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example served as an inspiration to a new generation of National Socialists when a portion of the book was published in the Winter 1968 edition of William Pierce's American Nazi Party intellectual journal *National Socialist World*. "Gold in the Furnace" came out in 1952, followed by *Pilgrimage*, another memoir, in 1958 (although some sources place the publication date as early as 1953).

Her most important work, "The Lightning and the Sun", appeared in 1956 and a condensed version was published in the premier edition (Spring 1966) *National Socialist World*. "The Lightning and the Sun" is a remarkable exposition on occult National Socialism's nature mysticism, which explicitly defies Hitler as the savior of the Aryan people. The first words read: "To the godlike individual of our times; the *Man against time*; the greatest European of all times; both Sun and Lightning: ADOLF HITLER" (Devi 1966).

"The Lightning and the Sun" ranges through the ages, suggesting a religious and political history in which the Third Reich is the apex and the natural culmination of Aryan development. The book ends with at once a cry of despair and an affirmation of hope:

Kalki [Kali] will lead them through the flames of the great end, and into the sunshine of the new Golden Age . . . We like to hope that the memory of the one-before-the-last and most heroic of all our men *against time* – Adolf Hitler – will survive at least in songs and symbols. We like to hope that the lords of the age, men of his own blood and faith, will render him divine honors, through rites full of meaning and full of potency, in the cool shade of the endless regrown forests, on the beaches, or upon inviolate mountain peaks, facing the rising sun (page number unavailable).

Devi's last years were bleak. Much of this time was spent back in mother India with her husband, writing and corresponding with National Socialists throughout the world. She was an early convert to the field of holocaust denial, and it was under her influence that such well-known holocaust revisionists of the present day such as Ernst Zundel were introduced to the field. Her personal circumstances did not fare so well, however, and at her death in 1982 she was reportedly penniless.

In the course of her life, Devi's achievements, if measured on the scale of her dream of the re-creation of a National Socialist revival, were meager. At her death, the world of explicit National Socialism was, if anything, more fragmented and powerless than ever before. But her writings, and the powerful dream of a religio-mystical Aryan Golden Age which they so eloquently convey, are having a powerful impact on the radical right.

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- See also: ATWA; Darré, Walther; Evola, Julius; Fascism; Odinism.

Devils Tower, *Mato Tipi*, or Bear's Lodge (Wyoming)

At the turn of the twentieth century, as Americans grappled with the anxieties and opportunities inherent in their tumultuous shift from rural to urban life, the United States Congress granted the president authority to preserve from development "objects of historic or scientific interest" found on public land. Accordingly, on 24 September 1906, President Theodore Roosevelt proclaimed that Wyoming's Devils Tower was "such an extraordinary example of the effect of erosion in the higher mountains as to be a natural wonder and an object of historic and great scientific interest." In declaring Devils Tower the first national monument under the Antiquities Act, Roosevelt equated scenic beauty, scientific import and a significantly storied past as harmonious rationales for its preservation. In subsequent decades these rationales have also given rise to conflicting cultural, religious, and legal efforts to mark both the monument's meaning and the kinds of human practice appropriate there.

Devils Tower, a phonolite porphyry monolith rising 1267 feet above the Belle Fourche River, is the westernmost outcrop of the igneous rock that thrust up beneath the ancient seabed to form the Black Hills some sixty million years ago. Erosion of the surrounding sandstone deposits by the Belle Fourche gradually exposed the outcrop to weathering, resulting in the vertical scars that mark the length of its surface today.

Many Plains tribes have a long, continuing history at Devils Tower, their members regarding it as a place manifesting sacred power. The malevolent sound of its name in English is due to Col. Richard Dodge, commander of the

1875 United States Geological Survey's military escort. In most native languages, however, the name itself is more typically some variety of *Mato Tipi* or "Bears Lodge" – which hints at the presence there of powers upon which human beings are dependent. An oft-told story of the butte's formation, with Lakota and Kiowa variants, tells of a group of sisters chased by bears. The girls jumped onto a rock and prayed "Rock take pity on us." The rock grew rapidly as the bears tried to scale it and left their claw marks behind as they slid back down its side. The rock pushed the girls so far from danger that they became the Pleiades, visible in the winter night sky above the mountain.

Lakotas historically found on its sheltering side a good winter camp, and through a variety of ritual means turned to the butte to provide or restore individual and community well-being. Naming ceremonies, vision quests, healing rites, funerals and notably a summer solstice Sun Dance have all been performed at the Bear's Lodge. Cheyennes regard the lodge as the resting place of Sweet Medicine, the heroic figure whose contact with super-human beings there founded the Cheyenne way of life. The Bear's Lodge is thus seen as a place where wisdom dwells, and might be obtained by human beings. Lakota and Cheyenne traditions speak of receiving important objects from the sacred beings at the Bears Lodge, such as the Lakota Pipe and the Cheyenne Four Sacred Arrows, which established their people's religious and ethical identities. Other tribes with significant attachments to the mountain include the Crow, the Arapaho, and the Wind River Shoshone. All of the ritual activities associated with the Bear's Lodge became harder to sustain in the years after the northern plains wars, as tribes were confined to reservations on marginal land, individual travel was policed, and federal law restricted the performance of the Sun Dance and other ceremonies.

White residents of the newly formed neighboring ranching communities were gathering at Devils Tower for recreation by the close of the nineteenth century. Summer camping, festivals and Fourth of July celebrations were all popular, some bringing people in from one hundred miles away – a long journey on buckboard. The 1893 Independence Day celebration featured the first formal climb of Devils Tower, by local rancher William Rogers, who scaled a 350-foot ladder and planted an American flag at the top. Not until 1937 was a technical ascent accomplished, by a team of New York mountaineers. Given its remoteness and the absence of paved roads in the area, interest in the monument remained primarily local until after World War II, by which time it was being incorporated into the vacation routes of the middle class, and was being recognized as a notable destination for rock climbers.

Another interest in Devils Tower was marked by film director Steven Spielberg, whose 1977 *Close Encounters of the Third Kind* climaxed with the descent of an enormous

alien spaceship onto the mountaintop. Spielberg's film connected the benevolence of alien beings with the mountain's mysterious appearance and storied past. Conspiratorial federal agencies seek to deprive the public of what amounts to an experience of supernatural wonder and interstellar travel at the mountain – in effect a modern gloss on the native story of the mountain's mediating link with the stars. Although the New Age themes have certainly played an important role in shaping American expectations of this and other native sacred places, what the film expresses even more is the perceived role of the federal government in denying to Americans their public lands birthright.

In the years following *Close Encounters* annual visitation rose drastically, reaching half a million by the mid-1990s. At the same time, Congress had mandated in the American Indian Religious Freedom Act (AIRFA) of 1978 that federal agencies accommodate traditional religious practices as far as practically possible. Encouraged by this legislation, in 1984 some Lakotas resumed the June Sun-Dance tradition at the monument, and the park service began receiving complaints of visitors disturbing ritualists. Most troublesome to those natives who continued to engage in ritual activities at the monument was the increasing number of ascents, which grew in the twenty years after 1973 from three hundred to some six thousand. Not only the noise from climbers, but also the increased scarring of the rock surface from pitons and bolts up the two hundred climbing routes, registered as profaning the Bear's Lodge's sacred role in native history.

In 1995, as a result of challenges to administrative procedures made possible under AIRFA, representatives of several tribal and intertribal groups were able to influence the National Park Service to accommodate native religious practitioners at the monument. The NPS established an interpretive exhibit on native cultural history that included information on religious use of the mountain, and a series of trail signs asking visitors to remain on trails and not disturb native ritualists. In addition, the NPS implemented a voluntary climbing ban, effective during the month of June. The number of June climbs dropped dramatically – from twelve hundred to less than two hundred in each of the following years, but several individuals and one area outfitter saw the climbing ban as a significant restriction on their personal freedom. As a result, the Denver-based Mountain States Legal Foundation (MSLF) – an active defender of the private use of public lands – and the local Bear Lodge Multiple Use Association, brought suit against the Department of the Interior in 1996 in *Bear Lodge Multiple Use Association vs. Babbitt et al.*

The MSLF claimed that the climbing ban violated the establishment clause of the First Amendment, which enjoins the government from privileging one religion over another. In support of the suit, some climbers argued that since they saw climbing as a form of spiritual practice, the

climbing ban was an infringement on their religious freedom. In addition, the MSLF argued that a new interpretive exhibit focused on the mountain's cultural history, and a series of signs asking visitors to remain on trails, coerced visitors into supporting native religions. For the MSLF the park service's efforts to accommodate native religions reflected what William Perry Pendley – its president, and former assistant to Reagan-era Secretary of the Interior James Watt – has written of as acts of “war on the West,” conducted by “an increasingly tyrannical government that abuses federal laws” (Pendley 1995). The Wyoming federal district court was not swayed by the MSLF argument, however, concluding that it did not show legal standing in regards to the coercive impact of the park service's accommodation to native religion, and that the voluntary ban passed the relevant tests conducted by the courts to ascertain whether government actions violate the establishment clause. On 27 March 2000 the U.S. Supreme Court also refused to hear the case, concurring unanimously with the lower court's ruling that the monument's Climbing Management Plan was not unconstitutional. The higher courts' uniform defense of native religious practice at the monument is especially significant given their more typical stance, as maintained in *Lyng vs. Northwest Indian Cemetery Protective Association* (1991), that accommodation of native land-based religion is not a constitutional necessity on the public lands.

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Further Reading

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See also: Deloria, Vine, Jr.; G-O Road; Holy Land in Native North America; Indigenous Environmental Network; Law, Religion and Native American Lands; Manifest Destiny; Sacred and the Modern World, The; Sacred Mountains; Wise Use Movement.

SP Dharma – Hindu

Frequently translated as “duty” or “righteousness,” the word dharma has been used by Hindus since the nineteenth century to refer to religion in general and to their religion in particular. The term *sanatana dharma* (the eternal or perennial dharma), specifically, is used to designate the Hindu tradition. Buddhists, Jains, and Hindus use the term “dharma” to indicate a fairly wide variety of concepts and issues, and the word has some recognition in the Western world. In Hinduism, dharma has been used in many contexts including (1) a force, power, or value that sustains the cosmos; (2) one's duty as incumbent on one's caste/class of society and stage of life (*varnasrama dharma*); (3) as a code of conduct which includes and is not limited to regulations involving marriages, food, and religious observances; (4) virtues such as gratitude, non-violence, and compassion which are thought of as common aspirations of all human beings; (5) a word for “religion”; and (6) as a path to liberation from the cycle of life and death (*moksha*). Although this may sometimes fit into some of the earlier categories, it is also possible to distinguish it as a separate one. The texts on dharma also form the basis for formulating the administration of Hindu family law in India. Highlighting dharmic virtues such as compassion and nonviolence, retrieving and giving prominence to textual passages and local practices which promote ecological welfare, as well as the relative latitude in the Hindu tradition in the interpretation of dharma to be relevant to changing worldviews are conceptual tools which can help us understand its significance for nature.

The meanings of dharma frequently depend on the context and some emphases have changed over the centuries. The Monier-Williams Sanskrit-English dictionary gives about seventeen meanings: dharma means religion, the customary observances of a caste, sect, law usage, practice, religious or moral merit, virtue, righteousness, duty, justice, piety, morality, sacrifice, and so on.

This preliminary set of meanings gives us only the parameters of the concept and practice. Sanskrit and vernacular texts as well as oral traditions affirm the importance of dharma. The Tamil work *Tirukkural* (ca. 3rd–4th centuries) celebrates the importance of *aram* (dharma) thus: