

The Solar Warrior

Prologue to "The Eclipse"

By [Miguel A. Fernandez](#)

The title of this work, “The Eclipse” integrated within “The Solar Warrior” is essentially inspired by the cosmic fact that in the domain of civilizations, cultures and nature, whenever the powers of light disappear, precisely the darkest and unknown forces start to direct life forms, yet not necessarily the destiny of such life forms.

It was precisely the dismantling of the Order of the Knights Templar by the King of France, Philippe IV The Fair during the 14th century that would entail an act that would leave the West in a progressive penumbra. This “penumbra”, shadow or darkness began to first appear at the pinnacle level of the States and that of the Monarchies and Royal families of the time, by corrupting the nobility and integrity of the aristocracies, and thus little by little the penumbra spread thereafter its shadow upon the emerging masses, with the epicentre of such decisive phenomena being the Notre-Dame cathedral in Paris, in the year 1314, when the last Master of the Templar Order, Jacques de Molay, was sacrificed in the bonfire due to false accusations of heresy.

This fact, as described in “Origins, Rise and Decline”, implied a crucial tipping point in the West, thus constituting what would entail for some scholars the actual end of the Middle-Ages, and the beginning of modern times. This event also propitiated the progressive emergence of the SuperDragon within the human domain -described in more detail in the previous book of “The Solar Warrior” trilogy-. Consequently men in the West became viscerally exposed to such entity, only being thus capable of apparently “exorcising” its menace by means of reductionist science, ideologies and secular or monotheistic religions.

There can easily arise amidst this state of things the question concerning the institutions or human groups that could effectively take control of the new emerging situation. And it is here that another key fact takes place in the modern history of the West with the constitution of Speculative Masonry in London in 1717, that is, a group of eminent men in the most diverse fields who temporarily managed to overcome the crisis of *mean*-ing induced by the lack

of Solar principles at a State level by hypertrophying *means*, abstract ideas -the ideas of the Enlightenment- which all implicitly assume a materialistic interpretation of existence applied absolutely to all things. Thus, science, economics and politics began little by little to surrender to the cult of brute matter, that is, to a cult towards the most passive and inert forms of matter that are no longer linked to any directing principle of a metaphysic, supernatural and *Solar* order. It is at this point when the imperialism of the masses begins.

These aggressive and rationalistic ideas diffused by Speculative Masonry -a modern political group called in “The Eclipse” as “The Masters of the Dark Temple”- were thereafter propagated at all social layers of the West, ideas still inevitably very present in our times. And however, one of the teachings that Speculative Masonry discarded from the most diverse and ancient structures of the Masons (the Rosicrucian, Francmasons and Gothic Cathedral builders of the late Middle-Ages...) was the danger of suggestion that propaganda could entail whenever the individual who is subjected to such propaganda has not yet received an adequate formation. It is precisely this dangerous incursion into the subjective and subconscious mind that later stimulates even more the alienation of the individual and the progressive gap between the specific actions of this individual, and what such individual says, thinks or understands in regard to such actions.

It is precisely the noble warrior castes who naturally comprehend that “actions speak louder than words”, yet in the 18th century of the West this worldview was in practical terms already extinct, favouring contrarily an exacerbated worship of reason, abstract concepts, ideologies and idealisms, with all of the latter being also immersed in a romanticist and economic vision of existence that progressively uncoupled from the effective realm of action, and that of the meanings of such action. Even though Speculative Masonry was neither aware of what they were accomplishing nor their authentic goals, deep down the diffusion and propaganda of the enlightenment ideas became very effective when catalysing the propagation of the SuperDragon at all levels, first in the sense of promoting the distribution of its blood: oil -called in the Middle-Ages as “acqua infernales” (the water from hell) and secondly in the sense of allowing modern men progressively to become more exposed to the extreme mobilization of action, actions which to a great extent were passive and where men, not aware of the cause or “unmoved mover” that directed their actions, could only ultimately also suffer in a passive way.

In all of this, both capitalism and communism proliferated during the 19th and 20th century as two ideologies that only differ with regard to the means they employ, but that howev-

er stretch their hands with regard to the aims. And what are actually these aims? The constitution of an opulent society where superproduction and the constant satisfaction of needs and desires atrophy in men the possibility of questioning the direction and necessary *combat* for the direction, which as we formerly said, can only be granted by Solar principles politically legitimised in the *Solar Empire*. But the *Solar Empire* idea had already been cursed by the Church since the 15th century, and then when later emerged ideologies such as capitalism or communism, there no longer existed anywhere one single trace of the *Solar Empire* idea. And yet, this didn't mean that finalities were absent, but that actually the men of the West, blinded by false, abstract and ideological visions of existence, were simply unable to perceive any direction. And in essence the sense of human actions in the 19th century was going in a very specific direction: the progressive constitution of the Technocratic planetary State: the *Techno-System*.

It is in this second part of "The Eclipse" where there emerges the challenge of observing with new eyes the configuration of power that intensively appeared in the 20th century called the *Techno-System*, which constitutes -especially in our days- the entity that ultimately directs the destiny of the entire humanity.

As a preliminary phase when shedding light upon the superstructure and infrastructure of such power, as a previous requirement it is indispensable to have an ideological *purging* of the individual who faces such task. To some extent, one could say that at this point we are situated already in the equatorial line of "The Solar Warrior" trilogy and that up to this point there has been described to a large extent the fight of the monotheistic religious vision of existence (the Christian "God", for instance in the case of the West) in addition to the diverse modern ideologies, in contraposition to the ancient and mysterious sacred ideal of the *Solar Empire*. Up to this stage of the trilogy are described the main genealogies of modern ideologies and illusions, which all correspond to a great extent to the ideology of happiness, the ideology of work, the ideology of science, and the ideology of politics. To many readers I presume it might be very shocking to read that modern happiness corresponds essentially to an ideology, yet in this book is described in detail how happiness, work and science, whenever they demand of the individual material conditions that foment passivity and the "letting go" of such individual, they have to necessarily become ideological. True happiness, contrarily, corresponds to a purely active form of happiness and to a positive state of being of the individual who is willing to fight for his own destiny, and this kind of happy activity can't correspond to work, conceived exclusively in economic or productive terms; this happy activity

is executed unconditionally, and has no attachment to pain, pleasure, nor the consequences or rewards coming from such activity... To put it briefly, true happiness is not a aim, but rather a condition of existence. Yet whenever the individual expects a reward coming from his work, or a satisfaction of his necessities and desires, this becomes the unequivocal sign that points to the future need of work to eventually demand an ideology for its own justification. This difference between the hedonist/well-being/comfort happiness of ideological tinges and active happiness, is equivalent to the difference that exists between modern reductionist science and the sacred sciences that still existed in the Middle-Ages and the Gothic worldview. And even though the following shall also sound very outrageous to many ears, also modern science is highly ideological, since its intrinsic idea of objectivity independent of the subject being studied, inevitably eliminates the truly active standpoint of the individual who aims to know, who has no other option than become passive with regard to the objects of knowledge and the construction of science. Thus, as a working hypothesis actively chosen in this second part of the book “The Eclipse”, it has been decided to discard the interference of any political vision of existence, even though it shall be precisely in the third book of the trilogy, “A New Hope” where the issue regarding the illusion and virtuality of modern politics shall be deepened, by demonstrating its complete powerlessness when trying to challenge the laws and developments of the Techno-System itself, thus demonstrating the adequacy of employing this working hypothesis in this second book of “The Solar Warrior” trilogy. This shall serve to point out that the methods of modern science have no value on their own, unless one rigorously asks what they aim for and which context they adapt to.

Hence, in the second part of “The Eclipse” the description of the Techno-System shall begin, by resorting exclusively to modern scientific paradigms. This part of the trilogy might correspond to the most difficult sections for many readers, since the text shall deepen into concepts of classical physics, thermodynamics, systems physics, etc. Yet nevertheless, despite its unavoidable difficulty, the text of this second book consists of the exposition of a radical materialistic view of existence that has been purposefully chosen in order to take to the thresholds and to the reduction to the absurd the idea itself of “solid” material, without having to resort in any case to paradigms such as those of quantum mechanics.

It is in this equator of “The Solar Warrior” trilogy where the phenomena of star formation and that of the Sun are first capture by means of mechanistic paradigms, then ultimately deducing the incapacity of such paradigms in “touching” the typical neguentropic phenomena that takes place in the sun and life itself. It is at this specific point where the

reader might perceive between the lines how the Solar power outbursts from the text itself of “The Eclipse”, aiming to become expressed in new forms, thus facilitate in some men the possibility of, again in the 20th century, defeating the mythical Titans and the igneous forces of the SuperDragon by eminently Solar principles.

Yet before describing these very few men of heroic virtues who emerged as shooting stars in the firmament of the 20th century, it shall be first convenient to ascend from the purest metallic rigidity of the Techno-System foundations towards the technical and technological domain, thus introducing the reader into a new and revolutionary concept: *technicity*. The concept of *technicity* brings forth from ancient times the *techné* concept, and contrasts its light nature to the darkness of the functional and cybernetic forms of technique that began to proliferate in the 20th century, which ultimately determined the structure of the most diverse sciences and technologies. It is described as well the genesis of the internal combustion engine as a fact of great meaning when demonstrating that within the technological and industrial domain there can also take place autonomous processes that imitate those of life, and with regard to which the Solar Warrior can establish a link that recovers again the relation that already existed seven centuries before between the Knight Templar and his Sword. These possibilities emerged as very isolated cases during the 20th century, but as all shooting stars, they left behind a trail of light that is indefinitely propagated... These men, heroic paradigms of these new possibilities amidst modern societies, were the New Zealander Burt Munro, the northamerican Chuck Yeager and the German Ernst Jünger. The two first having lived fantastic experiences that were portrayed in the cinema, and the third still awaiting a filming genius director to project his life onto the big screen.

However, these men couldn't be seen as shooting stars within the progressive darkness of the West, a darkness that rather became more illuminated by the spotlights of the spectacle world and that of entertainment. Actually in “The Eclipse” is described in depth how around the years 1940-1950 the Techno-System became physically cybernetic within the departments of the Massachusetts Institute of Technology (M.I.T) in the U.S. promoting again the counterattack of functional technique at the expense of *technicity*, and consequently leaving men in the foreground when relating to the progressive autonomy of a system that deeply extirpated their most intimate responsibility. This necessarily impelled the counterattack of ideologies and the emergence of the most diverse human compensations, with hyper-consumerism, show-business and drugs becoming the most used forms during the decade of the 40s and 50s, just after the cybernetic constitution of the Techno-System, converted the

enormous mass of men in the West and the East to a happy and servile slavery, tinged with political pastimes and broadcasted sports.

And nevertheless, the light of the *Solar Empire* was still not completely defeated, in a way similar to which a total eclipse always leaves tiny apertures that announce that such darkness can't last forever... Thus, at the end of "The Eclipse" there emerges again from the most remote depths and mists of times a new form of conceiving combat and war, an imperial, noble and warrior-like form of conceiving the human conflict at all levels. It shall be ultimately the *chaturanga*, the primordial game of chess, that shall defeat the cybernetic brain of the Techno-System, not when facing it on the chessboard, but rather in the vital breath of the eternal.

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