



Of Virgins & Demons

by WOLFRAM

The thorough crisis of the relationship between man and woman is a characteristic syndrome of our age's malady. An elevated outlook capable of penetrating the depths identifies the root of the problem—at first hearing perhaps somewhat astoundingly—with the fact that our age's girls for ever lose their virginity at a very tender age. Of course, we are referring to the spiritual, so to say magical virginity. Our age's girls lose their spiritual-magical virginity at a very tender age, and thereafter they never again recover it. Let us elucidate all this.

For the two feminine archetypes—the lover and the mother, the Venus Victrix and the Venus Genetrix—there are two corresponding qualities, one primordial and the other already somewhat fallen: the ability of receiving spiritual forms and of preserving them. Women endowed with the first quality are excellent lovers: they are capable of surrendering to the man, who implants in them his spiritual fire, his ideas. They exalt together, and ultimately, in the Androgynos, they may even unite, completely. This is symbolised by the sexual act, the implantation of the man's semen in the woman. Venus Victrix means not that she alone is victor, but that relying on and together with her, victory can be achieved.

A largely independent process is the woman's conception, her bearing and raising children. All this symbolises the second quality, the ability of preserving forms. Women endowed with this quality, having conceived from the spirit and semen of a suitable man, will become excellent mothers, the stewards of family, central figures of the house and its people. In the spiritual-magical sense, a woman can be considered a virgin as long as she can preserve her ability of assimilating spiritual forms, which comes to an end if she becomes completely mother in the spiritual sense, as symbolised by her bearing children in the earthly-human world. Therefore, schools that regarded virgins as supports for magical operations, defined the loss of virginity not with the first sexual act, but with becoming a mother in the earthly-human sense. Exceptions to this rule are witnessed by certain mythologems, as for instance some Christian indications that the Virgin Mother—who of course receives not a common form in the first place, but that of the Christ—eventually becomes Queen of Heavens, that is, the wife-lover of King Christ. It may also occur that the received form is so powerful that the woman loses this virginity for a certain period, but eventually she recovers it. This happens in certain knightly legends, when the knight aspires to an all but unattainable widow, whom he may win only through trials of his superiority, whereupon the widow recovers her virgin lover quality.

We have said that girls of our age lose their spiritual-magical virginity at a very tender age, *and thereafter they never again recover it.*

There are pure, superior women, who are always beautiful, they alone are beautiful, being in a sense Beauty itself; and there are animalistic, chthonic, thick, and dull women, who are not beautiful, as indeed they cannot be beautiful, and if they seem beautiful from a distance of ten steps, then from a distance of two, it transpires that they are none, and if they seem beautiful from a distance of two steps, then leaning closer we shudder... There are also satanic women, who in a certain sense can again be beautiful. We will revisit this apparent contradiction.

Is it possible to interpret all this along the primordial feminine quality, the surrender for the sake of receiving spiritual forms? Here we encounter paradoxes, since this quality means that the woman is able to relinquish herself to the man, so that one may be tempted to regard it as passivity of a sort. But animalistic and dull women can also be very passive, may also be able or inclined to 'surrender' to the man, yet they cannot be good lovers, no exaltation is possible relying on or together with them, and as a rule the very contrary: fall occurs. Now, beautiful and superior women are in many respect active, inspiring, and intelligent—not necessarily in the modern sense of rationalistic intelligence—it seems, therefore, that this is closer to the mental projection of the feminine archetype. As to their mental makeup, however, satanic women are of this kind as well: here is the second paradox.

The solution lies in the observation that the thick and dull woman *is thick and dull because she is not a virgin in the spiritual-magical sense*, she has lost her primordial feminine quality, the ability of receiving spiritual forms. She has lost it by 'engaging' a chthonic, subterrestrial entity, that is, by relinquishing herself to assume its form. She committed lechery with it. Possibly even before her birth. Or in her childhood already. Through inward experiences, by reflecting to the world in a certain way. Mediated by her milieu, perhaps, or a particular person. And since along the advance of the historical cycle, the second, more fallen feminine quality dominates increasingly, it is increasingly difficult to recover the spiritual-magical virginity after such a 'tryst'; all the more so, since the woman is not likely to ever meet a man able to present her with a higher-than-chthonic quality. The surrender of such women is bound to be illusory, confined merely to the bodily, or, at best, the psychic domain.

But such a spiritual-magical 'tryst' may also come to pass with a superhuman entity. This is what we perceive in the Virgin Mother's and certain woman saints' case, furthermore, this is the original idea of feminine monasticism. These women are the princesses reserved in golden castles, as related by fairy tales, whom the pilgrim may win only if he can present even more superior qualities, that is, if he himself is able to become effectively superhuman. Considering that the Holy Virgin conceived from the Holy Spirit, we understand that thereupon She may be won exclusively by the Christ Himself.

The reason why a satanic woman can almost perfectly mirror even the most superior one, is that the entity whose form she received is passing superior as well: let us not forget, the Satan is an angel, too. The difference between the dull and the satanic woman is that the former received a form already on the way of disintegration, of annihilation, and she conveys this form, while the Satan itself is not nearly the nothing, he is on the contrary very powerful, and his endeavour is that *others* be annihilated. This endeavour is conveyed by the satanic woman. Therefore, in the first place, she strives to dominate the man. Ultimately,

she spells his destruction. And while the animalistic, dull woman can attract only the most inferior of men, the satanic may attract the superior as well: and no matter how qualified, if he cannot dispel the fascination, he too is bound to fall.

In our age, the situation is all the more grave because those women who in this spiritual-magical sense have not engaged demonic, animalistic, vegetal, or chthonic entities, so that they are neither animalistic, nor thick and dull; engage the Spirit of Modernity, which is but a lineal descendant of the Satan. This is why the modern woman always strives to dominate the man, for indeed, all that is modern, runs its course along the most degenerate feminine values. While originally the spiritual hero, later the animalistic male, nowadays already the effeminate, domesticated man is the ideal. Modern families are matriarchal, the man's role focussing on the mere outward sustenance of life, which revolves around completely feminine values. He has no spiritual authority whatsoever, neither does the modern woman expect anything in the spiritual sense from his part.

The modern woman is therefore no woman, since she has completely lost her primordial feminine quality. Yet, not all women are modern, who live in our age. Like we, the knights, still exist, there may also be genuine Virgins in these days, and such princesses reserved in golden castles, as are able to offer us further inspiration—to transcend the state of being merely human.

