



Julius Evola's
"The Elements of Racial Education"
A Synopsis

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Julius Evola, a Sicilian nobleman and esotericist was throughout his life what he would describe as a man of race, one who embodied in himself an integrated tripartite form of being: body; soul and spirit. That this work concerns itself exclusively with the Aryan race necessarily follows given that it propounds such a conception of race: race of the body (1st degree); of the soul (2nd degree) and of the spirit (3rd degree), the latter element being the exclusive property of the Aryan race. According to Evola "Race is a profound force which manifests itself both within the corporeal frame (race of the body) and within the animic-spiritual frame (inner race, race of the spirit)".

Those who are not men of race in the sense of a tripartite integration but follow deviant paths or are hopelessly mongrelized beyond redemption, having an inner schism of body, soul and spirit will create inharmony in a nation and further degrade the racial type opening up their soul to destructive influences and bringing all into the nadir of the Kali Yuga. In order to avoid the fate of disintegration, Evola advances a conception of Race "essentially dynamic, competitive and antagonistic" (*Synthesis of Racial Doctrine*, pg. 15), one against the cycles of time.

"The Elements of Racial Education" begins by examining the definitions of race formulated by contemporary bioanthropologists and racial psychologists spoken of at greater length in "The Myth of The Blood". The definition aids the reader in understanding what doctrines came before and their inadequacies *sub specie aeternitatis*.

Evola seeks to connect the physical bodies of men with the appropriate spiritual forces for the creation of a true aristocracy, one not rooted in a decadent rigid caste based on heredity but rather in a fluidic hierarchy in an organic state ruled by a new aristocracy of blood, soul and spirit, a 'super-race' adhering to the maxim 'Suum Quique' ("to each their own"): each member attaining their place in the state on the basis of both their inner and outer qualities.

This is not to say that he outlines a universal prescription for all of the sub-types of the white race-this would be conflictual with his conception of a differentiated order. "The doctrine in question, if correctly understood, can instead represent a strengthening and a further instrument of Fascism, as the creator of a new anti-universalistic, anti-rationalistic, anti-individualism civilization" (*ibid.*, pg. 6). Evola emphasizes that "[t]his task is a matter of life or death for the future of the entire European civilization" (*ibid.*, pg. 9).

Further the task of Racial education is not 'environmentalist' in the sense of a theoretical reliance upon external factors in society or the natural environment. For Evola, "to be racist[...]means to be explicitly aware and to know concretely that it is forces rooted inside of us, and not the mechanical and impersonal forces of the environment that are really determining for our life, our character and our vocations". Race is not a deterministic conception of the "heritage gathered from the ancestors

and transmitted to the descendants" (fatalism) but rather which is a legacy that can be used or misused by its inheritors (destiny).

The task of racial education is to prescribe a correct usage of this inheritance and its attunement to the Divine Will embodied in the race and personalities of the 'men of race'. As discussed in "Synthesis of Racial Doctrine", Evola's racism is both anti-rationalist; anti-individualist and anti-evolutionary. In place of the rationalist universalism of judeo-masonry he affirms the innate qualities of race which are specific to the Nordico-Aryan race and its sub-types- the qualities of character (integrity); the feeling of honor; courage and fidelity "in the intimate attitude towards the world and life" (pg.12). These are the defining traits of Aryan nobility.

He posits this in contradistinction to the men without qualities of humanist anti-race, the 'individual'. These innate qualities are vested in the personality not the 'individual', its modern antipode. The personality is "something organic, all that is blood, lineage and tradition are its constitutive and inseparable elements, so that, from the strengthening of these values-propitiated by racism- presumably it[self?] can only emerge strengthened and confirmed" (pg.10)

The starting point is an inner examination, meant to discover the "fundamental element in us, the 'own nature' or spiritual races in accordance with which we must essentially act". His conception of race adheres to his ethical-ontological conceptions which are encapsulated in the titles of two of his most prominent works "Ride The Tiger" and "Revolt Against the modern World"- in the former case as in the latter the racial idea orients around individuation, form and the preservation and spiritualization of the material forms incarnating the racial souls of their particular collective consciousness of differentiated groups of the white race.

"The Elements of Racial Education" was intended by its author Baron Julius Evola as a distillation of his larger theoretical works on race, one being the critical "The Myth of The Blood" (Il Mito Del Sangue) which synopsized and critiqued the various anthropological racial theories prevalent at the time of its writing (1937).

"The Myth of the Blood" critically examines prior bioanthropological and psycho-anthropological works starting with Arthur Comte de Gobineau's "Essay on the Inequality of Human Races" (1853) and Vacher De Lapouge ("L'Aryan", 1899) up to the time of its publication in 1937. Evola treats of the theories of Houston Stewart Chamberlain ("The Foundations of the Nineteenth Century",1899); the theory of heredity deriving from Gregor Mendel and reiterated by Francis Galton, Ernst Haeckel and Darwin (so called materialist 'scientific anthropology') and their descendants in the third Reich: Hitler; H.F.K.Gunther ("The Racial Elements of European History",1927) and his typology of Aryan sub-types and non-Aryan groups and Alfred Rosenberg ("The myth of the 20th Century",1930).

In "Synthesis of Racial Doctrine", a more positivistic work, Evola amplifies the racial doctrine herein condensed, a tripartite racial typology of Aryan man. Evola listened to the call of the blood, the mythos of the blood not the falsified dogma of the mythologization of the blood as was current in his time amongst the semitic schools of Boas (anthropology); Freud (psychology); Husserl (phenomenology); Besant (theosophy) and Jaspers (existentialism) which he critiqued in the work "The Mask and Face of Contemporary Spiritualism"(1932). Instead he affirmed an authentic racial doctrine corresponding to the reality of life embodied by the authentic man, the man of race, whose body, soul and spirit exist in a harmonious relationship as different yet integrated aspects of existence.

"The racist vision of life", says Evola, "is symbolic: the inside manifests itself in the outside, what is external is symbol, sign and symptom of something internal." Racism in the sense of Evola is necessarily Traditionalist as all Traditions properly so-called derive from a race and are compatible only with that racial soul in order to be authentic (blood and soil is the formula for a particular cultural formation). "[T]he deeper substratum of any tradition worthy of the name[...] is the blood, the living race".

Thus Tradition is grounded in the type, inheres in the blood and is an epiphenomenon thereof-all culture is a concretion of a biological type at all ontological levels: body; soul and spirit and all of that which is not derived from thence is merely the distorted amalgam of anti-race. Religions such as Hinduism (a distortion of Vedism); contemporary Buddhism (a distortion of Theravada); christianity (a synthesis of near-eastern lunar semitic cults and mithraism with a jewish overlay) exemplify this expression of volk chaos, a cacophony of disparate cultures mixing but never forming any stable bond between them.

For Evola races are not purely physical or mechanistic in the sense of natural science and are "not the external forms themselves, but the potentialities, the constant ways of reacting[...]in conformity with certain laws". The "variation of the 'phenotype' ", the physical form or appearance is "not essential, but temporary and illusory. The potentiality remains intact, similar to the original type".

Evola's conception of physical racial groups subdivides according to the classification of H.F.K Gunther: Nordic and Western (Mediterranean) races; Phalian (Germanic) and Dinaric (Central European); Alpine/Eastern [Gallic?] and Baltic-Eastern, each of which, though mixed to a degree over millenia of conflict and congress with other non-aryan groups, nevertheless forms in principle a type which has peculiar to itself its own body, soul and spirit and which could reappear and reassert itself at least in the best specimens, with appropriate 'prophylactic' (ie. eugenic) measures.

"Racism in Evola's sense necessarily goes to consider as more normal and regular these forms of civilization of the early days, where mixings had not yet reached such a point [of irrecoverability] and where one can legitimately suppose the existence of sufficiently unaltered primary ethnic nuclei". (pg.16) The proto-Nordic-Aryan race, the "divine" or "heavenly" races of "remarkable spiritual stature" are they from whom the modern Aryan sub-types are involuted products and mixtures with

"absolutely inferior and extinct races" (such as homo neanderthalensis presumably), creating the 'fallen' man of today. Evola's the project is one of the redemption of this Divine quality.

The "infiltrations of alien races: Levantine race; Desert race; Mongoloid race; Negroid and Mediterranean-African race[and] the jewish element" are the dross which Evola seeks to purge as means of purifying and thereby strengthening the Aryan type. One means of achieving this is the existence or establishment "of favourable conditions in the countryside and in nature, in sane customs and in sane occupations" such as those which existed in Traditional societies and which are catalysts of the original Nordico-Aryan spirit in the creation of the thorough-bred man".

This work is a template for our times. Evola propounds a doctrine of race contained within a didactic guideline for racial education for Fascist Italy under Mussolini. However his work is necessarily that which transcends time as it is intended to be viewed *sub specie aeternitatis*. It is to be applied in time and adjusted for differentiating factors: body, soul and spirit. It is a template for genetical-spiritual eugenics against the current dysgenics of judeo-masonry and a solution to the mongrelization agenda of what is euphemistically called 'multi-culturalism'.

His work is a weapon designed to counter what he called the 'integrationist fanaticism' of judeo-masonry and the mainstream religious hierarchy and its paradoxical disintegrative outcome, a society of discord amidst the jarring cacophony of volk chaos with Evola's prescription of a higher form of integration of both person and the people with whom they belong.

In order to redeem themselves the Aryan races must extricate themselves from the slime pits in which they have allowed themselves to be ensnared. This is the task of "The Elements of Racial Education"- to prescribe a formula for eugenical improvement of the varied sub-types of Aryan man: to consolidate the type in its essential elements and discard the dross: both in genetics (selective breeding; forms of salubrious physical action-hardening the warrior within-race of 1st degree, the body); behaviorally (developing a template for certain forms of Aryan behavior to be integrated into the consciousness as a fundamental tendency-race of the second degree) and spiritually (attuning oneself to the Divine Will and adhering to the rites and modes of action which accorded with the classical tradition appropriate to the type-race of the third degree).

Hence "racialist research cannot be quantitative; it must go beyond the numerically predominant common outer elements". It must discover the "purest representative of the given type" and to discover "what animates it, that is its inner race too, and, therefore, to have the sense of the original unity in which the various elements of the race come together".

This work is a living work as it is a necessary condition of the continuance of the being of Aryan man in all of his differentiated sub-types and their becoming who they are in essence. Failure to adopt the elements contained herein and to implement them both in one's life on a personal level (as a 'man of race', a differentiated type) in relations with others (mate selection, appropriate behavioral comportment towards friends, foes and neutral parties) and in the establishment of an organic state is

to bring about the destruction of all in the name of a bastardized oneness of judeo-freemasonic 'humanitas'. hence the ethical imperative this work represents as a true education for the man of race, a leader of the type to which he belongs as an aristocrat of blood, soul and spirit.

Racism in the sense of Evola is thus an ethical imperative, the *conditio sine qua non* of one's being a person of Aryankind attuned to the spiritual formation of his race and living in accordance therewith. This will essentially preserve the type or racial oversoul which gives rise to his being and create a harmonious state of being for his collective and for himself.

The "animic-spiritual frame" that circumscribes both race of the soul and of the spirit Evola amplifies through differentiating these two facets of race . "The race of the soul determines character, sensitivity, natural inclination, 'style' in action and reaction, and attitudes towards ones own experiences". The discipline whose subject matter it is he designates "psycho-anthropology"- it correlates with the psychological predispositions of the racial subtypes as per Ludwig Clauss and critiqued in "The Mythos of The Blood". Race and heredity are to be conceived "as forces, as potentialities, as formative energies from within and, to some extent, even from above" (Synthesis of Racial Doctrine, pg.14). This according to Evola is the "classical tendency of racism: will to form, aversion for the promiscuous: re-assumption of the principles of our ancient wisdom, that is: know yourself and be yourself. Fidelity to one's nature, that is to say, to one's own blood and one's own race".

All forms of culture are either authentic or inauthentic and Evola seeks to attune the degraded remnant of the Aryan race in its component parts body, soul and spirit to bring it to a state where it can attain an authentic Tradition suitable to itself and lead the way back to the "heritage of light", "the light of the north" of the Aryan race in its Hyperborean origins. In short to reanimate the zombified corporeal form of Aryan man through an attunement to the Divine Will. The tradition of a race comprises its "various cultural, artistic, religious, ethical forms" which are "manifestations of the race of the soul and of the spirit". The so-called 'culture' of the modern world, that which the national socialists called *entartete kultur* (degenerate culture) is the inauthentic result of anti-race.

An example of an inauthentic man, one not of race but a 'ruin' (as Evola presented in his work "Men and Ruins" (1953), contrasting the man of race with the degenerate modern) is the current bourgeois intellectual in modern 'western civilization': an effeminized type who exists purely in a deviant form adopting a jewish dionysian hedonistic motivation ('maximizing pleasure and minimizing pain') and a lunar-feminine consciousness (deceitful-mercurial; loquacious; sarcastic; specious; dishonourable). Such a 'man' is anatomically male only and fails the standard of a spiritual virility that a masculinist embodies, one who is a man of race in the Solar-Olympian sense.

The place of women in Evola's masculinist racial conception adheres to the classical maxim of *sum quique* (to each his own): neither too high in social position as in the societies of the lunar and Demetrian race nor too low as in the case of Asian societies. The libertinism inherent in liberalism and the despotism inherent in Near Eastern Abrahamic religion are both superseded with woman occupying her normal role in Traditional Aryan society.

The form in which a culture and a Tradition crystallizes is that of the organic state. For Evola "in the Fascist idea, the state is the instrument of a political elite, of the best part of the 'nation'. With racism[...] this elite is meant to reassume the heritage of the higher race and tradition existing in the national composite".

Evola stated "I'm not a fascist...I'm a super fascist" (Self-Defense Statement, 1951). His fascist conception purported to transcend the fascism of Il Duce Mussolini and the bourgeois philosopher Giovanni Gentile as expounded upon in their "The Doctrine of Fascism". In his work "Heathen Imperialism"(1933), Evola critiques this bourgeois state fascism and propounds a superior state form as the basis for an authentic tradition in the classical spirit of the Aryan Solar-Uranian consciousness which for Italians specifically means that the "suprace of the Italian nation is the race of Rome"... "The 'Aryo-Roman' race".

In "The Elements of Racial Education" the project entails both a negative eugenics which Evola calls 'prophylactic racism' or 'racial prophylaxis' and a positive eugenics that spans the tripartite conception of races of the body, soul and spirit. Racial prophylaxis is a cleansing or *nigredo* phase of the transmutation of the fallen sub-type of the Aryan race (most all somewhat mixed from their Hyperborean origins) and has a two-fold form: a defense against mixture between incompatible types which he outlines and an "isolation of elements in which race is already affected"; an excision so to speak of degraded or disintegrative elements in the composite sub-types in question- a purification of the type through, in its positive phase "an action of strengthening and inner selection".

The strengthening of the Aryan sub-type entails a positive aspect of mate selection in accordance with "the ancient Aryan teachings about race ("Ancient Eugenics", Allen Roper, 1913) only modified by the knowledge of contemporary eugenics and physical bioanthropology. In a cross breeding, the masculine heredity would basically have the 'dominant' character, the feminine one, on the other hand, the 'recessive' one" meaning that the male genetical-spiritual race modifies that of the females' such that weak and inferior males degrade the type but weaker and inferior females do not necessarily do so-but are merely assimilated to the males' stock. This applies only within compatible types of the Aryan race as a whole and spans the tripartite form of race. Thus in place of the miscegenation prescribed by the hidden hand of the dark forces is posited a eugenics oriented selectivity based upon the classical, Aryan tradition. Evola's intent is to "enhance everything that is superior[reads 'inferior'?] and essential and differentiated in the face of the promiscuous, the acquired, and the constructed" (Synthesis of Racial Doctrine, pg.14)

The Racial idea outlined by Evola condemns the 'ruin' (degenerate man) involved in miscegenation or so-called 'race mixing' who he castigates as committing "an utter treachery towards his own blood and his ancestors and a crime in regard to one's descendants". This contrary to the contemporary falsifiers of Evola's ideas who would attempt to distort his conceptions to accommodate their globalist anti-race agenda. They would attempt to pervert interpreting his ideas of Race as merely a mystical state of quasi-freemasonic-gnostic illumination only of a more nebulous Abrahamic variety with an oligarchy of 'aristocrats of the soul', having no relationship with the race of the first degree, the body (physical race). Such, as outlined in his racial works is clearly not the case which explains why they are comparatively rare as deliberately neglected by mainstream publishers [such as Arktos; Inner Traditions and Counter-Currents].

Contrary to this nebulous universalism Evola eschews and condemns miscegenation (bad breeding) or incapable racial mixing he states emphatically that "when heterogeneous races cross[...]a disharmony and often an inner fragmentation comes about". Such a mixture forms no stable bond at any higher level and thus leads to the disintegration of the race should prophylactic measures not be taken. These hybrids create " 'mixed-up persons' ", "the inner force exhausting itself in all conflicts and functions of all sorts". In this hybridization of races only a "certain self-presence" or "creative tension" within compatible types may overcome that fragmentation and should that tension be lacking the types cannot be said to be compatible. Only the combination of elements that maintain the supportive conditions of the main core of the race in question can avoid that disintegrative process and this he emphasizes "especially in the spiritual field".

Miscegenation stems from the motivations of the weak links of the race-those whose "arbitrariness" of will and "passivity towards the impulses and feelings of his body" leads them to partake of the forbidden fruit of the racial foreigner. For Evola such a deviant "constitutes an utter treachery towards his own blood and his ancestors and a crime in regards to one's descendants". Over and against such deviant corruption Evola's Racial idea is formulated to curtail the dysgenics of modernity and the 'triumph of the underman' through the democratic weight of numbers, the reign of quantity.

The race of the spirit lies within the realm of spiritual being and all of that which is bound up therewith-that which transcends spatio-temporality and codifies itself in "speculative systems, myths and symbols, and in the diversity of religious experience itself". It is a separate yet integral discipline of racial education which serves as the trajectory of all sub-disciplines and constitutes the very purpose of Aryan life.

Similar to Alfred Rosenberg though positioned at the Olympian height of Spirit Evola focuses on the 'inner race' and does not fall into mere naturalism which other contemporary racial theorists had done in stating: "the outer is a function of the inner, the physical form is the instrument, expression and symbol of a psychic form" which parallels the words of the German ideologue "race is the image of soul" ("The Myth of the 20th Century"), only here race is portrayed in its inner dimension to a much greater degree and, unlike Rosenberg and other national socialist racial theorists is emphasized and given priority: Spirit over matter, yet animating and elevating it. The race of the spirit encompasses

"the essential, the living race, the sense of connection not so much with the works of our ancestors as with the very forces from which such was derived in them-forces which continue in our blood, in the most mysterious and sacred strata of our being".

The sub-categories of the race of the Spirit Evola presents are seven-fold and to be found to varying degrees in each of the sub-types of the physical races of the Aryan save perhaps a few which are diametrically opposed to the Solar-Olympian super-race inherent in and defining all Aryan mankind. In the Solar or Olympian race the suprahuman element predominates as its fundamental trait connoted by the term 'Aryan' ('noble' in sanskrit, the noble metal of gold, an alchemical symbol of the sun of mind, of the higher spiritual consciousness). "The soul or style of soul most consonant with the Nordic physical type is that of the 'race of the active man', of the man who feels that the world is represented to him as material for possession and attack".

The antipode of the Aryan is the 'Telluric/Chthonic' earthly/subterranean race of the 'spirit' which could perhaps best be described as infernal and whose foremost representative is the anti-race jew which is treated of at greater length in Evola's work "Three Aspects of the Jewish Problem"(1936). Other Aryan racial sub-types of the spirit are discussed and further expanded upon in "Synthesis of Racial Doctrine" the 'Lunar'/'Demetrian' ("which experiences spirituality passively, as a reflected illumination like the moon reflects the sun"); the 'Titanic' (which has "connection with the elementary forces" and which acts "according to a style of affirmation...yet, still, without light, or inner liberation") ; the 'Amazonian' ("which in its essence is 'lunar'[...]feminine"... "but which assumes affirmative, virile, forms of expression"); ' the 'Aphrodisian' ("spirituality which oscillates between love for beauty and form and the enjoyment of the senses"); the "Dionysian" (and its "exaltation of the impulses and an intense way of living based upon sensation")and the race of the heroes, the latter being a sort of classical tragic spiritual form with elements of the Dionysian.

These racial sub-types are correlated with both the second (soul) and first (body) degree of race in both authentic and inauthentic ways-the physical race being, though Evola does not explicitly state, presumably a concretion of the higher forms on the basis of the hermetic principle "that which is above is like unto that which is below". Those physical races who have assumed or who have become entangled in inauthentic forms of soul or spirit through inner decadence or being overcome by a greater force would be considered inauthentic men not 'men of race' but 'ruins' of the former Hyperborean archetype from which they have already degraded. For example, a "dolicocephalic Western-Aryan and Nordic man" (eg. Lombard-Italian and Dane) would be a 'man of race' insofar as he adheres in his 'style' of living and adherence to the Tradition of the spiritual Solar race. Such a man of Race will model his life on action and a detachment from the veil of maya, a resistance to the current of disintegration, the corrosive waters of the cycles of time as spoken of in Evola's magnum opus "Revolt Against the Modern World"; "Ride The Tiger" and to some extent "The Doctrine of Awakening"(1943), his work on originary Buddhism.

Evola discusses the Aryan racial sub-types and their "Nordico-Western" origin. He critiques the biblical notion that civilization emanates from the near east and Mediterranean (ex orient lux) and the Darwinian mythology of a common 'African origin' which supports it and instead posits the true paleohistorical origin which is the current arctic area (ex occidente lux). He covers mainstream archaeological ground which necessitates this conclusion, an inconvenient truth for the semito-philic culture of modernity. The Aryan is the originator of civilization which bears his stamp globally in decayed remnants of subsequent mixtures and archaeological and linguistic cognates. However the "Nordico-Aryan thesis" Evola propounds "denies to any current people the right to corner or monopolize the nobility of our common origin" as there are no current Aryan sub-types who are pure or purely representative of the Hyperborean archetype.

This leads Evola to the problem of 'latinity' or the 'latin myth' which he attempts to clarify of its false historical contaminations. The popular notion of 'latin' possesses "meaning only on the aesthetic, 'humanistic' and literary planes, in the world of arts and 'culture' in the most superficial sense of the word".

This is a distortion of the proper meaning of the term. its true origins Evola proves is as a designator of "peoples whose racial and spiritual kinship with the group of the Nordico-Aryan peoples is, for every competent person, incontrovertible". he evidences this claim by asserting that "the Aryan primordial races, both the Nordico-Atlantic ones (the Franco-Cantabrian civilization of the Cro-Magnon men) and the Nordico-Scandinavian ones (the civilization of Fossun)." The Dorian migrations into the Mediterranean culminated in the Spartans who were "characterized by the cult of Apollo as solar Hyperborean god", and this is one of the originary formations of the Mediterranean Nordico-Aryan strain.

Evola further goes on to analyze the problem of latinity and how it became contaminated with "influences of italic pre-Aryan strata" and therefore culminated in degenerate Aryan civilizations of a "composite Romanity", an overlay upon the latent Aryan Romanity of Hyperborean extraction. he states emphasizing the task that in Racial Education "it is of capital importance to bring to light such divergences" a means of purifying the race of its non-Aryan dross. This is to be achieved in reconstructing the imperial mission of Aryo-Roman stock discoverable in "the customs, cults, rituals and institutions of ancient Rome".

The ideal Roman type or 'Super-Race' of Evola he delineates according to his tripartite schema of Race. Physically (the 1st degree of Race); psychologically (the 2nd degree, that of the soul) and spiritually (the 3rd degree that of the spirit). This type is outlined in terms of its essential qualities. It is "dolicephalic", has a "prominence of the forehead"; It has neither thick eyebrows nor fleshy lips, etc. Psychologically (2nd degree) its behavioral qualities and tendencies express themselves in a "greater dynamism" which is nonetheless "controlled, clear-headed" possessed of a "dominant attitude", "...with meditated resoluteness", etc. Its ethics embody the classical 'virtues' of Rome, neither "moralistic" nor "reactionary": virtus; fortitudo; constantia; sapientia; humanitas; disciplina; gravitas; dignitas; solemnitas; fides. The spiritual form of the 'super-race' embodies a "feeling of

respect for the divine" yet not the "semitic servility towards the Divinity". The Roman ideal for Evola subsumes a "conscious and resolute action [which] could be considered as continuation of the divine will itself".

The task of Fascist Italy in the time of Evola is still valid for our time today. To create "an environment saturated with spiritual forces and heroic vocations, we shall reproduce the climate needed by the 'super-race', which is ours to reawaken...". The impetus of the ideas of "blood, of race" is thus necessary to avoid the "collectivist levelling" of a quantitatively based demo-masonic dystopia. Evola says "we must see to it that race [has] a heroic and aristocratic" meaning.

Evola's curriculum vitae outlining the "fundamental principle[s] of a complete racism" is an attempt to guide the Aryan race out of the quicksand of disintegration and to a sound understanding of its life task.

It is an attempt to reorient the trajectory of the will of the Aryan in opposition to the cycles of time following the counterclockwise path of the swastika, the path of spiritual virility, of power. To purify oneself, one's racial sub-type and the Aryan race as a composite whole of the dross of accumulated decadence is the golden target. "The Elements of Racial Education" is the arrow, the bow is the race and the will the motive force.

It behooves the Aryan of today, living in the nadir of the Kali Yuga, to follow the path laid out in this didactic work of Baron Julius Evola, and to become who he still remains in germ, like Evola a man of race.

The Racial education Evola offers is a racial purity spiral exerting a centrifugal force and working against the cycles of time in a leftwards motion following the path of the swastika of the Aryan towards the center and Olympian height of Hyperborea.