



**SYNTHESIS OF
RACIAL DOCTRINE
JULIUS EVOLA**

API: Julius Evola's Racial Doctrine

We are here now to discuss Julius Evola's racism in his works, his doctrine of race, specifically as it relates to the synthesis of racial doctrine and the elements of racial education, and regarding the Jewish problem, the work *Three Aspects of the Jewish Problem*, all of which will be linked below and are translated by Bruno Carriou, who is translating the rarer works of Evola. So, in my opinion, I think these are the best works of Ebel to distribute, to enable people to understand a very basic racial conception, which is the elements of racial education and the three aspects of the Jewish problem. With me is Apollo to discuss these matters.

Right. And I would say that the, I think that these shorter works, you know, *Three Aspects of the Jewish Problem*, *Elements in Racial Education*, I think that they would be probably perfect introduction, introductory material for Julius Ebel's work. Really, just the shorter works in general that are, you know, translated by Professor Carriou.

You know, you also, of course, have, you know, heathen imperialism, but that is not necessarily with the topic we're going to discuss. I would just say that in general, we could also probably discuss the sequence of order between how people should read Ebel's writings, what they should start with, because I would say that later on, you know, the more spiritual stuff, I would say is more dense. So, I would say that they should read those things later, while the racial stuff they should go read first, because I would say that those are his more easy to understand writings, at least I, in my opinion, at least.

Yeah, they're more straightforward, and they assist people in understanding things from a more doctrinal standpoint, in the sense of this is a positivism of his, in terms of theoretical positivism. You have the discussion of the Jews, who they are, what the problem is, what to do about it. You have the discussion of race, what is race, according to various theories, various anthropologists at the time, various psychologists, various other people, scholars and esotericists that he discusses, and then his own positivism that is presented in that work.

And those are basically, I guess, core texts or basic texts that are not presented in the mainstream, because the mainstream is Jewish, and they try to co-opt Ebel's works and distort them so that they are spun in a way that ties into a very nebulous, Abrahamic, Semitic mentality, this sort of rationalist, abstract, logocentric ideology that is more or less related to Christianity and Catholicism and various other Jewish things of that sort that the Jews want. So that's why they hijack Julius Ebel's works, and they use it for their own purposes and bury the actual, real, genuine, authentic works of Ebel that make more sense of his overall oeuvre of work, because you can't understand Ebel if you don't understand these works. A good website is ebelashesis.wordpress.com, which is the WordPress website of the translator, which has a forum on it and so forth that enables discussion of these sorts of materials.

So I guess to begin, Ebel begins in the elements of racial education. He begins to identify what is race based upon the historical, anthropological conceptions of race, and this he also discusses in a larger work of his called *The Myth of the Blood*, which is actually translated incorrectly because it should read *The Mythos of the Blood*. It doesn't try to qualify race as a myth, but the translators of Arctos, another Jewish-controlled alt-right publications company, they deliberately mistranslate it as *The Myth of the Blood* from the Italian *Il mito del sang*, which is totally different trying to mythologize race or blood when Ebel in his works *Synthesis of Racial Doctrine and Elements of Racial Education*, which we're discussing here, affirms the existence of race, but beyond purely physical, but incorporating the physical, it doesn't deny physical racial realities, whereas these other types, these spin doctors of the alt-right try to deny biological racism, whereas for Ebel, it's just not exclusive to biological racism, but it incorporates it to some extent.

Right. And they don't realize that just simply changing a single word in the title, it really misleads people to what it really is, what it really implies there, like what they did with, obviously, *Men Among the Ruins*, when it's really *Men Among Ruins*. And then, of course, Arctos did that with the road of cinnabar, they change it to the path of cinnabar.

And then, of course, the other one being the mask and face of contemporary spiritualism being changed to the fall of contemporary spiritualism, which indicates that they're trying to legitimize contemporary spiritualism, because, as you can see, their agenda is this new age nonsense, basically. And they're kind of using Evela, as you said, as sort of a gateway to, they're trying to twist it to kind of make Evela into a gateway towards something else, towards, you know, contemporary spiritualism, or in the case of Arctos, with Nazbol or Eurasianism and things of that sort. So that's why these publications, like them, have hijacked his works, is to use him as a gateway towards their agenda.

And that's typical of the Jews in their, what Evela would consider to be their soul or their spiritual race. He divides race as a tripartite conception, races of the body, races of the soul, races of the spirit, and the Jewish spirit. He says, basically, that they have a demonic element in the anti-race, that Jews are an anti-race.

But we'll get into that later when we discuss specifically three aspects of the Jewish problem. And their whole value system, or whatever you want to call their mode of being, is this sort of irrationalist, trickery, sort of feminine, female, lunar spirituality, in contradistinction to the solar, Iranian spirituality of the Aryan, which is deriving themselves from Hyperborea, and being, to whatever extent, involuted through mixture, through mongrelization over the course of however many thousands of years over the world, in some cases more pure than in others. So Evela says, in the elements of racial education, in the subsection *Inner Meaning of Race*, he says, it is on this plane that race must be understood and lived.

In other words, it's spiritual. Race lives in blood, or rather deeper than in blood, in a

depth where individual life communicates with a life more than individual. Not to be understood, however, in a naturalistic way, as life of the species, quote unquote, but as an order in which spiritual forces are at work.

And that's very similar to Francis Parker Yawkey's Imperium, where he conceives of race as a sort of so-called culture, which is something beyond the individual, and of which the person is bound up, but at the same time is not antagonistic to, you know, you can't exist in isolation therefrom, because you are dependent on that and bound up with it, and you derive your being from it. And that is the so-called race soul, or the oversoul, I guess many would call it. Right.

And the other thing is, is the one that was published by Arctos, The Myth of the Blood, does not mention the, you know, the idea of the, you know, the solar man versus the lunar, you know, so forth and so on, that is said in The Revolt Against the Modern World, The Synthesis of the Doctrine of Race, and The Elements of Racial Education. I would say that the, you know, The Elements of Racial Education would be sort of like comparing the son of the widower to Miguel Serrano, with, you know, the ultimate avatar and Menuh, and then in this case, it would be like a synthesis of, you know, The Revolt Against the Modern World and The Synthesis of the Doctrine of Race. So, it would be sort of a good precursor to reading that, and then you look in The Myth of the Blood, and then you think about those works that you've mentioned that are considered to be a little more obscure to people, that have, you know, in the example of The Synthesis, which was only recently translated this year, The Myth of the Blood does not mention that the, you know, the solar Iranian versus the lunar Telluric, at least from what I remembered, I mean, I read The Myth of the Blood over a year ago, so I don't, I could be wrong there, but I think that there is a reason why they did not publish The Synthesis, because it sort of... Because they don't want people to know the truth of his actual doctrine, and they don't want people to think in racial terms, obviously.

Yeah, and also the description that he has for lunar and Telluric spirituality, which is obviously Christianity and those like it, that is obviously pushed by these publications, you know, sort of seen with like the 55 Club, where they co-opt Serrano's writing to kind of associate it with that esoteric Christianity or whatever. It's to try to gateway people back into Christianity, is sort of what they're trying to do. Yeah, that's a good term to use.

It's sort of like trying to bring people in through the back door, through, you know, some sort of indirect route. It's like a trap, for the most part, that they set. Evelle's conception of race, he says, race is for our racism, his conception, an entity which appears both in the body and in the spirit.

The various cultural, artistic, religious, ethical forms, and so forth, are manifestations of the race of the soul and of the spirit. So the non-ethnic and non-anthropological

elements which define a nation can also be the object of racist research. So in other words, just like Oswald Spangler said in his decline of the West, with respect to the cultural artifacts of various racial groups, they are a manifestation or an epiphenomenon of the soul of that group, of that culture, in Yaki's words.

Like the Japanese have battleships, and, you know, the Japanese battleship looks like, you know, it's something that could be spoken of as Japanese, right? A Japanese car is Japanese, and a German car is German. You compare them, or Sadie's Benz, during the time when they actually came to, you know, through the actual racial group itself. And you compare that to a German, a vehicle between a German and a Japanese, and they're very distinct-looking types, because the racial soul is different.

And so it manifests itself concretely in various different forms, and that would be consistent with Evola's conception of differentiated order, which is basically concretizes in race. The race soul manifests in physical race, which in turn creates through itself organically epiphenomena, or created products that are an inherent manifestation of its nature in a certain particular environment, and at a certain point in time, where that race soul meets certain conditions that give rise to that, not necessarily fatalistically, but in terms of the nature of the thing manifesting itself. And that sort of coincides with Aristotle's conception of hylomorphism, which means matter form.

So the matter is formed by the soul, but the soul is, you know, it concretizes in and the matter, the physical, biologicistic, materialistic, naturalistic form of race, what people typically call races, that modifies and can modify the soul. But it's usually top down from the soul into matter, not necessarily vice versa, that things come to pass. And so over time and over the generations, you eventually have things like, you know, a mass awakening in the population, like Europe erwacht, when certain conditions obtain, like in today's society, or what obtained in Weimar Germany, then it leads to the population, you know, waking up and overthrowing their oppressor, the Jew, or in a more positive sense, going around and, you know, creating civilization and imperial, you know, dominion, and so forth.

Well, that's sort of like with, you know, in sort of what Klassen would write about in Rahuah, about, you know, colonization, you know, us trying to basically populate every corner of the world. And unfortunately, as things have progressively gotten worse, you know, things like that sound like a, at least at this point in time, a, you know, sort of like a pipe dream. However, you can also point out about, you know, the, you know, the worse is better, accelerationist crowd about how, you know, there is a point to be made there that as things can get worse, more can catch what's really going on, instead of things slowly taking place.

And then that just leads to whatever that is becoming more quote unquote normalized. And then that leads to people just being docile, empty vessels, who just will accept this

garbage in front of them. And it was only normalized until very recently in history.

And that's the way the Jews have through their mind control systems, the media, the publishing companies, the academic institute, aka academic institutes. Yeah, or as what Revelo P. Oliver would refer to as the diploma mills. Yeah, what they try to do is basically use that, those ideas to modify the consciousness of the racial soul, which in turn leads to a modification of the behavior of the particular persons who emanate from that racial soul as distinct physical bodies.

And then it leads to their destroying themselves or having a willingness, like in today's society, to commit a racial suicide, which is what the intention of the Jews is, is basically to demoralize us through creating all these perverted ideologies to such an extent that they lead us to our destruction. Pacifism, weakness, cowardice, not having a willingness to stand up and oppose what they're doing, but instead to just acquiesce to things and to try to destroy us through a weakening of our racial soul. So that's their practical idealism is basically black magic against us.

Yeah. Yeah. And obviously in the, you know, that's mentioned in the three aspects of the Jewish problem where, you know, it mentions what we covered in a previous stream about using things like music or even film or other means of, or what you mentioned about unhealthy lifestyles.

Well, that was another stream that we did, you know, just pushing things that are destructive towards the goyim to basically, you know, whether it's social, cultural, or, well, that's actually mentioned in the three aspects of the Jewish problem as the headline through means of conquest, basically, to weaken the population so that they are below and then they are elevated. It's sort of like with the idea of just somebody walking on the heads of a crowd and then getting to the front of the crowd. And then the next thing you know, they are in front of the world because they basically stomped on everybody, you know, by walking in front.

The only way the Jews can ever gain any pyrrhic victories is through dissimulation and deceit. By deception, we will wage war. That's their whole modus operandi because they have that feminine, lunar feminine spirituality.

If you can even call it spirituality at all, I would call it demonic. It's just based on emotion. Emotional manipulation is a better term for it, I guess.

I would call the consciousness of the Jews soulishness. I wouldn't call it really spiritual because they haven't attained that level of consciousness. It's just sort of a clever trickery and cunning.

Yeah, it's like an anti-spirituality go on. Yeah, it's what some have called the Atlantean cunning deriving from Atlantis when they were allegedly slaves there. Basically, their

whole consciousness is like a sort of bestial consciousness in a way, only they're just more intelligent and more cunning beasts.

He goes on in section 8 of this Elements of Racial Education, he speaks about spirit and race. The human being is not only body, but also soul and spirit. However, scientific anthropology until now has either been based on a materialist conception of the human being, or even though it has acknowledged the reality of immaterial principles and forces in man, it has posed the racial problem only within the framework of the body.

So what he's doing is obviously elevating that beyond the mere physical. He says the outer is a function of the inner, the physical form is the instrument, expression, and symbol of a psychic form. The face expresses the soul, but also the body in general, the form of the skull, the proportion of the limbs, and so on, have an eloquent language for anyone who understands it, hence a new precise meaning of craniology, skeletology, and similar apparently insensitively scientific disciplines.

He's prescribing that these things be incorporated in a future educational curriculum for basically a racism of education, all these sub-disciplines of bioanthropology and so forth that he prescribes. Yeah, and also, you know, just on page 19, you know, race and nation, there is no racist, not even the most extreme, who does not recognize that expressions such as Italian race, German race, English-Saxon race, and even Hebraic race are scientifically incorrect, since in this connection, one must speak of peoples or of nations. And there's currently no people or nation in which a sole, pure, homogenous race corresponds.

And as you can see, what he's saying there is that nations essentially, you know, there are no more nations anymore, basically, because of things like demographical displacement, because of things like, you know, trade and other economic means of that sort, sort of like what Yawkey mentions in Imperium about put prioritizing, you know, economy and making a quick buck instead of, you know, the health and well-being and, you know, which is more in a higher state in more homogeneous, you know, countries, basically, if you could, well, basically, now we would just call them countries, because now there's not really any true nation anymore. Well, I would say that that's only a partial truth, because there are obviously distinct groups, even though they're involuted through mixture, through mongrelization, they're still nonetheless, you know, they're relatively pure. So it's just a question of degree, I guess you could say, of percentage.

Obviously, you want to eugenically, and he prescribes this, to work things to their purest form over, you know, through sound breeding, basically. Whereas, obviously, in today's society, the Jews are prescribing disgenics as opposed to eugenics. Yeah, and he also, you know, sort of like what Yawkey wrote in Imperium about basically discounting rationalistic, you know, in the sense of where on page 27, spirit and race, you know, for us, therefore, it's advisable to come down strongly against this racism, which considers

any spiritual faculty and any human value to be a mere effect of race biologically understood, thus producing a mortifying deduction of what is superior from what is inferior, more or less in the same spirit as Darwinism and Jewish psychoanalysis.

So I think that that sort of echoes, not to use a pun there about echo, echo echoes, just because I just said, Darwinism and Jewish psychoanalysis. But I think it echoes what was already written, basically, in Yawkey's *Imperium* about a similar subject, about, you know, prioritizing these more rationalistic frames of thought to spiritually just debase the population to economic means and economic, you know— Reducing them to the level of Goylan. Yeah, if you want to put it in, if you just want to put it in, sum it up, basically.

But, of course, Yawkey came after Evola. Yeah, I just— And this was in, I think, 1936, was it? I'm not too sure exactly. Yeah, and *Imperium* was written in 1948.

So, but I think that it covers a similar similar subject matter. I just think that this, obviously, I think more people should try to read this work, because it obviously can cover so much in so little, if you get what I mean, you know, in such a short synopsis of what these ideas are, instead of reading a more lengthier and denser work, like *Revolt Against the Modern World* or *Imperium*, you could just read this and then get maybe not as in-depth of an idea, but a still a fairly decent amount of what is covered there. Yeah, I'm sure Yawkey was familiar with Evola, because Evola was related to or had dealings with people in the Third Reich, and he was even photographed in the Third Reich near Hitler as well, so almost certainly he was informing the Third Reich ideology to some extent, just as he was himself being influenced by it.

Of course, he had his biases, given that he was a Mediterranean and therefore hybridized to a much greater extent than the Teutonic-Germanic type, and so probably, to whatever extent, had a little bit of a, you know, maybe implicit jealousy or something like that of the purer type, and so tried to, you know, downplay the value of that, of the purer type, by claiming that in various of his works that the Germanics and so forth, or the Scandinavians at least, the Nordic type, that they were sort of weakened and so forth because of lack of war and conditions of that sort, so their soul had somewhat atrophied, according to him, and his self-understanding of things, or misunderstanding, but I think that that's largely a result of his bias, given that he was a Mediterranean, and that he recognized, probably implicitly or intuitively, that the Nordic type was basically the height, the zenith of humanity, as Rudolf John Gorsleben calls it in the book of the same name, and as Arthur Comte de Gabino speaks of in the essay on the inequality of human races in 1850, I think it was, that the Nordic type is basically the type that is the purest and closest to the Hyperborean origin, the blonde-haired, blue-eyed type, and of course the Mediterranean's are very mixed and had fallen to a great extent, and that is sort of manifested in Mussolini in relation to Hitler, for example, as historical leaders, you can see that divergence, that, oh go ahead, you're going to say something? Oh, I was just going to point out that it is sort of interesting how Mediterranean's are often more

Nordicist than the actual Nordics are, sort of like with, you know, obviously what you mentioned about Ebola basically being Sicilian, but if you go and read *The Myth of the Blood*, you can sort of sense a sense of envy that he has towards the Teutonic race, which also is seen in the elements on page 34, he mentions this, where first there are the Nordic race and the Western race, which is also called Mediterranean by some authors, De Lico fully prevails in both, the blonde type in the former, the brown type in the latter, however they have the same proportion of limbs on average, the types of latter have a smaller stature and something more refined, less sharpened their features, and then there is the Thalian race called by Gunther, the blonde heavy race, he mentions Gunther also in *The Myth of the Blood* about like, that's HFK Gunther who wrote the elements of European, what was it called *Inequality*, the inequality of human races, I believe, or no, it's Gobineau. Yeah, it was Gobineau. HFK Gunther wrote something about the European races.

Right. Of course, De Lico Sofali means long-headed and Brachycephali means brachycephalic, refers to sort of square-headed. So, it's basically cranial index, the index of the relative proportions of the length to the width of the skull as seen from above.

So, when you have a longer skull from the back to the front in relation to the side to the side, that's Delica Sofali, whereas Brachycephali is more equal ratio of skulls. And that was a cranial metric index that was used and is proper legitimate anthropological criteria of evaluating different races of people. Right.

You could also, I believe that Francis Parker Yawkey was Irish, I believe. I think so. I mean, I don't know.

I just thought that the name Francis usually, it's kind of a more Irish name. But he wrote some of his works in Ireland. Yeah, that's another thing as well.

How did you recover the elements? How did you, because it was obviously, it was a work that it was lost for several years. I'd rather discuss the details of that. Sure, sure.

That's understood. There's one book of Professor Hans FK Günther. This was one of the major racial theorists of the Third Reich who wrote the *Religious Attitudes of the Indo-Europeans*.

I forget exactly what it was, his work on the European races, but it propounds a classificatory schema of different races. I could just go and get the book as I have it. I'm just going to step away for just a moment.

Yeah, it's called *The Racial Elements of European History*. Yeah. And that goes through copious detail explaining the naturalistic, biologicistic conception of race, which Evola states is only a part of it, but not the whole of it, and is inadequate as an explanation or a theoretical understanding or any understanding of race that he wants to go beyond

that.

I also want to mention that. Oh, sorry, go on. I was going to say, he says the revolutionary aspect of this point of view of his race of conception of races of the soul and races of the spirit must be remarked upon at once.

The assertion that a race of the soul and a race of the spirit exists contradicts the egalitarian and universalist myth on both the cultural and the moral planes, overturns the rationalist conception which asserts the quote-unquote neutrality of values, and in short, affirms the principle and the value of difference on the spiritual as on the material plane. That's sort of as above, so below. Yeah.

And also the, I think that the, in the three aspects of the Jewish problem, I think some of what is mentioned there, you could also see in Wagner's writings, you know, like Judaism and music, for example. And then, of course, in *The Myth of the Blood*, he mentions Huston Stewart Chamberlain, who is Wagner's son, who wrote *The Foundations of the Nineteenth Century*, which I believe, I personally have not read that work. It's a pretty lengthy one.

I also believe it's Christian. It's also bound up with a sort of British-Israel Christian identity, and Julius Evola critiques that in, I think, the elements of racial education. Oh, well, that could be why Arctos published *The Myth of the Blood*, is because it mentions the views of Chamberlain, and maybe it could influence people to go look into Chamberlain and then think, oh, you know, go back into Christianity, as you said.

Right, that may very well be. Implicitly, at least. Yeah, they've always got their agenda of trying to hook people into Christianity, because Christianity is a mind-control psyop on the part of the Jews to hook you into their thought forms of so-called Christ and messianism and salvationism, which is reliance on external authority, not yourself, waiting around, you know, having a fatalistic conception of life, where you're just waiting around for some, what have you, magic to come down and save you and so forth.

And you also see that in, you know, you see their agenda shown, you know, for example, what I mentioned earlier with the 55 Club and the complete Armonin, page 343, you know, we must come to terms with the fact that Christianity has been imbued in us for the last 1,500 years, to think ridding it from our psyche is just a matter of taking out the trash is as silly as thinking our solution is in going backwards a thousand years as if nothing has transpired since. So basically, you know, things like that implicitly state that that is what the real intention of these publishers is, is to trap people back into these more lunar and teluric, Dionysian types of spirituality that just keep you into a state of consciousness, an animalistic state of consciousness, basically, instead of trying to elevate your consciousness, sort of like what's in, you know, in Evla's work, the *Introduction to Magic*, or the *Introduction of Magic*, I was just reading it, *Introduction to Magic*, I was reading that, and it's sort of, or the *Doctrine of Awakening*, where it's about

trying to elevate yourself to the highest form of consciousness and be the Superman, basically. And that is precisely what these publishers are not trying to do.

What they're trying to do is to trap you in the matrix, in the Jewish mind control trap, through these thought forms, because they just lower your consciousness, and you're not cultivating yourself in the appropriate way, because you're just relying on external authority, and you're worshipping externals, instead of, you know, instead of cultivating your consciousness, you're transmitting all your thought energy to things that don't matter, and that just drags you down and renders you this ticklish fag, or this robot, like all Christians are, they have this sort of robotic, you know, impersonality, because they're not even really, they're part of the thought form of spiritual Israel, which is basically like an egregore that the Jews constructed and created, and they're tied to that, and that basically influences them and manipulates them on the material plane to act in, you know, this turn the other cheek, judge thee not, and basically attack and kill anybody who isn't Christian, in, of course, a passive aggressive cowardly way. Yeah, and they can only react, you know, as you said, passive aggressively, or through, you know, basically emotional outbursts, where they will just start calling you names, or in the sense of just my streams, whenever we say things that are critical of Christianity, we just get, you know, dislikes, and they can never leave a comment proving us wrong, they just, since their judgment is on emotion, they just either mass dislike you, or call you a name, like I had this one comment say that, like, you know, you've become such a faggot, or whatever, it's like kindergarten. They're projecting their own consciousness on you, because that's all that comes out of the mouths of Christians, is this hyper-obsession with dirty and unpleasant things.

That's all their whole value system orients around, is these Bible stories that are steeped in blood and violence, and, you know, lying and cheating and sneaking around, and those thought forms constitute the fabric of their consciousness. They don't really have any mind outside of these Bible stories, basically, that in a sort of crude materialism, which is more or less the basis of their lives related to mammon worship, and, you know, giving away free things to Negroes, and whatever the case, well, they, you know, bask in their ego, in their dopamine, whenever they give free things to a Negro, they get a dopamine spike, because that way it ties them into this popular ideology, right? It's like, oh, what a good person am I, and that reflexively refers to your ego, so it causes like a dopamine spike, and whenever they virtue signal like that, all their virtue signals are basically like a means of triggering dopamine secretion, and that makes them feel super sophisticated, and so forth. But that, of course, assumes that they're even entirely conscious, and that they're capable of making any decisions, and are not largely influenced from above by this spiritual Israel thought form that the Jews are basically controlling.

Yeah, I just take solace in the fact that these people are basically, they're basically slaves. I mean, you could sort of look at it as like, you know, those movies where you

have people basically turn into robots, and their eyes turn red, and then they're just like walking like zombies, basically. That's how these people are, and you also see that with liberals, where they're the same way, and it's like, you say anything outside of their idea of equality, or whatever they've been programmed to think, they just don't know how to react, so they have this sort of kindergarten-like, you know, wah-wah-wah, ooga-booga, you know, way of responding to you, because they don't have any logical argument.

It's just based on emotive programming. They're put into the emotionally reactive state of consciousness, basically, but they're not worth talking about, so we can just... No, it's not. It's just an aside on the lunar and telluric programming that is through contemporary spiritualism, basically.

I'll quote some more passages from the Elements of Racial Education. Evola says, an ancient writer said, there exist races which are placed between divinity and humanity, and which oscillate between them. Some such races have finally placed their center in the first element, and the others in the second, that is, in humanity.

The first case defines the solar race of the spirit, also called the Olympian race. The more-than-human element appears to them as natural, as the human one does to the others. Therefore, in their relationships with the metaphysical world, they lack the feeling of extraneity and transcendence.

Rather, the human element appears to them to be the strangest and the more distant. Hence, they show a feeling of centrality, which justifies the expression of solar race, and a style of calm, power, sovereignty, and indomitability, and intangibility, to which the other designation alludes, Olympian race. Contrasting with the solar race of the spirit, there is a telluric or chthonic one.

Here, man draws his sense of himself from a dark, wild relationship with the forces of the earth and of life, in their inferior aspect, lacking light. Hence, a dark connection to the soil, by the ancient cult of the quote-unquote demons of vegetation and elementary forces. Hence, a fatalistic sentiment, especially regarding death, and a sense of the ephemeral character of the individual, which dissolves again in the collective substance of the biological substratum and in the becoming of life.

So, we could contrast the Aryan, which is obviously the solar Olympian race, and obviously the Jew and the non-whites, who are basically this infernal type that's bound up with the chthonic, lower states of consciousness. Yeah, that's mentioned in, you know, starting from page 121 on the synthesis, you know, which, you know, the Olympian, you know, that's another adjective for the solar, and then the telluric is the titanic. And then, you know, the term telluric basically derives from earth, which is sort of like, you know, pantheistic naturalism, which is sort of the feminine state.

And then, you know, the telluric race is that of an explosive impulsiveness, of sudden

changes, of absolute immediacy. So, that's sort of like making erratic emotional decisions that are sort of like a loose canon, where they just, whatever they feel at that moment is sort of how many of these types act, based on logic. And, you know, the feeling of personality in the telluric man is not very developed.

The collective element prevails in this sense, the bond of blood is manifested in him, and always in a material, atavistic, fatalistic form, something that can clearly be recognized in some typical aspects of the feeling of race and blood proper to the Jewish people. So, that's a pretty good synopsis there in the synthesis of the doctrine. I'll add to that the chthonic one and the lunar, dark, sort of dark feminine type.

You know, a lot of these macho types, like the non-whites, they're always trying to beat their chest and so forth. But that sort of macho mentality is actually female. It's actually a feminine quality, this sort of irrational, animalistic, you know, typically bestial almost mentality.

And he says here, Evola, on page 40 of the Elements of Racial Education, the term Demetrian, and he refers to these types as having a Demetrian nature in some cases, it derives this term Demetrian, which derives from the goddess Demeter, which is one of the mother goddesses of Greece, from the fact that the ancient cults of the great mothers of nature reflected in a characteristic manner this race, this spirituality, which is under the feminine side, in the form, so to say, of a calm light of a diffuse feeling of an eternal order. Oh, that's something distinct from that, sorry. That was distinct from the Chthonic, whereas the Chthonic is sort of like the mother goddess in its dark aspect, in its lower feminine aspect of what would it be called, sort of Kali, like in the Indo-European Vedic, or I guess the Hindu tradition of the Kalima, the mother goddess, into whom everyone is absorbed, which is also spoken of by Bill White in his book, The Tradition of the Mother, and all the different mother goddesses of Sibylle, and Asherah, and Typhon, Tiamat, these sort of dark female goddesses, but Evola here contrasts that with a Demetrian race as a mother goddess who is transcendent beyond that, and it's sort of like a light mother goddess instead of a dark, so that's like the sacred feminine in relation to the exact antithesis, right, you know, the dark feminine, and that's what the Judeo-Masonic cult embodies most, is the dark feminine.

When they talk about the sacred feminine, they're actually talking about the dark feminine, that's their whole worldview is oriented around that, that trying to work up infernal forces and derive power from them. Yeah, and there's also the, what you mentioned there, sort of what's on page 27 of the three aspects of the Jewish problem, of basically in the form of their spirit of nomads, of these scattered people, of stateless persons, the Jews would have introduced into the various peoples, starting with the Roman people, the virus of denationalization, universalism, and internationalism of culture. This is an incessant action of erosion of what is qualitative, differentiated, defined by the boundaries of a tradition and of a blood.

This is what, in more recent times, we have seen focused mainly on the social plane, in the form of the level of socialist revolutions, of democratic, Masonic, Judaized ideology, and of their related humanitarian and internationalist myths. Besides, some anti-Semitic theorists dispute the assertion that the Jews are a race, they argue that they are merely a people consisting of a chaotic ethnic mix, desert race, Levantine race, Mediterranean race, Oriental race, therefore incapable of that upright sensitivity and those higher values, which according to such ideology would be conditioned by the purity of blood. Hitler once said along the same lines that what keeps the Jews together is not so much of national and racial awareness as a common interest in damaging the non-Jews, so that if left to themselves, the Jews would tear each other to pieces.

So basically, they create disintegration by programming the populace towards, you know, not to sound repetitive here, but of course, and then in a later page, you know, they create the means of culture, you know, just culture distortion, as Yaqui would put it. That's why I have a lot of forces of disintegration. Yeah, and then of course... Although they themselves are not necessarily the only source of that, they are probably just a host of it, like Miguel Serrano says about Jews, that there are robots of the Demiurge, that they're like the cybernetic robots, these material forms that are possessed or influenced by dark forces, infernal forces.

Yeah. And that is related to this infernal form that Bill White speaks about, you know, that sign of the all-seeing eye, that actually refers to like this mother goddess, you know, pantheistic conception of all. It's related to the all-seeing eye.

Right, universalism, sort of like with the, you know, the universal, kind of like the tree of life, you know, which is in not only, you know, the sense of Yggdrasil, but also in the Kabbalah, there is the Kabbalistic tree of life, which basically symbolizes the life of the universe, which looks ironically... I hate Discord. Some idiot keeps calling me. Anyway, that distracted me.

I just get annoyed sometimes with these trolls. Sorry, what was I going to say there? Some idiot was trying to call me on Discord. I'll just leave that off altogether, if at all possible.

Yeah, it's just someone trying to call me or whatever. I was trying to mention the, yeah, well, right, the point I was making about the universal tree of life, and how it looks very similar to the Celtic tree of life, and I had a necklace of the Celtic tree of life, and that was before I knew that also it could be interpreted as the Kabbalistic tree of life. So I might still have that somewhere.

I wonder if I should probably go throw it in a river or something just because of that. Well, I don't think the Jews have a monopoly on the notion of the tree of life, because that's inherent in the Nordic tradition as well as in Sumerian. Well, that's true, but I'm just meaning in the sense of co-opting that symbology, sort of like with the Hegel rune.

You know, the Hegel rune is the hexagram, and then they co-opt that as the Star of David. I don't want to get too astray here, because we're trying to discuss... Yeah, we're just talking about symbology and universalism, and the reason I thought of that... That's tied into the Jews, that they're very involved in. Evola also characterizes them as a sort of Dionysian race in synthesis of racial doctrine, that they have this irrational insanity about them, which is easily perceivable in the form of all these serial killers that were Jews, and also mass murderers, communist leaders like Trotsky and Lenin and Stalin and various other hybrids who were partially Jewish, like Mao Zedong and Fidel Castro and Che Guevara, and pretty much every one of these leaders of the revolutionary movement, as Emmanuel Malinsky speaks about in *The Occult War*.

Well, I don't think he speaks about that entirely, but he touches upon that many of these figures were Jewish, and that is sort of their nature, as this irrational Dionysian type that just sort of all of a sudden, without warning, seems to become almost possessed by whatever sort of entities or becomes involved in impassioned states without any rhyme or reason. Right. I was just going to mention also in music, you could see that the composers of, you know, kind of like what Wagner pointed out in 1850, you know, the Jewish peril of music, right? And then, you know, in music, I would say it very much, you can see the transition of the more melodious style of, you know, the more symmetrical and calculated style of music to the more erratic and random, kind of more postmodern in some ways.

Right. Like Stravinsky. Yes, Stravinsky.

But I would say that in the 1890s, you had Schoenberg. Yeah, I believe he was, didn't he appear like just after Wagner passed in the 1890s? Not too sure. He was probably Jewish himself.

Yeah. And then that sort of was a transition. Felix Mendelssohn, too, who had a very chaotic, and also Brahms, that guy was also a very chaotic musician.

And that was prior to this transitional phase. It was sort of like heading into that from classical music. Yeah, I've always found.

It's always transitional, like in *Revolt Against the Modern World*, it's the cycles of time or the regression of casts. And that kind of puts itself in the form of culture as well, because culture is epiphenomenon of casts, and the casts are the different people who are the mediators, I guess you could say, of the race soul. So when the cast becomes lower, then the race soul can't express itself in its purity, because it's concrete manifestation and in itself probably becomes basically harmed or disintegrated or destroyed in some ways.

Right. And I was just saying that that's in the three aspects of the Jewish problem. You mentioned specifically Schoenberg and Stravinsky of the atonal and rhythmic, orgiastic music.

And then, of course, following that, you know, in terms of sequence, you obviously had the jazz music, which proves that sort of the 1890s were kind of the transitional period like, you know, Wagner and Tchaikovsky, those composers passed away in the 1890s. And then in the later 1890s, you had Schoenberg and then the early 20th century, you had Stravinsky. And then in the 1920s, you had jazz music.

So that sort of was a transition into the more random and erratic Dionysian style of music that would take place. That was sort of like a cultural manifestation of the revolutionary chaos that was instigated by Jews. Bill White wrote a book called Centuries of Revolution, which also more or less parallels Immanuel Malinsky's The Occult War, which just which sort of traces all this back to around Weishaupt's time and so forth in like the early 1700s, and how that brought about, you know, a gradual diminution.

But of course, even at that time, it was still at a lower stake because we were still living under a Christian despotism. And that was not the beginning of it because it had begun before that. Right.

And Professor Carriou cites the occult war in the inner notes of his translation of the Synthesis somewhere. I don't remember which page, but he does. Yeah, on page 23, he cites the occult war.

Yeah, apparently he'll be coming out with a book of his called Panic Power, which relates to pantheism and the history of pantheism of the god Pan. And that's related to the All-Seeing Eye, which is basically the cult of the Great Mother. And Pan is basically this sort of a consort of the mother goddess in some of the traditions of this, the tradition of the mother that Bill White speaks about.

Yeah. We don't want to get too far straight bound. No, we don't.

We're just talking about culture distortion. For anyone who wants to listen to that more in depth, you could go, we could go and refer to some of the previous streams we did, for example, on music. You could just go and refer back to that instead of, you know, instead of just restating everything we already said, basically.

I'll go into further on the elements of racial education. Section 16, the type of our super-race. What then is the type of our super-race? And he discusses in detail from his perspective, being a Mediterranean.

Externally, it is a tall type with wide shoulders and men, well-proportioned limbs, slender, sinewy, delicosophallic with a long skull, even if at times less so than in the specifically Nordic type. Let us recall the skull of Caesar. It is mostly dark-haired.

Unlike the less pure Mediterranean Italic type, the hair is not abundant, but at most wavy. Lips not fleshy, nor are the eyes, eyebrows thick. Thin and long nose, straight or slightly bent, the aquiline race of Fischer.

That's Eugene Fischer, Eugen Fischer in the German, who wrote the handbook of the Jewish question. The jaw has a certain development, but is less pronounced than in a Nordic type, and with the prominence of the forehead and the nose, gives the impression of an active type, present to himself, prompt in attack. The eyes can be dark blue or gray.

Where the look in the less noble Mediterranean Italic types is restless, veiled, or nostalgic, it has for us precise and firm movements to look straight in the face, to look in front of oneself, a penetrating and firm look, not the oblique or malicious look of the Mediterranean's altered by Levantine elements. And, of course, the Levantines had entered into the Mediterranean probably thousands of years ago from Phoenicia and around that area, and, you know, contaminated the gene pool of the original Aryan conquerors and creators of that region, and in some cases had probably been there prior to that, maybe, and then mixed with them, which obviously led to the importation of those Levantine characteristics into the Italians and various other Mediterraneans, a sort of, you know, Dionysian type qualities that sometimes they have. He goes further, I'll skip ahead a little bit, racists will recall the main virtues, and now we talk about the race of the person incorporating attitudes and incorporating values and behavior as well, not merely being confined to a purely external physical type, because his conception of racism is tripartite.

It's races of the first degree, which are physical, race of the second, which are soul, and races of the third degree are spiritual, races of the spirit. So, the characteristics of his super race are the main virtues of the ancient Roman type of the Nordic Aryan race, bright audacity, a dominant attitude, a concise and composed language, well-meditated resoluteness, a bold sense of dominion. One spoke of a virtus, which did not mean virtue in a moralistic and reactionary sense, but brave virility and force, of fortitudo and constantia, that is, of the fortress of the mind, of sapientia, or wise reflection, of humanitas and disciplina, although I wouldn't agree with the humanitas thing as incorporative of contemporary Freemasonic humanitas, because that's a totally contrary conception here.

When he says humanitas in the Roman sense, it probably refers only to those in the Pax Romanum or those who were of that stock. So, disciplina, which is the ideal of a firm foundation of oneself, which also comprises inner wealth, of gravitas or dignitas, dignity, and inner calm, which in the aristocracy developed into solemnitas, a moderate solemnity. Then fides, fidelity, was an Arian and specifically Roman virtue.

Love for precise action without great gestures was Roman and Arian. It was a realism, which, as has been rightly pointed out, did not at all mean materialism. It was the ideal of clarity, an ideal which, when weakened into rationalism, remained like an echo as part of the so-called Latin mentality.

That's just a sampling, I guess, because it goes on for quite a while. We won't discuss it in overmuch detail. I just wanted to give people some conception of that, of his conception of the super race as a type, which is what his whole work is designed around, is to try to assist in the formation of a type, to work it back to its origin, the origin of the Arian, and to eugenically discharge all the negative elements.

Right. And also, I would say that the, what would you suggest is the recommended order that people should read these works? Would you say that the synthesis should probably be read after the elements? I would say so. I would say that the, to start off, I would say start off with maybe the, you could go with the three aspects of the Jewish problem.

You could go with the elements of racial education. I would say those two would be good starters, and then maybe read the synthesis after that. You could also read, like, *Heathen Imperialism* or *The Myth of the Blood*, but those are more secondary.

And then following that, I would say— Especially *The Myth of the Blood*, that is more like a supplementary work. It's not really absolutely essential. Yeah.

People have compared, I know in the introduction of the synthesis, I believe it refers to *The Myth of the Blood* as sort of a companion work to the synthesis. That you could read, basically. It was written, I believe, around the same time.

But I would say following that, you would probably go with *Revolt Against the Modern World*, you know, elaborating on caste regression and what was already mentioned about you know, Solar Uranian versus Lunar Chaluric and Olympian versus Titanic and, you know, so on. And then after that, it would be the more dense and spiritual works, I would say. Would you sort of agree on that? Depends on what your purpose is, because if you're approaching things from a purely more political standpoint, you want to have an understanding of political doctrine or ideas, then you can read his notes on the Third Reich, you can read various other of his works of a more political nature.

Ironically— But it all ties together, it's all related to everything else, because there's, again, like his conception of race as tripartite, so too you could conceive of his theoretical esoteric works, his writings, in other words, as not being confined exclusively to the material or the spiritual plane, because they're both, they're two aspects of the same thing, they're two sides of the same coin. They're to be practiced, it's a practical idealism, but not in a sense of chalurgy, it's basically like the antithesis of chalurgy, in a way, certainly in terms of his differentiated order as opposed to undifferentiated chaos, but his conception of a practical idealism, even though he doesn't call it that, is pretty much just an attempt to not make real just ideas that come from the void, but to concretize and reify ideas that exist as thought forms on a higher plane. Yeah, it was probably, I personally started in a fairly strange, you know, introduction, *Evola*.

The first book that I read from *Evola* was *Ride the Tiger*, which is probably a, you know, a

strange introduction, because I would say that, you know, sequence-wise, you probably read *Revolt Against Tomorrow* before that. I think *Ride the Tiger* is good as a reputation of other works, of other, you know, faulty and deviant paths that one might fall into in spiritual and philosophical ways of thinking. I don't want to get too much involved in that, though.

Yeah, sort of with contemporary things, which was, I believe, the last work that he wrote when he was alive. I believe it was written in 1961. Well, let's not get too involved in the biography.

Yeah, let's not. We're focused more on, yeah, yeah. So, basically, when you were talking about the Jews, we can move on to the three aspects of the Jewish question now.

All this, it's all integrated, and we'll go back and forth a bit, probably. Yeah, yeah. Here's a quotation that discusses the Jews and what their mission is from a direct quotation from a Bolshevik leader called Selenkov in 1922, and this is on page 55 of *Three Aspects of the Jewish Problem*.

We must create a climate of anti-nationalism and anti-racialism amongst whites. We must reduce patriotism and pride of race to meaningless abstractions and make racialism a dirty word. And, of course, that's exactly what the Jews did.

They did their utmost to try to destroy our conception of identity through that practical idealism of a very black magic way of demoralizing us with their endless propaganda and harassment, because that's what they do. It's, you know, the death by the thousand cuts perpetual drumbeat of this critical criticism of theirs. Yeah, and also in certain parts, you know, page 38 to 39, he refers to, obviously, the Bolshevik Revolution and Freemasonry and, you know, the Young Turks.

And, obviously, you know, a lot of this stuff isn't too hard to figure out, but it shows you the amount of power a lot of these subversive groups have had throughout history and how they would basically murder those who stood in their way, as seen with the Romanovs and, of course, the Armenian Genocide, and really a countless amount of other examples. There's a quotation here on page 38. He quotes a Jew named Frank, who says, the Marxist doctrine does not correspond to reality, but to the spirit and the need of Judaism, which only takes into account material and money matters and mocks any ideal and any spiritual superstructure.

It is a leveling force launched against every racial and biological and blood value. So, even the Jew themselves acknowledge that, although this Jew being quoted might have been actually opposed to that, although that's questionable, that's still true, that basically Marxism or egalitarianism is just something that's needed by Jews so that they can level others and rule over others according to their own inherent nature. But, of course, the distinction here is that he says Judaism is what needs it, but not Jews

themselves as a biological group.

And that's what Evola also says in some of his conceptions in this three aspects of the Jewish problem. He discusses too much about how it's Judaism itself and not Jews as a biological group who are the main driving force of all the chaos of this world, that it isn't Judaism. And, of course, he says that it's not even entirely Judaism, which is the total force behind it all.

He would say that there's infra-human or infernal forces behind it, and I would say that's probably true. Here he says, indeed, the Jews were instrumentalized by the hidden forces of worldwide subversion. So, the hidden forces, he's not just talking about the Illuminati or something, I'm sure he's talking about something that's more of a spiritual or demonic nature, basically.

And another thing that I think is very salient to mention on page 40 is that they basically base all of their whole modus operandi on worldly things and materialism. And as seen here, the Jewish element is overwhelmingly represented in positions of power within the worlds of industry and international high finance. This is apparent even from a rigorously positive point of view.

Karl Marx himself once wrote, what is the foundation of the Jew in this world? Practical necessity, private advantage. What is his worldly god? Money. The Jew has emancipated himself in a Jewish fashion, not only by acquiring financial power, but also through monies having come with him or without him, the world power and the spirit of the Jews having become the practical spirit of the Christian peoples.

The Jews have emancipated themselves to the extent that the Christians have become Jews. So, that mentions what we became earlier about how they sort of create the goliath through that method of attaching themselves to economic means or through spiritual submission of, obviously, the practical spirit of... Well, I mean, we could really, I mean, we probably mentioned enough about Christianity, but that is how they get people spiritually, is to spiritually become Jews. And that's what Christianity does, basically.

Yeah. It's the same with any of their other universalist, internationalist creeds that they've created, such as, or their co-optation and distortion of those creeds, such as Freemasonry and so on. Yeah.

And it's just funny that if you point this stuff out, even when it's just an objectively provable fact, you'd see these people on places like Stormfront who would say like, I'm not going to post that because it's Christian bashing or whatever. They've got their agenda, which most of the white nationalists do. They have their agenda to Christianity in one way or the other.

It even speaks about here, Evola, that the stoicism in Rome was the Semitic philosophy that derives from Zeno of Elea in a place called Elea, which is, I guess, near modern Syria. And that whole notion of the anima mundi, or the world soul, that, you know, everything is the same, like Socrates said, you know, I'm a citizen of the world. That is all basically part of the anti-race of the Jewish so-called anti-race, that they're pretty much manifesting their own soul or their own consciousness onto the world through their praxis to basically create a mongrelized world.

As Hitler said at one point, I don't recall exactly where, but the Jew will only be a master of bastards. And since their inherent nature being a sort of Dionysian, Telluric race, and according to Julius Evola's racial anthropology, his conceptions, Telluric, Dionysian, and also Lunar, according to that, the Jews are basically, one could infer, more or less inherently despotic, you know, like the notion of an oriental despotism. So their anti-race manifests itself praxeologically, in terms of their political praxis, as this sort of leveling force of anti-racism, of universalism, for the purpose of destruction of all of that which is other to themselves, so that they could assimilate all of that which is other to themselves.

And that which is other to themselves embodies itself in nationalism, which is, of course, in its proper sense, racialism or racism. And there's a quote from Tertullian, who was probably a Jew, some type of bastard from Northern Africa, who was the emperor of Rome during the time when Christianity took over. Or I don't know if he was the emperor, but he was, you know, was it was the pope or something like that? Any case, he says, nothing is more foreign to us than the state, one state we know, of which all are citizens, the universe.

So that underscores this sort of Catholic, universalist nature of Jews, either in Catholicism, or in the form of Christianity, or in the form of communism, slash free masonry. It's all the same thing. And they're all having the same intention.

Yeah, and of course, many are unfortunately unable to think based on whether something is true or false. And instead, they would rather rely on what they feel is the right thing, because that's how their judgment is based. It's just, the only thing that's really keeping it alive is their emotional or sentimental attachment to what they have been programmed to believe from birth, basically.

And that's why they have an inability to let go of false or destructive belief systems. Yeah, Evola posits in an ideal antithesis between Arianity and Semitism, which even though it is claimed to be without ethnic prejudice, is one between what is termed races of the spirit in *Sintesi di Dottrina della Rasa*, or synthesis of racial doctrine. Yeah, and I would say that the synthesis of the doctrine of race, of course, takes what's already mentioned in these two simple works.

And in the literal sense of the title, it's a synthesis of that. It just takes what's already

said and this perspective on it. And sort of like with on page 282, of course, how Julius Evola to some extent was influenced by René Genon, who basically would later convert to Islam, I believe.

Yeah, and he looks a little bit Jewish himself, René Genon. Yeah, it was interesting. He might just have been a sort of like very mixed Frenchman.

That's difficult to say. Yeah, what I was saying was that just as, you know, there's a sense of initiation where they, the priests make him who the initiate. Actually, never mind, that was not that was completely out of context.

And obviously, just being a Christian, never mind. Well, in the anti-race, in synthesis of racial doctrine, Evola discusses how the Jews are basically like an anti-race. And he contrasts that to what we had said previously about the Olympian, solar Olympian race.

Oh, now I found the part I was looking for. Go on. You're basically the embodiment of these demonic forces, the anti-race.

He calls them creatures of chaos. The will to incarnation of which, wherever situations arise, that for reasons of analogy, evoke them, has then a meaning as precise as it is worrying, which here we do not need to go into any depth. Yeah.

And what I was really mentioning, the passage I was trying to reference, obviously got caught off guard, was a page 164. A universalistic and humanitarianist leveling a faceless standardized civilization, exhaustion of the inner race and the weakening of family and national traditions. Totally desecrated conception of the world, an ad nauseum Judaization of culture.

Such are above, among others, the themes of the fatal epilogue of the process that began with the brilliant fireworks of humanism and the Renaissance. That is with what, according to these dilettante interpretations of history, would have been a kind of revival of quote unquote paganism, and triumph of life. And on this line, we could go on and on.

All this is really quote unquote paganism in the negative sense desired and alleged by the old and new militant Christian apologetics, apart from a worrying lack of preparation, shows a complete ignorance of the path that eventually, for positive action, certain racialist currents could take. Instead of transcending, going upwards when this is the way one fights, one effectively goes downwards, and it is still fortunate that the adversary usually does not know how to take full advantage of this. So basically, the programming basically leads towards the regression of the caste and the lower state of consciousness.

When I'm just rambling here, never mind. Basically, from that, the regression of the caste, that ties into what we'll end up on, which is part four, the Aryan race and the spiritual problem. The first section of that, Evola asks in the title, what does Aryan mean?

According to the concept that has become current today, anyone who is not Jewish or of a black race, nor has ancestors of such races in Germany until the third generation, he's talking about the third Reich, has the right to call himself Aryan.

For the most immediate purposes of racial policy, this view may have a certain justification in the sense of a point of reference for initial discrimination. On a higher level, and also in the historical context, it seems insufficient, on the contrary, by the very fact that it ends in a negative definition, indicating what one should not be, not what one should be. Therefore, once the generic condition of being either neither Negro nor Jewish, nor of color is satisfied, both the most hyperborean of the Swedes and a semi-Negroid type of the southern regions would have the right to call himself Aryan.

On the other hand, if one compares this reduced meaning of Aryanity with that which the word originally had, one can almost think of a desecration, because the Aryan quality originally essentially coincided with that which, as has been mentioned, the third degree research can attribute to the groups of the restorative race, of the heroic race. Therefore, the term Aryan, in its current conception, can only be accepted for the circumscribing and separating a general area, within which, however, a whole series of further differentiations should take place, should one wish to approach, albeit approximately, the spiritual level corresponding to the authentic and original meaning of the term in question. So he continues, what that means is that it's, you know, they want to keep the differentiated forms of the different types that can be subsumable under the Aryan, but the intention is to approximate that to as great an extent as possible within those subtypes that currently exist.

Racism, he goes on, it is true in its philological ramifications has given rise to a comparative search for words which, in all indo-european languages, contain the root R, A-R, of Aryan, and express more or less qualities of a superior human type. Herus, in Latin, and Her, in German, means Lord. In Greek, Aristos, means excellent, and Arit, virtue.

In Irish, Er, means honor, and in ancient German, the word Era, meant glory. As in modern German, Er, means honor, etc. And all these expressions, like many others, seem to derive from the root R, of Aryan, A-R.

So even etymologically, he goes through that to explain how that is related, and how that shows that in addition to all the traditions that he further goes into from Persia, from the indo-european Vedic culture, how it all relates to there being that one race. So what does that mean? What is that race, that Aryan race? He says, the Aryan quality goes thus to correspond to Rajas in the Indian, or rather the Vedic conception, which is the quality of the ascending forces superior and opposite to Tamas, which is a quality instead of everything that falls, that goes down, while the quality superior to Rajas is Satva, the quality proper to what is, or Sat, in the eminent sense. One could say to the

solar principle in its Olympianity, in other words, that which is consistent, that which is eternal, that which is being, which is fixed, which is not becoming or transient, which transcends the spatio-temporality of this matricized world, he goes on.

This can therefore give a sense of the metaphysical place proper to the Aryan quality. So that is basically what he contrasts the Aryan, he contrasts that to the dark proletarian race, the Shudra Varna, as it's called in the Vedic culture, also called enemy, Dasa, non-divine or demonic. A Shudra Varna has only one birth, that of the body.

The Arya, the noble, has instead two births, one natural, the other supernatural, uranic. Right. I'm sorry, I don't have very much to say, I just, for some reason I'm tired, I don't know, I don't really know why, but for some reason in the last few days I've had an increasing sense of fatigue.

Maybe you're being bombarded with directed energy weapons. Anything's possible. I'll just finish off this part then.

So he discusses the Aryan elite as a solar race. We are gods, he's quoting, you only are men. So that's basically what we are, is a sort of godly beings who derive from Hyperborea in our pure form.

Obviously we're fallen and involuted, but we are still nevertheless the closest thing that could be gotten to that. So it is not a question of trying to compare ourselves to those who are Shudra, but rather to simply affirm our being and exist our essence, live in accordance with our nature as an Aryan. And in order to do that, I highly recommend Avala's works because his works discuss in great detail how to achieve that according to his personal perspective, which even though it is itself fallible, it is at the same time a very good starting point for people to straighten out their own thinking and orient themselves toward this solar-uranic principle.

Principle from above as opposed to that which comes from below, as represented and embodied by these chthonic tellurian intermension, the lower forces.