic which is accepted, or is

believed to be accepted, by the majority of people of a certain nation, State, or country.

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

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

The New Ethics of National-Socialism: Morality of the Future

National-Socialist ethics are revolutionary because they are not based upon the individual, not based upon the happiness of the greatest number, not based upon some God-given revelation, and not based upon some abstract, Nature-destroying, “man-made” theory or idea. Rather, National-Socialist ethics are a manifestation of the organic - the living - imperative of life and of Nature. As such, they are both evolutionary and expressive of the numinous ethos of Nature.

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

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

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

The basis for National-Socialist ethics are the concepts of personal honour, of duty to Nature and of duty to the cosmos of which Nature is a part. Thus, according to National-Socialist ethics we should do something not because we expect some reward, in this life or in the next, but because it is our human, our noble, duty.

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

The reason National-Socialist ethics gives for these concepts of honour and duty is that they express what we know through reason: they express our natural relation to other human beings (defined as this relation is by honour, by fairness) and our natural relation to Nature (manifest as this relation is

in folk-communities, which are themselves defined by our race, our culture). That is, honour, and race, express our human identity: we, as individuals, on this planet called Earth, are but a living nexus between the past of Nature, and the future of Nature, manifest as Nature is to us in our culture, our folk: that is, in our race.

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

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

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

Although National-Socialist ethics and Kantian ethics (see Addendum below) have some things in common - such as using reason, the respect for the dignity and rights of others - they are very different not only because of the importance in National-Socialist ethics of the civilizing ideal of honour but also because of how National-Socialist ethics conceives the individual.

For National-Socialist ethics, the individual is but a living nexus, a sentient manifestation of Nature, linked to their own collective (their ancestors, their ancestral culture, and their race), linked to Nature, and thence to the cosmos beyond. For Kantian ethics, the individual relates to a transcendent pure Reason (basically, a mystical conception of God), from whom the purpose and meaning of life is derived, as it is with religious ethics.

National-Socialist Ethics are based upon the fundamental and revolutionary assertion that justice and freedom are a balance between the good of, the demands of, the folk, and between personal honour. Freedom, for National-Socialism, is not a matter of personal indulgence, of personal desire, of personal happiness, but rather a manifestation of the needs of the folk.

The Definition of Good and Bad:

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

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

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

For National-Socialism, something is considered good if it benefits the folk, the race, and if it is at the same time honourable; and something is bad, and therefore morally wrong, if it harms or is harmful to the race. For National-Socialism, what is moral is what is both good for the folk, and yet also honourable.

According to National-Socialist ethics, a State or government exists only to encourage personal honour and encourage us to do our duty to Nature, to the living beings of Nature and the cosmos, with such a State or government respecting our right of honour and our right to do our duty to Nature. Thus, one of the prime functions of a National-Socialist State is to protect, to aid, and to enhance, our race; another function of such a State is to ensure personal excellence: that is, to encourage the development of noble, honourable, individual character. For National-Socialism, the State is only a means to ensure the health, the vitality, the prosperity, the freedom, the honour, of the race, and everything - from economics to education - is subservient to this.

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Ethical NS

Ethical National-Socialism is an explication, and evolution, of the National-Socialism of Adolf Hitler.

The National-Socialism of Adolf Hitler was evident in the idealism of the Third Reich, and manifest in such organizations as The Hitler Youth and the Waffen-SS. As I wrote in another essay:

” The society which was created after the NSDAP achieved power was in many ways a compromise. Hitler himself admitted (to Leon Degrelle among others) that it would be the next generation - the Hitler Youth generation - which would create a genuine National-Socialist society. Organizations such as the SS and the Hitler Youth were steps toward the creation of such a National-Socialist society, and it was these organizations which implemented the ideal of personal honour, and respect for others, of whatever race and culture. As Hitler and his true followers, such as Rudolf Hess, matured in understanding, so too did National-Socialism. National-Socialism was not born, fully-developed and fully-understood, in the early years of the NSDAP - it developed slowly, over several decades. Thus, as Hitler admitted, *Mein Kampf* was never intended to be some kind of bible of National-Socialism: it was the product of its time and while most of the underlying principles of National-Socialism were laid down in that book, some principles were not. What was written was subject to change, to revision, as National-Socialism itself developed.

What must be understood is that many people in Germany at that time did not understand National-Socialism; and it could be said that many of the people who voted for or supported Hitler were not genuine National-Socialists: they voted for or supported him for personal reasons unconnected with the idealism of honour, duty and loyalty.

With the defeat of Germany and its allies in the First Zionist War, National-Socialism was purified, emerging as a complete way of life, centred around honour, loyalty and duty. The political compromises needed to achieve power were gone, as were the supporters who did not understand or live up to the ideals of National-Socialism. The essence emerged as the shell covering the essence was destroyed in the crucible of that war. People who have described this essence include Savitri Devi, Miguel Serrano, and Leon Degrelle.

Since we now consciously understand this essence, it is possible to create - and only now possible to create - a genuine National-Socialist society. This would be an entirely new type of society and while the inspiration would be National-Socialist Germany, it would in many ways be very different, although it would manifest the same ethos, the same ideals. “

Ethical National-Socialism thus represents not only the essence of the National-Socialism of Adolf Hitler, but is also a conscious and ethical development of that particular Weltanschauung, founded upon the ethical principles of honour, loyalty, and duty. According to the ethical principle of honour, we as individuals should act in a cultured, a civilized, way: that is, we should have self-control, and manners, and strive to treat others fairly. As it says in our Code of Honour:

“A man or woman of honour treats others courteously, regardless of their culture, religion, status, origins, and race, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat they themselves with disrespect or try to personally harm them, or who treat with disrespect or try to harm those whom the individual man or woman of honour have personally sworn loyalty to or whom they champion.”

Thus, ethical National-Socialism is non-racist, believing that there should be a mutual respect, among individuals of different cultures possessed of a different folkish heritage, based on an honourable acceptance of our differences. For ethical National-Socialists accept that Nature has worked to produce, in human beings, diversity and difference, and that we should respect and value this natural diversity and difference, and aid and further evolve it. To respect and aid this natural diversity and difference, ethical National-Socialists believe that we should strive, in an honourable way, to create free, independent, folk homelands where we can live among people of our own culture, be aware and proud of our natural ancestral folkish heritage, while maintaining that others peoples have the same right and the same duty to live in their own independent, folk homelands. This derives from the belief that our very life, as dignified noble human beings, is inseparably bound up with our folk: that it is the folk that provides the meaning of our lives and provides ourselves with our true identity; and thus that it is through the folk, through being part of a small folk community, that we can find our self-

respect and live in a truly human and noble way.

In addition, the main emphasis on ethical National-Socialism is upon personal and social change through individuals living in an ethical way according to the principles of The Numinous Way of Folk Culture, and thus it is not primarily a political movement interested in agitating for or obtaining political power. This derives in part from the belief that what is important - what is ethical - are small folk communities where we can establish an honourable, living - numinous - identity for ourselves and live in harmony with Nature, being a living nexus between our ancestors and the future of our folk.

Thus, in ethical National-Socialism there has been a move away from large modern nation-States toward establishing an entirely new way of life, believing that modern nation-States have produced and do produce an inauthentic, often inhuman, way of life that robs us of dignity, freedom, honour and our true folkish identity, and that it is through identifying with our folk, with being part of a new living clan, that we can once again live in a dignified, human, way in harmony with ourselves, our folk community, the land, and Nature.

Islam and NS



Himmler inspecting Muslim SS troops

Since Islam and National Socialism are so different, and irreconcilable, how can there be cooperation between National-Socialists and Muslims?

They are different, but my understanding is that they are neither irreconcilable nor antagonistic to each other. In fact, they have many beliefs in common, such as honour, loyalty, duty and a belief in a person using their will to change themselves for the better by following a noble ideal.

As I mentioned in several other essays, genuine National-Socialists are not racists, just as National-Socialism cannot be defined in terms of racism. For racism is a modern term, invented by Marxist social engineers, and is used to mentally condition and control people so that a particular type of political society can be created. These social engineers want us to view the world through the terms, the abstract ideas, they have created. I refuse to do this; I refuse to play their rigged game, and this makes me both unpopular and misunderstood.

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

one type of insect, one type of fish!

Genuine National-Socialists respect other cultures, and people of other races, because genuine National-Socialists uphold honour. Honour means being civilized; it means having manners: being polite; restrained in public and so on. Honour means treating people with courtesy and respect - unless, that is, those people act in a dishonourable way toward you, when retribution may be in order.

National-Socialism expressed the view that a person should be proud of their own culture and heritage, respectful of their ancestors and their ancestral way of life, and accept that other peoples have a right to be proud of their own culture and heritage as well. The ideal is a working toward mutual understanding and respect.

This is the truth about National-Socialism which I and others have uncovered in the past decades; a truth covered up by decade upon decade of ignoble Zionist propaganda.

On the question of race, does not National Socialism say that the White race - what you have referred to in the past as the Aryan race - is superior to other races? And does this not contradict what Islam says, which is that all people, all races, are equal before God?

No, National-Socialism does not say this. It says only that different races have different Destinies, different abilities, and different ways of living, and that these different ways should be respected.

This means a respect of others and a pride in one's own people and own own culture. The more other peoples, other races, have a pride in themselves and their own culture, the more they express their own Destiny, then the more genuine and respectful co-operation there can be between different peoples and cultures. For such genuine respect derives from a natural sense of belonging to one's own culture. To consider other peoples and cultures as inferior does the exact opposite because it leads to a denigration of those considered inferior and to hubris: to the excessive pride and arrogance which people such as Aeschylus and Sophocles warned us about.

But I have read in Hitler's Mein Kampf and elsewhere that he regarded negroes as inferior to Germans, to White people.

I admit there was an element of racial prejudice and racial stereotyping in the early days of the National-Socialist German Workers Party (NSDAP), but National-Socialism was not then fully developed as a way of life - as a complete philosophy of living. Indeed, it was not complete in this respect until during, and shortly after, the First Zionist War (commonly called the Second World War). Hitler wanted to save Germany from Marxist tyranny, and create a just and noble society for his people and it was not until just before he achieved power that serious thought was given to how National-Socialism could be implemented. Few people up to then even understood National-Socialism as a new and revolutionary way of living; for many, the NSDAP was just another nationalist political party which promised better times and which they supported to bring about those better times.

The society which was created after the NSDAP achieved power was in many ways a compromise.

Hitler himself admitted (to Leon Degrelle among others) that it would be the next generation - the Hitler Youth generation - which would create a genuine National-Socialist society. Organizations such as the SS and the Hitler Youth were steps toward the creation of such a National-Socialist society, and it was these organizations which implemented the ideal of personal honour, and respect for others, of whatever race and culture. As Hitler and his true followers, such as Rudolf Hess, matured in understanding, so too did National-Socialism. National-Socialism was not born, fully-developed and fully-understood, in the early years of the NSDAP - it developed slowly, over several decades. Thus, as Hitler admitted, *Mein Kampf* was never intended to be some kind of bible of National-Socialism: it was the product of its time and while most of the underlying principles of National-Socialism were laid down in that book, some principles were not. What was written was subject to change, to revision, as National-Socialism itself developed.

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Since we now consciously understand this essence, it is possible to create - and only now possible to create - a genuine National-Socialist society. This would be an entirely new type of society and while the inspiration would be National-Socialist Germany, it would in many ways be very different, although it would manifest the same ethos, the same ideals.

But many people who call themselves National Socialists today describe themselves as racists. Many of these people also say they hate other races and regard them as inferior.

Then they are not true, genuine, National-Socialists. A National-Socialist, to repeat myself yet again, is a person who upholds the ideals of personal honour, who is loyal to those given loyalty and who strives to do their noble duty to their own people, and to Nature. A true National-Socialist lives by honour, and strives to do what is noble, just, and fair.

Honour means treating individuals with respect, with courtesy, regardless of the race or culture of those individuals, as it says in the National-Socialist Code of Honour. Honour means being fair. Racial prejudice - that is, judging someone by their race or culture - is unfair, because it is a pre-judging of others, and honour demands you only ever judge someone on the basis of personal knowledge of them.

Judgement of a person on the basis of race is like judgement of a person on the basis of hearsay, rumours, gossip - it shows a lack of honourable character on the part of the individual who so

“judges”.

Those people you describe have probably never met any former SS soldiers or combat veterans of the Hitler Youth, who might be able to tell them a thing or two about honour, loyalty and duty. Such people as you describe have been taken in by all the Zionist hate propaganda just as they, if they say or believe such things, do not really understand personal honour.

But did you not - in some of your earlier writings - describe the Aryan race as superior?

Yes. Then, some years ago, I understood that the term superior was the incorrect term to use to describe the reality which National-Socialism expresses. The reality, as explained above, is one of mutual respect based upon a pride in one's own race, its culture and its achievements. There is also - or should be - an understanding that different peoples have different abilities, different talents, just like individuals within a race have different abilities and talents.

National-Socialism expresses the natural truth that each folk, each race, should live in such a way that its natural abilities and talents can find their highest expression, just as it expresses that within an ethnic, folkish, State - a Reich - individuals should live in such a way which suits, and have occupations suited to, their natural talents and abilities.

I have understood more and more about National-Socialism with the passing of the years and with each new experience, such as striving for co-operation between Muslims and National-Socialists. As a result, I have been better able to express in words the truths, the essence, of National-Socialism itself. In some ways, and as someone in Column 88 once described me, I was a Himmler in search of his Hitler. I never found the leader, the guide, I wished for so I had to stumble along the best I could.

As with National-Socialism itself, there has been for me a learning from experience: an organic process of change and development.

You have mentioned in one of your articles the Muslims who joined the SS. I have read that some of the German Officers and NCO's of the 13th SS Battalion (Handscar) considered these Muslim recruits as inferior, made fun of them when they were praying, and called them by the derogatory name Mujos. Not very honourable behaviour, and not indicative of the Germans in the SS respecting what they considered a foreign culture.

There are always exceptions; always some individuals in any organization who do not live up to, or do not believe in, the ideals of that organization. For instance, there are some corrupt Police Officers, in this and other countries. But that does not mean that all Police Officers are corrupt, as it does not mean that the Police force tolerates corruption or has no noble ideals for its members to live up to.

National-Socialism is of the future - an expression of what is needed to create a noble, honourable society - and while it understands and values heritage and folk traditions and our ancestral ways of living, it values only that which is in accord with what is honourable, civilized and which can be used to further our evolution. A lot of what occurred in the past - a lot of traditions, and certain ways of thinking - were actually wrong; contrary to what is reasonable and honourable. What is honourable

and necessary in our past must be found, understood and valued. What is not, must be rejected.

This is really what Adolf Hitler wished to do: create first a new Germany, and then a new Europe based upon the noble ideals and warrior ethos of National-Socialism, particularly evident in the pan-European Waffen SS.

In the distant past, Civilizations and Empires were created based upon military conquest and the exploitation of peoples. There really was no conscious understanding of honour; no desire to create order and harmony and create the way of living we now understand as civilization where things like reason are valued and where civic and private corruption are not tolerated. This changed to a certain extent with the Roman Empire, which strove to put into practice some of the noble ideals of ancient Greece, and which created a civilized way of life for the peoples of that Empire. Of course, this civilization was not perfect (especially in respect of its often dishonourable treatment of non-Romans) but compared to what existed before - and compared to what existed after it for many centuries - it was an achievement, one step forward in our evolution.

Another, even greater, step forward was the original British Empire, which was an even greater achievement than the Roman Empire. It brought reason, justice, order and education to millions upon millions of people world-wide, greatly improving their way of life through building the infrastructure a civilization needs: an uncorrupt administration; roads; bridges; safe trade routes. For instance, the British Navy managed to control the piracy which was rampant in certain areas of the world (in South East Asia for example), as in India the British administrators ended the bribery and corruption of officials which was endemic. For a time, and from about the middle of the 1700's, the British Navy was the most enlightened and civilized institution in the world: a fine example of a civilized, warrior, ethos. Throughout the whole British Empire, the civilized ideal was followed, and literally hundreds of thousands of British people struggle and died in the lands of the Empire over the centuries in their quest to do what was right, noble and just. Millions upon millions of people could live in relative safety and peace, in an ordered and just way, thanks to this Empire.

Note that I said the original British Empire, for the truth is that from very early on in the Victorian Era the ethos began to change - the true, respectful, civilizing mission of Empire gave way to a brute Imperialism based upon financial gain. To quote Thomas More: "Everywhere do I perceive a certain conspiracy of rich men seeking their own advantage under the name and pretext of commonwealth." There had always been an element of this present, of course, but the financial cabal gradually became the dominant force behind the expansion of the Empire, often unscrupulously using missionary Christianity to achieve their capitalist purpose.

Aspects of the old, civilized, honourable, Imperial attitude remained, and inspired individuals and some Institutions but they were largely without power and influence, often mere show, and more often than not manipulated by the financial cabal and their capitalist lackeys. [A fine illustration of the difference between the old and new British Empires is given by certain British characters in E. M. Forster's *A Passage to India* with Cyril Fielding representing the virtues of the older Empire.] By the time of the Boer War, British Foreign Policy had become purely a means of maintaining and extending capitalist markets, of obtaining raw materials with little or no regard for the native people. This was particularly evident in, for example, Iran, where until just after the Second World War War

the British Government supported a despotic, unpopular and repressive ruling minority, while capitalist companies leached away the natural resources of the country, with little respect shown for either Iranian culture or the way of life of Islam. The decadent life-style of wealthy often immoral Europeans was held up as some sort of “ideal” for the “natives” to follow. In addition, many Europeans acted in a dishonourable, uncivilized, way toward others peoples, as did many of the soldiers of their armies.

I should also add that the civilization which Islam created and maintained was also a considerable and important achievement, comparable to that of both the Roman Empire and the original British Empire, and indeed far more civilized, in terms of its treatment of people, than the Roman Empire. In this Islamic civilization it is true to say that reason, scholarship and scientific research flourished as never before, as witness the Islamic civilization in Andalusia. Muslims regarded the pursuit of knowledge as a duty, which is why, for instance, Muslim scholars studied the manuscripts of the ancient Greeks, even though the ethos of ancient Greek civilization was different from the ethos of Islam, and indeed contradictory to it in many ways. By doing this, these Muslim scholars saved these precious treasures - for without this Muslim desire to respect learning, from whatever culture, and without this Muslim duty to seek accurate, truthful, unbiased, knowledge, the West would have been deprived of these ancient manuscripts.

With the collapse of the original British Empire, the defeat of National-Socialist Germany in the First Zionist war, and the final end of the Islamic Caliphate, the ideal of civilization had been replaced by the ignoble idea of a global capitalism where multi-national capitalist companies became rich by plundering the world, by committing hubris, with American military might used to maintain this plunder of the world by capitalism and its uncivilized consumer ethos. There was because of this, as there still is, an arrogance toward other people and the Earth itself: the arrogance of Marxism and capitalism, which really are just two sides of the same uncivilized way of life.

The next stage - the next development of civilization, built upon the achievements, the understanding, of the Roman, the Islamic and the British Empires - is to create a new type of Empire, based upon free, ethnic nations co-operating together, all bound together by a strong National-Socialist country whose people consciously understand their Destiny, their duty, to their own folk, and the world itself. The honourable, the civilized, thing to do is to trade on the basis of equal partners; to respect other peoples and their ways of life, their culture, and to respect the Earth itself. Capitalist and personal greed are uncivilized, irrational. We should be striving to create free, noble, societies and looking out toward the cosmos - toward exploring our galaxy - not turning inward and indulging in ignoble, squabbling among ourselves like children who have yet to learn self-discipline and so who are often moody, quarrelsome, petulant, petty, selfish, and vain. We must grow up, and learn to act, think and live as adults - as mature, civilized, human beings. For people to grow up, and so change the world for the better - to make the world truly civilized - we need another Empire, created and maintained by honourable, idealistic people, who look to the examples of the Roman, the Islamic and British Empires for inspiration, and who regard such an Earth-bound Empire as but the beginning: a base for a Galactic Empire.

I consider both National-Socialism and Islam as means whereby we can learn to behave as civilized adults. They are both moral ways of living, although it may well be that it is National-Socialism which will create the new world Empire we need and so begin to build the Galactic Empire which

will be the next great leap forward in our evolution.

However, it is also possible for Islam to create such a world Empire, and there exists the possibility of National-Socialists aiding the creation of such an Empire and indeed being an integral part of it. At this moment in time, the forces of Islam are far, far stronger than the forces of National-Socialism, and in the battle against the perfidy of world Zionism this may be decisive in the creation of such an Empire.

What are the main differences between National-Socialism and Islam?

Islam and National-Socialism are different in several ways, and yet similar in other ways: similar, for example, in the matter of honour, of loyalty, of duty, in the use of will to change oneself for the better, and in the belief in a Supreme Being: in the belief there is an order to the cosmos, and a purpose to our individual lives.

Both Islam and National-Socialism are opposed to usury and the capitalist-consumer system based upon it, and both are dedicated to fighting the real evil which is Zionism.

In respect of the way of living, Islam believes the perfect society has already existed - the society founded by Muhammad at Medinah - and that all the laws and customs necessary to re-create this ideal social are already in existence, given by God in the *Quran* and the Sunnah (the example of the Prophet). In contrast, National-Socialism accepts that we are slowly evolving toward a noble, a perfect, society and that we have to use our reason, our fairness, in order to create the right type of laws and customs to manifest in a society a noble way of living, where the most excellent individuals of the past and present (such as real warrior heroes) may serve as examples for us.

In respect of theology, a Muslim accepts that there is only one god, Allah, and that Muhammad was the last Prophet of Allah who revealed the word of Allah in the *Quran*. A Muslim submits to God, and so strives to obey the commands of God, contained in the *Quran* and manifest in the life, words and deeds of Muhammad. For Muslims, Allah is the Creator of everything, the giver and taker away of life, but Allah is not manifest in the creations of Allah, as Allah cannot be conceptualized by us. Allah was not created, just as Allah did not and could not have any sons (or daughters) - human or otherwise. Allah is eternal, and unchanging, for the creation by Allah of anything and everything did not change Allah in any way.

A National-Socialist should accept there is a Supreme Being, and they may call this Being God, or the Eternal Creator or even something else. The Oath each member of the SS took was an oath before God.

As it says in the *Quran*: there should be no compulsion in a Way of Life. A person should be free to choose their way of life - their "religion" - with different ways respected. What I consider is important is that there should be this freedom of choice and correct, truthful, knowledge about the different ways, and this is why I have what I have, here and elsewhere about Islam, trying to present the real Islam that the tirade of Zionist propaganda, poured forth in the last decade, has tended to obscure.

The sad fact is that there is little truth, little truthful knowledge, in the West, about either Islam or National-Socialism. For Muslims, the pursuit of knowledge is a duty, which is why, for instance, Muslim scholars studied the manuscripts of the ancient Greeks, even though the ethos of ancient Greek civilization was different from the ethos of Islam, and indeed contradictory to it in many ways. By doing this, these scholars saved these precious treasures - for without this Muslim desire to respect learning, from whatever culture, and without this Muslim duty to seek accurate, truthful, unbiased, knowledge, the West would have been deprived of these ancient manuscripts.

The reality of our times – the times of Zionist hegemony, so evident in the subservience of America to Zionist interests and Zionists goals – is that the adherents of authentic Islam, the Islam of Jihad and Khilafah, are the natural allies of honourable, genuine, National-Socialists, and the fact that most who today call themselves ‘National Socialists’ neither understood nor feel this just shows how successful the Zionists have been in manipulating the peoples of the West and how successful their anti-NS propaganda has been, for this propaganda has obscured, for most peoples, the honourable, non-racist, reality of ethical National-Socialism itself.

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What is Nature?

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

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

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

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

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

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

Nature and National-Socialism

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

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

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

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

What Does the Term Folk Mean?

The English word *folk* means the same as the German *Volk*. However, the term *folk*, as used by the way of life - the philosophy - of ethical National-Socialism, means a group of people who share not only the same ethnic ancestry but also a common outlook on life: that is, they belong to a particular, distinct, culture.

Ethical National-Socialism uses the term folk in preference to race because folk means and implies more than just people of the same race: it means and implies a group of people - a folk community - who share the same values, the same way of life, the same religious outlook; that is, they have the same culture.

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

The Principles of National-Socialist Law

The law of ethical National-Socialism - the numinous law of the folk ("numinous law") - is the basis of the legal code of an ethical, National-Socialist, community: that is, the basis of "law and order" in a society founded upon the ethics of National-Socialism.

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

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

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

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

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

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

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

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

against one or more other, named, and known, individuals, with the deed or deeds being recognized as dishonourable in nature.

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

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

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

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

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

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

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

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

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

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

Numinous law considers such duels and such combats - when performed honourably according to custom - as honourable deeds.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Foundation of Freedom

Numinous law is the foundation, the basis, for genuine freedom, and a society based upon Numinous law is a just and free society. Any other type of society or government is a denial of liberty, because Numinous law expresses the principle of personal honour, recognizes and accepts the importance of the sovereignty of the individual, and manifests the truth that true justice is only and ever the justice of empathic, honourable, individuals.

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

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

The aim of a modern ethical folk movement would be to ethically establish a new culture - new communities - where individuals can live according to the ethics and customs of ethical National-Socialism, where Numinous law is the basis for the "law and order" of such communities.

The Code of Honour of Ethical National-Socialism

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

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

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

A man or woman of honour treats others courteously, regardless of their culture, religion, status, and race, and is only disdainful and contemptuous of those who, by their attitude, actions and behaviour, treat they themselves with disrespect or try to personally harm them, or who treat with disrespect or try to harm those whom the individual man or woman of honour have personally sworn loyalty to or whom they champion.

A man or woman of honour, when called upon to act, or when honour bids them act, acts without hesitation provided always that honour is satisfied.

A man or woman of honour, in public, is somewhat reserved and controlled and not given to displays of emotion, nor to boasting, preferring as they do deeds to words.

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

sworn enemies only, provided always that they do not personally benefit from such guile or cunning and provided always that honour is satisfied.

Duelling

The most acceptable and civilized form of duel is by pistol, and those abiding by the Code of Honour are expected to use this form as and when necessary.

A formal challenge to a duel must be personally issued, by one party to the other, at which a date, time and place are specified (Dawn is traditionally favoured). Each duellist must be accompanied by a Second, to ensure fair play and an honourable outcome, as there must be a referee.

At the appointed time and in the appointed place, two revolvers, pistols or duelling pistols, as similar as possible, are checked and prepared by the referee, (ideally a man of honour should keep or have access to a matched pair of pistols specifically made for duelling, capable of firing one round and one round only). These revolvers or pistols, and the bullets, are also checked by the duellists and their seconds. [Note: whatever pistol is used it should be loaded or so adapted that one round and only round can be discharged from it when the trigger is pulled.]

The referee then allows the duellists to choose a weapon. The duellists stand back to back. At a sign or word from the referee they then walk a set number of paces agreed beforehand (ten being usual) before turning to face each other. The referee then says: "Take aim!" at which they take aim. The referee then says: "Fire!" at which they discharge the weapon. It is considered dishonourable conduct to aim and/or fire before the referee gives the signal to so do.

Should one person fire and miss, or hit and injure, the other duellist before that duellist has also fired, then the person who has so fired *must* wait, without moving, until his fellow duellist has also fired, if he is capable of so firing.

Honour is satisfied if the duel is undertaken in the above manner.

Some Notes On Duelling

There are four things which need to be understood about personal duels of honour.

(1) The etiquette, or rules, of duelling must be followed, for it is these rules which make this encounter between two individuals a civilized and thus an honourable encounter. A duel of honour is not a brawl, or merely a fight between two individuals - it is a dispassionate meeting of two

individuals who use their own will, their own strength of character, to fight in a particular way.

The rules, the etiquette, of duelling make it such a dispassionate encounter - for a duel is a test of courage, of nerve, of character, of personal honour itself. Any and all conduct which is against the rules is dishonourable, and as such the person who does not abide by the rules is not an honourable person, and thus forfeits their honour and their honourable reputation.

If the rules are not followed, it is thus not a duel of honour.

(2) In a duel of honour, deadly weapons must be used. It is the deadly nature of the weapons used, with the possibility of death, which makes the encounter an honourable one. Deadly weapons include pistols, swords and long-bladed fighting knives of the Bowie type.

(3) The duel is a *private* affair between the two individuals concerned. As such, only the nominated Seconds, and a referee - acceptable by both sides - must be present. It is against the etiquette of duelling for any other people to be present.

(4) A person challenged to a duel must either personally accept the challenge, or decline the challenge. It is dishonourable and cowardly conduct to ignore a challenge once it has been formally issued. If a person who is challenged declines the challenge, then they must issue a personal apology, and if necessary, or called upon to do so, a public apology.

A man of honour will only challenge to a duel those individuals whom he believes can physically defend themselves and their honour with deadly weapons. Thus, it is dishonourable and cowardly if someone who is challenged to a duel tries to get someone else to fight the duel on their behalf.

Acausal Science: Life and The Nature of the Acausal

The Nature of Science

Science is generally regarded and generally understood to be the rational pursuit of knowledge by empirical means - that is, through observation, experiment and the use of reason, or logic. Genuine scientific theories are only a rational explanation of what has been observed, in an experiment or via the senses, or what has been assumed to exist on the basis of observation, experiment or logical reasoning.

All reasoning, however, has to be based upon some fundamental assumptions, or some fundamental beliefs. These beliefs or assumptions, which underlie science by the nature of knowledge itself and by the nature of the pursuit of knowledge, concern the fundamental reality - the nature of what we call existence itself.

So far in the history of human thought, there have been two quite different but comprehensive answers given to the nature of Reality. The first of these, though not the most ancient, is what we may call the rationalist answer, and this underlies what has become to be called modern Science. This answer is based upon the assumption that Reality can be defined - or rather, understood - by us. The assumption here is that what is called the natural or *physical* world - observed, known or understood by our senses - is the basis of knowledge, and that anything which is not immediately observable, and thus not subject to experiment and verification, cannot form the basis for a proper, rational, understanding.

The second, and perhaps the more ancient, answer is based upon the belief that there is a hierarchy of realities, of which the observable and thus physical reality, of which we are part, is but one and perhaps the lowest one. The highest reality is considered to be the realm of God - or 'the gods'. Most of the higher realities beyond us are considered to be unknown to us and unknowable by us. Belief in such things as miracles, and 'magic', depends on this particular answer to the nature of Reality. In contrast to the rationalist answer, this may be called the theistic answer to the question: What is the nature of Reality?

The real beginnings of the rationalist answer occurs in the works of Aristotle. According to him: (i) the cosmos (or Reality) exists independently of us and our consciousness, and thus independent of our senses; (ii) our limited understanding of this 'external world' depends for the most part upon our

senses - that is, on what we can see, hear or touch; that is, on what we can observe or come to know via our senses; (iii) logical argument, or reason, is *the* means to knowledge and understanding of and about this 'external world'; (iv) the cosmos is, of itself, a reasoned order subject to rational laws.

The Question Of Life

The importance of these Aristotelian essentials needs emphasizing, for they enable us to avoid the speculation, the confusion and the often irrational assumptions and conclusions that mark the theistic attempts at understanding. For example, what is beyond our senses and our direct experience cannot form the basis of understanding, and is therefore irrelevant - for what is important to understanding is what is known, what is perceived by us, and what can be logically extrapolated from this understanding. Using these Aristotelian essentials, we can soon appreciate some of the most important conclusions which Aristotle himself reached. These logical conclusions, based on the essentials we have accepted, form the basis of our own enquiry. They are:

(1) Since the cosmos is an order, a changing, which we because of our consciousness can understand, the change, or movement, of things in this cosmos does not have a beginning as it does not have an end. Therefore, any speculation about the 'origin' of this cosmos is idle and useless because the cosmos is eternal.

(2) This changing of the cosmos - the movement within it, its cycle of growth, decline and growth for example - is itself dependent on something. This is the timeless, or eternal, 'prime mover', or 'First Cause', which itself does not move, *as measured by time*. Time itself is the measure of movement - that is, time is implicit in, or is a part of, movement. Expressed another way, time is the measure of change.

(3) All life implies 'ordinary' matter plus an extra "something". Our own human life possesses more of this extra "something" than other life. Thus do we and we alone of all life that we know have 'consciousness', an awareness of our surroundings, and 'the desire to know'.

The Acausal and The Soul of Living Beings

If we use slightly different terminology, we can at once understand these things better. The cause of movement itself must be a-causal, that is, "beyond the causal". The 'prime mover' - or the being of the cosmos itself, the 'cosmic Being' - is thus acausal. Movement, and thus change, are causal. It is the acausal which causes, or drives, the movement of the causal, of ordinary matter. Furthermore, we can say that it is this acausal which is the extra "something" which life possesses. That is, life is a contact, or intermingling, of matter with the acausal - or expressed another way, life is where the acausal continuum is manifest in the causal continuum.

All living beings, because they are living beings, possess what may be termed *acausal energy*. The acausal energy which life - which all living beings - possess because they are living may be

described, somewhat inaccurately, as the "life-force" or "the soul" of that living being, for this acausal energy is not destroyed, or lost, when that living being ceases to live in the causal, physical world. That is, this acausal energy is preserved beyond the physical, causal, death of that living being.

Furthermore, *all* living beings - however small - possess acausal energy.

The science of Physics describes the ordinary matter of the cosmos and its movement, or change. This description depends on ordinary or *causal time*. But this is an incomplete description of the cosmos because it considers such movement in isolation, in purely causal terms, whereas the cosmos, and the matter/energy within it, is both causal and acausal. Furthermore, the changes which Physics describes are described by an earth-derived and earth-bound causal time based on our own planetary-sun cycle of change.

What needs to be understood is that this other aspect, the acausal, can be experienced and known - that is, it exists in the physical sense, can be discovered by us, and known. It is not 'immaterial' in the sense of being 'spiritual', and neither is it unknowable in the sense of theistic philosophy. The best way is to consider this acausal as another type of energy or change, different from ordinary energy and ordinary, causal, change as measured and understood by causal, earth-derived, time. This acausal is most evidently manifest to us in living things - in we ourselves, and in the aspects or life-forms of Nature.

To make this acausal real for ourselves - to fully understand it - we have to somehow discover, describe or capture and express this acausal in some physical way. We must find some means of describing the changes of this 'acausal matter/energy' in terms of 'acausal time'. For this, the mathematical descriptions used by Physics to describe the changes of ordinary matter will not do because such descriptions describe such changes in terms of causal time, even when non-Euclidean geometry is used.

The Nature of the Acausal

Causal Time and Space:

First, it is necessary to try and describe the causal 'world' of matter, motion and causal time: that is the phenomenal world of Physics.

The traditional description of causal, or ordinary, matter and its movement or change involves the use of a *frame of reference*, or geometrical co-ordinate system, whether this be an absolute one, as posited by Newton, or a relative one, as posited by modern Physics. *Space* is defined by this frame of reference - for space, in the physical sense, is said to exist between two objects, or points, which are

themselves described by fixed co-ordinates of a frame of reference. Space is simply 'extension'. In this simple sense, causal time is the duration between the movement of an object, measured from some starting point in a frame of reference, to the measured end of that movement in the same frame of reference.

The notions of 'force' and 'energy' are used to describe changes which an object or objects can undergo, and such changes are dependent on the mass, velocity (or movement), rate of change of velocity and the distance of movement of the object or the other object(s) which affect or cause an object to so change. Force, and energy, are basically expressions of the changes of causal matter over causal time.

Modern physics assumes these things - force, space and time - exist, of themselves. That is, that *space* exists and that a particular force, for example the gravitational force due to a massive object, exists in the space around that massive object - or may even be some function of this abstract Space itself.

Whatever the reality of such concepts in actual, cosmic, terms, they have hitherto proved useful in describing the motion and behaviour of observed and observable physical matter, as they have provided a basic understanding of the known physical cosmos.

In the overall, cosmic sense, the Physics of causal matter, and the laws which form the basis of this Physics, should be considered to be a special, or limiting, case of the Acausal or unitary cosmos described by the laws and processes and concepts of acausal matter and acausal time. That is, the laws, process and concepts of acausal matter and acausal time should also describe, as a limiting case, the laws, processes and concepts of known physical matter.

Furthermore, it should be noted that the modern theories of quantum mechanics and 'chaos' are just as much bound to causal concepts of Time and Space as the older theories such as that of Newton. Similarly, abstract mathematical models such as those of n-dimensional non-Euclidean geometry are also based upon the causal when applied to actual physical concepts: they always imply some sort of 'metric', some notion of causal Space. The thinking, the perception, the models and theories which result are still causal - still seeking to describe the cosmos in terms of a causal time and a concept of Space which is inherently causal. This is so because the very concept of Space, however described in current philosophical, physical or mathematical terms, is always defined through causality. Only when Time itself is defined as being both causal and acausal can Space itself be properly defined, with their being causal Space and acausal Space.

Acausal Matter and Acausal Time and Space:

It should be understood that there are two different types of 'acausal matter' (or acausal being) which exist. There is: (1) pure acausal matter (or more correctly pure acausal energy) which exists purely in the realm (or 'universe' or 'dimensions' or continuum) of the acausal; and (2) that acausal matter (or acausal being) which by its nature, its very being, exists in *both* the acausal and the causal. An

example of this second type is life itself - that is, life is considered to be a manifestation of acausal energy in the causal continuum.

Acausal matter of the second type - which exists partly in the causal - may be *defined* as ordinary, causal, matter plus an extra "acausal something" - rather like a charged particle is ordinary matter plus the extra "causal something" of electrical charge. For the present, and for convenience, we may call this extra "acausal something", acausal charge.

The basic properties of acausal matter are:

- (1) An acausal object, or mass, can change without any external force acting upon it - that is, the change is implicit *in* that acausal matter, by virtue of its inherent acausal charge.
- (2) The rate of change of an acausal object, or mass, is proportional to its acausal charge.
- (3) The change of an acausal object can continue until all its acausal charge has been dissipated.
- (4) Acausal charge is always conserved.
- (5) An acausal object, or mass, is acted upon by all other acausal matter in the cosmos.
- (6) Each acausal object in the physical cosmos attracts or repels every other acausal object in the physical cosmos with a magnitude which is proportional to the product of the acausal charges of those objects, and inversely proportional to the distance between them as measured in causal space.

Acausal time is implicit in acausal matter, because causal space, as such, does not exist for acausal matter - that is, such acausal matter cannot be described by a frame of reference in causal space. Separation, in the sense of physical, causal, space measured by moments of causal time or a duration of causal time, does not exist for acausal matter because such a separation implies causal time itself. Hence the principle that an acausal object or mass is acted upon by all other matter in the cosmos because all such matter can be considered to be 'joined together' - to be part of an indivisible whole, a unity. In this sense, the acausal may be described as organic. In the abstract and illustrative sense, we could say that all acausal matter with acausal charge exists in the physical world described by causal space and causal time *as well as existing simultaneously in a different continuum described by acausal space and acausal time*, with this 'acausal space' incapable of being described in terms of conventional physical space, either Euclidean or non-Euclidean. This 'acausal space' and this 'acausal time' are manifested by, and described by, acausal charge itself - that is, by the extra property which acausal matter possesses because it is acausal.

The properties of acausal matter, enumerated above, form the basis for the new Physics which describes acausal matter and its changes, and it is no coincidence that many of them express, for acausal charge, what the ordinary Physics expresses for ordinary matter and electric charge.

Detecting Acausal Charges:

The acausal charges should, if they exist - that is, if the suppositions above are correct - be capable of being physically detected. That is, they should be capable of being observed, by us, and should be capable of being measured quantitatively using some measuring device devised for such a purpose. Following such detection and measurement, observations of the behaviour of such acausal charges could be made. Such observations would then form the basis for theories describing the nature and the laws of such charges. The result would then be the construction of organic machines and equipment, following the invention of basic "machines" to generate, or produce, moving acausal charges.

A useful comparison to aid the understanding of such a process of discovery, measurement and theory, exists in the history of electricity. Static electricity was known for many centuries, but not understood until the concept of positive and negative charges was postulated. Later, instruments such as the gold-leaf electroscope were invented for detecting and measuring such charges. Other instruments, such as frictional machines and the Leyden jar, were invented for producing and accumulating, or storing, electric charges, and producing small 'galvanic currents' or electricity. Then the great experimental scientist Faraday showed that 'galvanic currents', magnetism and static charges were all related, and produced what we now call an electro-magnetic generator to produce electricity. From such simple experimental beginnings, our world has been transformed by machines and equipment using electricity, and by the electronics which has developed from electricity.

It seems logical to suggest that acausal charges cannot be detected by any measuring equipment based on electricity, or any electrical property such as resistance - for electricity is purely a causal phenomena, describable in terms of causal Physics. To detect acausal charge and thus some acausal change, something acausal may have to be used. This may well be something organic - that is, something living which possesses the property of responding to the presence (nearness) of the acausal charge(s) inherent in living things.

Life and the Acausal Charge

Life implies the following seven attributes - a living organism respire; it moves; it grows or changes; it excretes waste; it is sensitive to, or aware of, its environment; it can reproduce itself, and it can nourish itself.

The acausal charge or charges which a living organism possesses is what causes or provokes the physical and chemical changes in an object so that it exhibits the above attributes. For instance, a living cell could not be made from its molecular constituent parts and then be expected to suddenly become 'alive'. The process of life occurs only when acausal charges are present in addition to the ordinary matter (of elements, molecules and so on) which make up the substance of an organism.

An organism - something which is alive - obeys the ordinary laws of physics (with one known exception) but is also subject to the laws which govern acausal matter. Ordinary matter, or a dead once living organism, does not obey the laws which govern such acausal matter.

The one known exception is the second law of thermodynamics - a living organism represents an increase in order: a re-structuring of physical matter in a more ordered way. This change toward more order may be said to be 'powered' or caused by the acausal energy of acausal charges. The causal energy changes in organisms, which can be described by ordinary chemical reactions between elements and molecules - that is, in terms of chemical energy - are produced or caused by acausal charges. In effect, such chemical reactions are one of the physical manifestations of acausal charges in the causal continuum. Being 'alive' means ordinary physical matter is re-organized, or changed, in a more ordered way. A living organism possesses the capacity, by virtue of its acausal charges, to create order, to synthesize order from the less ordered physical world. Life implies an increase in order in the causal continuum.

Acausal Technology and Medicine

The basic properties of acausal matter enable us to really begin to understand, for the first time, the real nature of the cosmos, as they can show us the way toward developing a truly unitary, or organic, technology and an unitary, or organic, medicine capable of replacing the rather lifeless, primitive and often damaging medicine of the present which relies on traumatic surgery and often debilitating pharmaceutical compounds.

One way of capturing the acausal is to develop a truly organic technology - that is, to grow living machines from organic material. Such an organic technology would be totally different from the current concern with "molecular electronics" and "nanotechnology" because these concerns still depend on manufactured, discrete and dead electronic components which themselves are based on descriptions of causal matter using causal time.

Electronics, for example, is a means of describing the changes of a particular type of causal matter - electrons - over causal time, and enables components and circuits to be built to alter and control the flow of electrons. Thus, for example, using organic 'molecules' to store data is not a genuine organic technology, because: (i) such molecules are manufactured to do one or two specific, inert, tasks; (ii) such molecules are not basically alive as independent changing organisms - that is, not possessed of the acausal; and (iii) they would still be somehow connected to, and dependent upon, electronic components.

A truly organic technology uses one type of acausal matter, living matter, and its changes, or growth, in a living way to produce an organic machine made entirely of organic matter, with no dead, discrete, manufactured components - electronic or otherwise. We ourselves would interact with, or control these organic machines in a living way, for example by using our "thoughts" (via "biofeedback" or something more sophisticated) or a living symbiotic relationship, such as the relationship of a hunting man with his well-trained, and well-cared for, hunting dog. In either case, the parameters of change, of control, of such organic machines would be natural or living ones determined by the acausal, or living, changes of that organic machine - rather than determined by causal, inert, matter such as an electronic, electrical or mechanical circuit. In the example of the hunting dog, the parameter of control is the relationship which exists between the dog and its master. Such a truly organic technology would enable us, for instance, to build or create an organic spaceship capable of travelling between the stars, with this ship being a living, existing, being, capable of living or existing in interstellar space, and having some kind of symbiotic and probably caring relationship with its crew or its controller.

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JD 2451513.865

Surreal Science:

The Surreal Science of Modern Astronomers and Cosmologists



Nebula: NGC 7635

Quite a lot of modern astronomy and cosmology is pure, unscientific, speculation and there has been a tendency in recent decades for this speculation to be taught as "fact".

Thus, we now have the belief - among students of science, astronomers, cosmologists and much of the general public - that such things as "black holes" actually exist. However, there is no actual, factual, evidence for such things. Such things as "black holes" are just speculation: or rather, abstract theories posited in an attempt to explain, in a surreal way, what is observed.

There are no actual physical observations which confirm the existence of such things, and which confirm the speculative theories on which these things are based.

The truth is that the evidence - the astronomical observations - which are produced and which have been produced in an attempt to "prove" these ideas and theories can be interpreted in other ways, if they can be rationally and scientifically interpreted at all.

It should be stressed again and again that there is no direct evidence, no direct observations, which

confirm the existence of these things and which therefore may be said to confirm the speculative theories behind them.

True science - as opposed to the surreal science which has come to dominate the world of cosmology and physics - is based upon direct observations of phenomena, with these phenomena being either in the "natural world" or in the "laboratory", that is, a consequence of some experiment.

What has happened over the past fifty or so years is that speculative theory has come to dominate to the extent that actual astronomical observations are interpreted on the basis of abstract, speculative, theories. That is, there is an overwhelming dependence upon an abstract interpretation: a certain theory, or several theories, are presupposed to explain observations or events, without such a theory or theory have any true scientific basis, and in particular without it being the most simple, the most natural, explanation.

Thus, the actual observations are viewed in the context of preconceived ideas, preconceived assumptions, many of which (in fact most of which) have little or no direct observational support. Take, for instance, a recent photograph from the Hubble Space Telescope (HST). This was said to show a "black hole" six times the size of our Sun, passing in front of a star, as a result of analysis of ground-based images of the same star-field. Yet what the ground-based (poorly defined) images showed was simply a variation in brightness of one star which was near another star. The images from the HST resolved the two stars and showed what looked like ordinary star-images. Here, the unexplained observation was a change of brightness of one star, and the assumptions made were not only that some sort of "gravitational micro-lensing" was at work, but also that the object responsible was a "black hole": an invisible star six times the size of our Sun.

And yet, there are far more simple explanations for this apparent change in brightness. For example, it might be caused by some as yet unknown property of the star itself: that is, by some natural process of the star. [See below for more explanations about why the idea of "black holes" is surreal, unrealistic and unscientific.]

The truth is that until we can, at close range, examine this particular phenomena, all explanations are and will remain just speculation: nothing has been proven; nothing truly and scientifically explained.

But in this case we have the so-called "scientific community" bleating once again about "black holes" as if they actually have been proven to exist, when they are not only a speculative idea proposed to explain unexplained observations, but also (and most importantly) not the most rational, natural or simple explanations that could be advanced to explain such observations.

Thus, we arrive at the present situation where people - and scientists - believe the unscientific idea that the cosmos is populated with "black holes"; that the cosmos evolved from some kind of "big bang", and that if we can obtain images superior to those of the HST we will see our "universe being born". The truth is that to really even begin to understand the cosmos, we need to travel beyond our own Solar System and make practical, direct, observations of the things we have so far seen through telescopes.

Until we reach the stage of our development, our evolution, when we travel among the stars, then all we will have is speculation, not facts.

It is important to understand that until there is an abundance of clear, direct, observations (and the important concept here is direct) then no idea, no theory, can be said to be confirmed.

To show the surreal nature of modern speculative science, three recent speculations will be considered.

Speculation I: Black Holes

I repeat: there is no evidence whatsoever for the existence of such things, and the theory of "black holes" is just a surreal, speculative, theory.

Consider one image from the HST which purports to show the effects [note: the effects] of something invisible, that is, a "black hole". This image is one of several which has been said to "prove" the existence of such surreal things.

The image is of Galaxy NGC 4438 and shows an unusual, unexplained, mass of galactic gas rising in a way which appears to be against the direction of rotation of this galaxy. This section of the original image has also been computer-enhanced, with false colour used to show more detail. This shows - or appears to show - the upward gas surrounded by a roughly circular, empty, region.



This phenomena has been "explained" as the effect of a "black hole" within the galaxy itself.

Of course, the simpler explanation is that this is a natural result of some process, not fully understood at present, within the galaxy itself, perhaps due to its rotation and/or some stellar event or events.

An analogy would be a cumulus cloud here on Earth. This cloud forms, expands, and changes shape, all in a natural way due to natural processes (humidity; wind; atmospheric pressure; air and ground temperature, and so on). At a certain moment, this cloud has a well-defined shape, but it is constantly changing, as a result of all the processes involved, and many times this one cloud, when seen from the ground, or in the air at different levels (from an aircraft) can exhibit features which seem

"strange" or "perplexing": for example, strangely shaped filaments; even a circular-type "hole" with another filament of cloud seeming to arch up from its centre. But no one suggests there is some sort of "dark-matter, unseen" object causing such odd cloud phenomena: or as one surreal Press Release said in relation to the HST image, due to the "eating habits of a black hole".

Further to the cloud analogy, one only has to look at some of the photographs of clouds taken from Space (Space Shuttle images; Apollo mission images; weather satellites) to see the great variety of cloud shapes which are produced.

Until we can observe this particular galaxy closer - or even better - descend into it and observe the cause of the phenomena, we will simply not know. Until then, every explanation is just speculation, with some explanations being simply more rational, more scientific, than others.

In my view, the explanation of a "black hole" - in this and all other such cases - is just too unscientific, too surreal, when there are probably far more simpler, more natural, explanations. We understand very little about galaxy formation, and indeed very little about star formation and the properties and life-cycle of stars. We certainly know very little about galaxies: about the processes they undergo or are subject to.

In fact, we have hardly even begun to really study our own star, the Sun. And this is just one type of many different types of star that exists.

Instead of priding ourselves on "understanding" the cosmos in terms of surreal concepts such as "black holes" we should have the honesty to admit that we really know hardly anything at all about the cosmos, just as we need to admit that until we do venture out into the cosmos, our understanding will remain blinkered, limited, and subject to radical change.

And it certainly does not help genuine, rational, scientific understanding to believe in surreal ideas, or always put forward such ideas as "explanations".

As Issac Newton wrote, in his Principia [Rules of Reasoning]:

"We are to admit no more causes of natural things than such as are both true and sufficient to explain their appearance..... for Nature is pleased with simplicity, and affects not the pomp of superfluous causes."

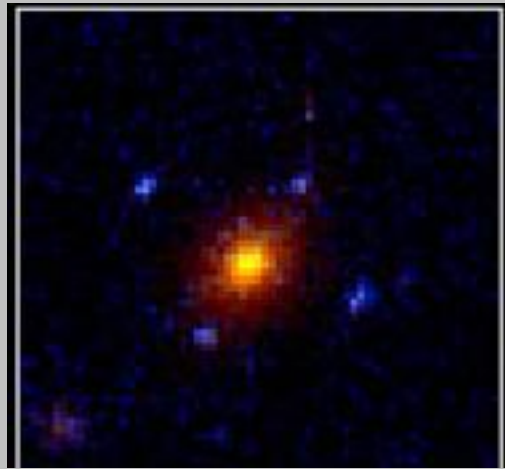
And a "black hole" is certainly a superfluous, surreal, cause.

Speculation II: Gravitational Lenses

What applies to the surreal concept of "black holes" applies to "gravitational lenses".

Consider the HST images of these "lenses". The images are not very clear, but some of them do appear to show similar type images on either side of other objects (or in one case, four such images).

However, two questions arise. First, close inspection of the HST images reveal slight differences in position between the "similar images": that is, the images do not appear to be equidistant. Of course this can be explained away - and has been - as due to various "distorting" factors in Space. Second, given the vastness of the cosmos, a more simple explanation is that these are mere coincidences: something which would be expected given the vast numbers of objects in the cosmos.



Of course, this simple explanation of coincidence can also be - and has been - "explained away" by making even more assumptions.

Once again, the actual observations - the HST images - prove nothing. They have to be interpreted, explained, and one either puts forward and accepts a simple, rational, explanation (coincidence) or one puts forward a theoretical, complicated, explanation (gravitational lenses: i.e. a theory of abstract Space-Time with light being bent due to the curvature of space-time caused by a large gravitating body).

A few fuzzy images are no proof of anything.

Speculation III: The Big Bang

The most surreal idea considered last. There is no actual evidence, no direct observations, to support this mega-surreal idea. What has been given "in evidence" to support this idea can be interpreted in other, more simple, ways (yet again).

Furthermore, the idea itself is totally irrational since it fails to explain:

1) Where the proto-matter for this "big bang" came from, and what was the cause, the origin, of the "explosion" which caused this early matter to "expand" and increase.

Furthermore, how did, and does, this matter increase? Where does the material for such an increase come from: how does it arise? How is it created? From nothing?

2) What was before the creation of Space and Time in this "big bang"? To say that nothing existed is no rational answer, for what is Time itself? How could Time never exist? What is existence? On

fundamental questions such as these, the theory is silent.

Furthermore, the nature of this theory assumes that Time is only causal, and that before point Zero there was nothing: no negative causal Time, for instance. Some theorists have tried to argue that before the beginning, there was another beginning (a sort of cosmic cycle of expansion, contraction and so on) but that merely dodges the questions, because how did the first cycle begin?

3) Just how a small, finite, proto-cosmos could "expand" into something (Space: and larger than the space containing this proto-cosmos) with that Space outside not existing.

Once again, the very nature of Space is never defined. The only answers given, as with the problem of Time, are irrational, dodging, answers which basically amount to saying: "Such questions have no meaning because before the beginning Space, Time did not exist."

A more simple and rational explanation of the origin of the cosmos is that the cosmos is infinite, and eternal, with the matter/energy in this cosmos constantly changing, and there being both a causal Space and a causal Time, and an acausal Space and an acausal Time.

This is a more simple, more rational, explanation because "eternity" and "infinity" are concepts which do explain - for the present - the prime cause, the origin, and Space and Time themselves.

Beyond this, we simply do not know; thus how this infinity, and Space and Time, came into being, into existence, is still unknown.

One way - perhaps the only way - to scientifically prove which of the rival theories about the origin of the cosmos is correct is to travel to the ends of the cosmos. Of course, we cannot hope to do this, and so must rely on telescopic images which (if our assumptions about red-shift and other things are correct) will give a glimpse back "in time" and into the depths of the cosmos. Perhaps, once day, we will see nothing; as perhaps, one day, one of our Spaceships will find out.

Until then, both theories remains a belief - speculative theories - not scientific facts.

Yet again, a surreal idea - far less simple an explanation than other explanations - has come to be accepted as the correct or most likely "explanation", when the truth is that such a surreal idea is a hindrance to true understanding - to the true search for answers, the true search for knowledge, and a sign of how real science has been displaced by surreal science.

Conclusion:

I am sure that, centuries from now (assuming civilization and science survive and continue) people will look back to our times and marvel at how stupid people were to accept such surreal ideas as "scientific" explanations.

These ideas are just like passing fads, and we can only hope that real astronomy and cosmology - based upon reason, exploration and actual close observation - will flourish in a future where we have

learned to travel among the stars.



Galaxy: NGC 3314

David Myatt
JD2451874.283

All images from the Hubble Space Telescope

Idealism, the Third Reich and the Essence of National-Socialism

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

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

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

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

It is not our task to simply win over, through the propaganda and rhetoric of a political movement, a majority of the people of a particular nation or society in order to try and win some sort of political power. This is not our task because such political power is transitory - and easily destroyed by our enemies - unless those people who have been won over are dedicated, idealistic National-Socialists.

We do not need political propaganda - such as stirring speeches, rallies, marches, strident appeals - which only ever appeals to the fickle emotions of people. Instead, we need reasoned literature; factual

stories of National-Socialist heroism; and living examples of National-Socialism in action, both individual and communal. That is, we need to show the idealism, the truths, of National-Socialism by personal example - through our own deeds and projects, and through the deeds of those who struggled, and often died, for the cause of National-Socialism.

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

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

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

The Essence of National-Socialism:

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

Our duty is to strive to aid Nature: that is, to strive for personal and racial excellence, for according to National-Socialism race and individual, noble, character are manifestations of Nature - of Nature striving to evolve toward higher forms, toward more Order. That is, our duty is to strive for a personal Triumph of the Will and a folkish Triumph of the Will. Our honour demands that we strive to do this duty in an honourable and loyal way - in accord with the ethics, the morality, of National-Socialism.

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

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

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

Thus if something, some act or deed, seems to affirm race - or be beneficial to one's race - but is dishonourable, then that something is not something a National-Socialist should do. What honour does is define our duty to our race and other races - it prevents us from committing hubris: that is, prevents us from "overstepping the mark", from being insolent toward Nature and "the gods" (or God).

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

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

To achieve what we desire to achieve - to express our humanity, to work in harmony with Nature and so continue our evolution - we must achieve our own Triumph of the Will by striving to be

honourable, by being loyal, and by striving to do our duty to Nature in an honourable way. It is as profoundly simple as that.

A Personal Learning:

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

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

We have concentrated on fighting perceived enemies, and on somehow taking over the status quo, to the detriment of what is fundamentally important. We have perceived our duty as fighting these perceived enemies, and taking part in some war, whereas our real duty is to be and to strive to be a becoming, a continuation of our folk and of evolution itself - to belong to our folk; to be honourable; to express our humanity through our Nature-given talents and abilities; to create genuine folk communities in harmony with Nature.

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

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

We cannot fight the world of this modern abstract time without becoming of this time - without corrupting and losing the essence of our way; without losing our very being, as honourable, folk-aware, Nature-aware individuals in harmony with Nature and the cosmos beyond. Instead, we must just simply be what we are - or rather, strive to be what we should be, and let this world of this modern time continue as it will continue, toward its inevitable destruction. There is thus no external

war to fight; no perceived enemy to struggle against; no political action. There is only a slow, necessary, building of the future based upon the wisdom of National-Socialism. There must be Blood and Soil, a homeland of individuals bound together through tradition, way of living, of being, and understanding, of love of the homeland, before there can be Conquest and Exploration.

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

What is the essence of the understanding now required - what is our correct way of being - is to transcend our own ego, our own personal lives; to see ourselves as a nexus between the past of our folk and its future. We must transcend our own personal concerns; even our own personal feelings and personal desires: the anger we may feel; the sadness. For it is this transcendence of ourselves, this seeing of ourselves as a nexus between our folk past and our folk future, which is the essence of true human understanding: the tremendous and revolutionary insight which National-Socialism brings and which is the time of the being we should strive to dwell in. We belong to our folk, to Nature and the very cosmos. Honour, loyalty and duty are but a means whereby we can dwell as we should: as human beings capable of evolving still further.

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

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

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

D. Myatt

Some Observations On Personal NS Conduct

What the Way of National-Socialism Is:

First, let us be quite clear what National-Socialism is. It is the way of Adolf Hitler and the warriors of the SS: that is, the Way of personal honour, the Way of duty to the community before self-interest and self-gratification, and the Way of steadfast loyalty unto death.

Thus, National-Socialism is the Way of the noble individual - the individual who is civilized, decent, fair-minded, idealistic and who seeks to aid and further evolve their own culture.

The true National-Socialist seeks to do what is noble, right, decent, and idealistic. A true National-Socialist tries to set an example for others to admire and follow.

All of this arises because the Way of National-Socialism is ethical and moral - it has its own unique ethics, based upon honour. Thus a National-Socialist warrior is not someone who simply desires or is trained to fight. Neither is a National-Socialist warrior someone who just takes part in some combat or belongs to some professional Army. Rather, a National-Socialist warrior - like all National-Socialists - is someone who lives by the high ethical standards of honour, loyalty and duty and who is prepared to die in the service of those standards.

We must be quite clear what such ethics mean in practice. They mean that the ends do not justify the means. A true National-Socialist would only ever use honourable means and methods - for anything and everything else is simply unethical - it is wrong. Honour can only ever be achieved through honour just as civilization can only ever be created and maintained through civilized means: those who cannot understand this do not understand what honour and civilization are.

You either know what honour and fairness are - you feel them in your heart and your very being - or you do not.

What the Way of National-Socialism Is Not:

1) A true National-Socialist does not act in a cowardly or unfair way. Thus a National-Socialist would not, for example, be part of a gang which attacks one person, regardless of the culture, way of life, religion or race of that person, and regardless of what that person is alleged to have done or even may actually have done.

A true National-Socialist admires toughness and the combative warrior spirit, and seeks to be tough and combative in a warrior way, but they always seek a 'fair-fight'. Several individuals attacking one individual is simply unfair.

Nothing justifies a person or persons being unfair or acting in a cowardly manner. One of the things which makes a person a true National-Socialist - a follower of Adolf Hitler and admirer of the SS - is self-discipline: that is, an individual using their own will to do what is noble, right, decent, and

idealistic. If a person cannot use their own will to stop themselves from being unfair or acting in a cowardly way, then they are not true National-Socialists: they are simply weak individuals who lack the noble character which all true National-Socialists have or strive to have through using their will. In brief, a true National-Socialist puts the noble ideals of the National-Socialist way of life before their own personal desires and feelings.

2) A true National-Socialist does not spread rumours or make or repeat any personal allegations about any individual or individuals because such conduct is dishonourable - it is unfair.

A person of strong character - that is, someone who puts noble ideals before their own feelings and desires - keeps his/her opinion of others to themselves, and only makes a personal judgement about an individual when they have personally met that individual.

It is only individuals of weak character who "cannot keep their mouths shut" and who repeat or who make-up rumours and allegations about someone. Once again - nothing justifies a person being unfair: not what you personally may intensely believe about someone. You must put the ideal of fairness, of honour, before your own personal belief and even your own personal desire to seek revenge or whatever.

3) A National-Socialist does not approve of or take part in any act or acts of cruelty toward either humans or animals because such cruelty is uncivilized - it is cowardly, unethical and unfair.

Thus, a National-Socialist would never torture any person, even if such a person is a sworn enemy and even if by such means some "valuable information" could be obtained. Torture is simply unfair. To be humane is to be fair and thus civilized.

Furthermore, true National-Socialist warriors do not condone those modern methods of warfare which by their nature are cowardly and dishonourable. These methods include aerial bombing of civilian targets, and most modern technological warfare itself where the "enemy soldiers" (and often civilians) are targeted by weapons fired from a great distance, without the warrior being at risk, and able to personally confront the enemy.

The true National-Socialist warrior prefers combat to modern warfare. The essence of combat is personal knowledge of the enemy - the enemy is known to you, or there is chance to personally confront the enemy and have dialogue with them and possibly honourably settle the dispute, and there is a principle of honour involved in the dispute.

The essence of modern war is the impersonal idea of "the enemy" who is not personally known to you, with there being no chance given for any dialogue with them, and with the war being about impersonal, abstract things such as the government of one nation having declared war on another nation, for some political or economic reason. Furthermore, war involves propaganda - the demonizing of "the enemy" and thus dishonourable deceit.

4) A National-Socialist does not lie, cheat or steal because such things are dishonourable, the sign of a weak character - of a lack of personal will: of an individual placing their own personal needs,

feelings and desires before the noble ideal of honour.

5) A National-Socialist respects people of other cultures, and strives to treat them in a courteous and fair way.

6) A National-Socialist does not give in to temptation and do something ignoble, unethical or selfish, for example just to "fit in " or be "one of the lads" or because friends expect it. Rather, a National-Socialist uses their will to do what is noble and idealistic, regardless of what others expect, do or say.

The most fundamental principle of the way of National-Socialism - and of civilization itself - is that an individual can change themselves for the better through a triumph of individual will.

Reichsfolk