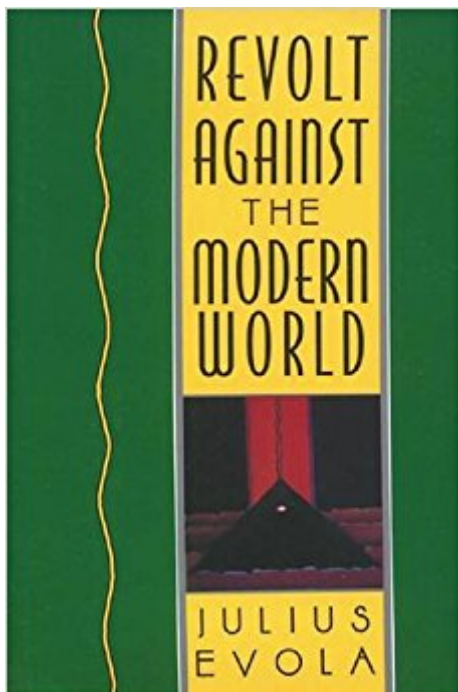


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Revolt Against The Modern World



Synopsis

No idea is as absurd as the idea of progress, which together with its corollary notion of the superiority of modern civilization, has created its own "positive" alibi by falsifying history, by insinuating harmful myths in people's minds, and by proclaiming itself sovereign at the crossroads of the plebeian ideology from which it originated. In order to understand both the spirit of Tradition and its antithesis, modern civilization, it is necessary to begin with the fundamental doctrine of the two natures. According to this doctrine there is a physical order of things and a metaphysical one; there is a mortal nature and an immortal one; there is the superior realm of "being" and the inferior realm of "becoming." Generally speaking, there is a visible and tangible dimension and, prior to and beyond it, an invisible and intangible dimension that is the support, the source, and the true life of the former. --from chapter one This present "civilization" . . . has brought to all strata of society and to all races the following "gifts": restlessness, dissatisfaction, resentment, the need to go further and faster, and the inability to possess one's life in simplicity, independence, and balance. Modern civilization has pushed man onward; it has generated in him the need for an increasingly greater number of things; it has made him more and more insufficient to himself and powerless. --from chapter thirty-five Even though it may be destined to disappear, modern civilization is certainly not the first to become extinct, nor is it the one after which none will follow. In the life of what is conditioned by space and time, lights are continually being put out and kindled again; cycles end and new ones begin. As I have said, the doctrine of the cycles was known to traditional man, and only the ignorance of modern man has induced him to believe that his civilization, which is characterized by the deepest roots in the temporal and contingent element, will enjoy a different and privileged fate. --from the conclusion

With unflinching gaze and uncompromising intensity Julius Evola analyzes the spiritual and cultural malaise at the heart of Western civilization and all that passes for progress in the modern world. As a gadfly, Evola spares no one and nothing in his survey of what we have lost and where we are headed. At turns prophetic and provocative, *Revolt against the Modern World* outlines a profound metaphysics of history and demonstrates how and why we have lost contact with the transcendent dimension of being. The revolt advocated by Evola does not resemble the familiar protests of either liberals or conservatives. His criticisms are not limited to exposing the mindless nature of consumerism, the march of progress, the rise of technocracy, or the dominance of unalloyed individualism, although these and other subjects come under his scrutiny. Rather, he attempts to trace in space and time the remote causes and processes that have exercised corrosive influence on what he considers to be the higher values, ideals, beliefs, and codes of conduct--the world of

Tradition--that are at the foundation of Western civilization and described in the myths and sacred literature of the Indo-European. Agreeing with the Hindu philosophers that history is the movement of huge cycles and that we are now in the Kali Yuga, the age of dissolution and decadence, Evola finds revolt to be the only logical response for those who oppose the materialism and ritualized meaninglessness of life in the twentieth century. Through a sweeping study of the structures, myths, beliefs, and spiritual traditions of the major Western civilizations, the author compares the characteristics of the modern world with those of traditional societies. The domains explored include politics, law, the rise and fall of empires, the history of the Church, the doctrine of the two natures, life and death, social institutions and the caste system, the limits of racial theories, capitalism and communism, relations between the sexes, and the meaning of warriorhood. At every turn Evola challenges the reader's most cherished assumptions about fundamental aspects of modern life. A controversial scholar, philosopher, and social thinker, JULIUS EVOLA (1898-1974) has only recently become known to more than a handful of English-speaking readers. An authority on the world's esoteric traditions, Evola wrote extensively on ancient civilizations and the world of Tradition in both East and West. Other books by Evola published by Inner Traditions include *Eros and the Mysteries of Love*, *The Yoga of Power*, *The Hermetic Tradition*, and *The Doctrine of Awakening*.

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Customer Reviews

"Revolt Against the Modern World is destined to remain an essential work and frame-of-reference

for anyone seriously involved in native European spirituality." (Michael Moynihan, Vortru)"Evola does not write in abstract philosophical language but in lively prose, filled with fascinating and concrete details. Given a basic grounding in history and culture, one can dip into the book anywhere and find new twists and reinterpretations. Such an encounter with a totally original mind is a rarity in these days of bland consensus, and a thrilling one whether one agrees with Evola or not." (Joscelyn Godwin, Gnosis Magazine)

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Revolt Against the Modern World is Julius Evola's masterwork and "must reading" for anybody interested in his ideas. Very difficult to give a "synopsis" of this book as it is deep with wisdom regarding what passes as "history". It's not often one reads a book that seriously challenges one's assumptions regarding civilized society. I would highly recommend this book. One of the ten most well thought-out books I have read.

Modern world is perishing. Baron Evola gives us a vision of its radical change and saving European civilisation from modern barbarism, where the highbrow and high minds are democratically humiliated by the false equality with the low and base.

At last, the DIVINE "Truth" indeed... a truly REMARKABLE way of viewing our increasing DISMAL world--what can I BUT SAY: long live the old, pagan, WAY!!! YOURS, s.d.b.

This author has a refreshing old world classicism and depth of view which is refreshing. It is a pleasant and stimulating read

One of the greatest books to come from the mind of one of the West's greatest philosophers.

One of my favorite writers!

Julius Evola says a lot that goes unspoken in this Kali Yuga/dark age. In a very real sense the world is lining up with "New Russia against the west. It is shaping up to be a huge confrontation clearly Putin has read some of this material. Evola short definition of tradition." "The traditional world knew divine kingship. It knew the bridge between the two worlds, namely, initiation; it knew the two

great ways of approach to the transcendent, namely, heroic action and contemplation; it knew the mediation, namely, rites and faithfulness; it knew the social foundation, namely, the traditional law and the caste system; and it knew the political earthly symbol, namely, the empire. These are the foundations of the traditional hierarchy and civilization that have been completely wiped out by the victorious "anthropocentric" civilization of our contemporaries. He goes on to describe Royal tradition in great societies Egypt China ect. This is at times hard to take. but much needed critique of what some call the current dark age. For example Evola on the destruction of the family and women in Soviet Russia are "two sides of the same coin." On America "In America everything works toward this goal; conformism in terms of "matter of fact" and "like-mindedness" On the matter of leaving people alone. It has rightly been observed that every American (whether he be named Wilson or Roosevelt, Bryan or Rockefeller) is an evangelist who can-not leave his fellow men alone, who constantly feels the need to preach and work for the conversion, purification, and elevation of each and everyone to the standard moral level of America, which he believes to be superior and higher than all others. This attitude originated with abolitionism during the Civil War and culminated with the double democratic "crusade" in Europe envisioned by Wilson and by Roosevelt. And yet even in minor matters, whether it be prohibitionist or the feminist, pacifist, or environmental propaganda, we always find the same spirit, the same leveling and standardizing will and the petulant intrusion of the collective and the social dimension in the individual sphere. Nothing is further from the truth than the claim that the American soul is "open-minded" and unbiased; on the contrary, it is ridden with countless taboos of which people are sometimes not even aware. Evola points out the individual in the world today is the "nomad of the asphalt" Again two sides of the same coin. "Is all this that far off from Lenin's recommendation to ostracize "every view that is supernatural or extraneous to class interests" and wipe out as an infectious disease any residue of independent spirituality? Does not the technocratic ideology arise both in America and in Russia from the ranks of secularized and all-powerful men?" Have women become strong under the Soviet and American system? Evola on women. Would seem horribly offensive in some aspects The Soviet emancipation of the woman parallels that emancipation that in America the feminist idiocy, deriving from "democracy" all its logical conclusions, had achieved a long time ago in conjunction with the materialistic and practical degradation of man. Through countless and repeated divorces the disintegration of the family in America is characterized by the same pace that we could expect in a society that knows only "comrades." The women, having given up their true nature, believe they can elevate themselves by taking on and practicing all kinds of traditionally masculine activities. These women are chaste in their immorality and banal even in their lowest perversions; quite often they find in alcohol the way to

rid themselves of the repressed or deviated energies of their own nature. Moreover, young women seem to know very little of the polarity and the elemental magnetism of sex as they indulge in a comradely and sportive promiscuity. These phenomena are typically American, even though their contagious diffusion all over the world makes it difficult for people to trace their origin to America. "Somewhat critical towards Nationalism" Even when nationalism speaks of "tradition," it has nothing to do with what used to go by that name in ancient civilizations; it is rather a myth or fictitious continuity based on a minimum common denominator that consists in the mere belonging to a given group. Through the concept of "tradition," nationalism aims at consolidating a collective dimension by placing behind the individual the mythical, deified, and collectivized unity of all those who preceded him. In this sense, Chesterton was right to call this type of tradition "the democracy of the dead." Here the dimension of -transcendence, or of what is superior to history, is totally lacking. "More in favor of caste" In the context of a living tradition, the castes represented the natural "place" of the earthly convergence of analogous wills and vocations; also, the regular and closed hereditary transmission forged a homogeneous group sharing favorable organic, vitalistic, and even psychic proclivities in view of the regular development on the part of single individuals of the aforesaid prenatal determinations or dispositions on the plane of human existence. The individual did not "receive" from the caste his own nature; rather, the caste afforded him the opportunity to recognize or remember his own nature and prenatal will, while at the same time presenting him with a kind of occult heritage related to the blood so that he would be able to realize the latter in a harmonious way."

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