

JULIAN PILES

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The Roman Emperor Flavius Claudius Iulianus Augustus is more commonly known as Julian the Apostate, but is it correct to saddle him with this nickname borrowed from his secondary writings? And, an essential question that my work asks, are the Indo-European peoples really inclined to exercise a monotheistic belief or was this one imposed on them by force, pushing them through a hundred-year-old manipulation to a practice more mimetic than coming from the depths of their ethnic souls? My article traces the long journey of helioliatic beliefs through the theological and political struggles that have crossed the Roman Imperium, which was confronted with by its Asian conquests. How was the veneration of Helios-King accepted in Rome before the town became Christian and after Constantine the Great instituted Christianity as a state religion? What emulation did the mithraicism generate in the mind of a prince exercising absolute power and being not only at the head of the most powerful army of the West, but also a theologian and a man of letters of Greek language amongst the finest? What fight this adoration of the sun has engendered in our modern world, whether in the French or Germanic world of the nineteenth and twentieth centuries? Above all, what future do reserve for us the impulses imposed by the Sun God and his hypostases and what predictions can we draw from for our geopolitical perspectives?

The examination I propose may be presented as a heritage to Leo Tolstoy's vision of the Western peoples, according to which they are pushed towards the East by a powerful spiritual impulse derived from the mysterious recesses of human nature – for this movement the Western peoples doesn't need any Bonaparte. As for my conception of the Emperor Julian, my analyses were, for more than 10 years, dubbed by academic Hellenists who published them, like Prof. Alain Billault, former director of the Faculty of Greek Studies at Paris IV-Sorbonne in the *Bulletin de l'Association Guillaume Budé*, of which he was the editor: A. Livry, «Tête d'Or et Hélios Roi, la rupture du Cercle de l'Éternel Retour», *BAGB*, Paris, 2008 – 2, pp. 167-193. My approach to Julian and the repercussions of his thought on scholars like Claudel or Barres was also applauded by German academic philosophers, who published my work on this subject at the Berlin publisher of Nietzsche: A. Livry, «Claudel contra Nietzsche ou l'Ultime tentative de Mithra», in *Nietzsche und Frankreich*. Edited by Prof. Clemens Porschlegel and Prof. Martin Stingelin, Berlin – New York, Walter de Gruyter Verlag, 2009, pp. 135–150. German comparatists followed them in this recognition of my theses on Julian, publishing them in Heidelberg (A. Livry, «L'Hélios-Roi de Claudel et le Mithra-Allah de Barrès», *Komparatistik, Jahrbuch der Deutschen Gesellschaft für Allgemeine und Vergleichende Literaturwissenschaft*, Heidelberg, Synchron Wissenschaftsverlag, 2013, pp. 91–104.), preceding the edition of my work by professors of the State University of Russia: A. Ливри — столица отступничества: Юлиан и Вольтер» в *XVIII век: топосы и пейзажи*: сб. ст. / Под ред. Н.Т. Пахсарьян. – СПб.: Алетея, 2014. – с. 499–507. Thanks to my discoveries, Julian the pious Mithraïste has earned his place in the academic annals even further.

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