



**SYNTHESIS OF
RACIAL DOCTRINE
JULIUS EVOLA**

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Regarding the anti-ascetic prejudice [of neo-paganism], we already said: neo-paganism redoubles the incomprehension demonstrated by Nietzsche. The Aryan would not have known asceticism in the normal way: his true mysticism would have been on this side: he would never have thought about a supernatural fulfillment of the personality.

Superstitions, residues of the dark ages or of Etruscan magic, lies and instruments for the tactic of temporal dominion of the clergy selling indulgences: that how they regarded everything that is a sacrament, rite or supernatural power. This shows they do not know that all of the life of ancient, Aryan, and specifically pagan Roman, civilization always had a ritual character, the rite accompanying every form of collective and individual life, not in the sense of an empty ceremony, but as the instrument of a real connection between human and supernatural forces. Opposed to that, H S Chamberlain attributed to the Aryan spirit the conquests proper to the so-called free thought and modern profane science.

Naturally, when one believes that Lutheranism represented an awakening of the spirit of the Nordic race [see Foundations of the 19th Century] instead of representing, as it in fact did, the inducement for a further spiritual involution of the race and to a large extent its semitization: incomprehension can only be added to more incomprehension. Thus there was something ingenuous, as Guenon rightly noted, in the scandal that Protestantism felt when faced with the claim of infallibility that, in the order of transcendental knowledge (in the West, we say: in matters of “faith”) was accepted pacifically by ancient Aryan civilizations not for one man alone, as in Catholicism, but for every member belonging legitimately to the brahman, that is, the “solar caste” of spiritual leaders.

Once all that has been established, the possibility we suggested of “transcending” certain aspects of Christianity would then become real. According to its strict Latin etymology, to transcend means to surpass while ascending. In principle, it is not a matter – it is good to repeat – of rejecting Christianity or of showing the same incomprehension towards it as Christianity itself has shown, and largely continues to show, towards paganism. It would instead perhaps be a matter of integrating it into something much larger, omitting some aspects, for which it is little in accord with the spirit typical of some of the recent transalpine innovations in order to accentuate instead other more essential aspects by which such faiths cannot contradict the general conceptions of Aryan and Nordic, pre-Christian and non-Christian spirituality.

Unfortunately, as we pointed out, the path taken by the extremist racist neo-paganism is totally different. Falling into a snare almost deliberately set, these neo-pagans, end up by advocating and defending ideas more or less reducing them to that sham, naturalistic, particularistic paganism, lacking

light and transcendence, and even pervaded by a misunderstood, pantheistic mysticism, which was created polemically from the Christian misunderstanding of the pre-Christian world, and which is based, at most, only on isolated forms of degeneration of the regressions of such a world. And as if this were not enough, they often resort to an anti-Catholic polemic which, *mutatis mutandi*, whatever its political justification, in fact drags out certain arguments and clichés of a purely modern, rationalist, protestant, and enlightenment type that were the weapons of liberalism, democracy, and freemasonry. This was already the case, to a degree, with H. S. Chamberlain. It appears again in a certain Italian racialist movements, which are inspired by Gentilian philosophy, that is, the philosophy of personalism through which Fascism would be the continuation of the anti-Catholicism of the 1870s, Roman re-enactments would be a silly rhetoric, and the Italian tradition would tend to coincide more or less with the opinions of a series of rebels and heretics, Giordano Bruno until now.

Generally, what we just indicated is recognized when the new paganism gives itself up to the glorification of immanence, "Life", "nature", seeking to create new, superstitious mysticism, which is in the sharpest contrast to every higher Olympian and heroic ideal of the great Aryan civilizations of pre-Christian antiquity. What are we to think about assertions like this one? "Faith in a super-sensible world beyond this world of sense is something schizophrenic: only schizophrenics see double" [E. Bergmann] Or about another, according to which every distinction between spirit and body is only a product of the anti-Aryan degeneration injected by oriental races.

Denying this distinction, such racialists, as a consequence, come to deny immortality itself: if the soul is inconceivable separately from the body, one cannot think of a survival in the afterlife, but only of immortality meant as self-continuation through one's descendants. An immortality, which a massacre, earthquake, or epidemic naturally enough would be sufficient to destroy.

Regarding the anti-ascetic prejudice, we already said: neo-paganism redoubles, in this regard, the incomprehension already demonstrated by Nietzsche: The Aryan would not have known asceticism in normal life: his true mysticism would have been for the afterlife: it would never have thought of a supernatural fulfillment of the personality.

Superstitions, residues of the "dark ages" and "Etruscan magic", lies and instruments for the tactic of temporal control by the clergy in the commerce of indulgences would be, for the others, everything that is sacrament and rite and supernatural power. Thus, they show they do not know that all life in those ancient Aryan and specifically of the Roman pagan civilizations, always had a ritual character, the rite accompanying every form of individual and collective life, not in the sense of an empty ceremony, but as the instrument of a real connection between the human and super-sensible forces. On the other hand, Chamberlain already went to attribute to the Aryan spirit the achievements typical of so-called free enquiry and modern profane science. Naturally, when one believes that Lutheranism represented the awakening of the spirit of the Nordic race instead of representing, as it did represent, the incentive for its further spiritual involution and for its eventual semitization. Elsewhere, in the German edition of *Revolt against the modern world*, we justified this view to an incomprehension that can only be added

to incomprehension. So there is something ingenuous, as Guenon correctly pointed out, in the scandal that was demonstrated among the protestants in the face of the claim of infallibility in the order of transcendent knowledge (in the West it is said: in matters of “faith”); for the ancient Aryan civilization infallibility was instead recognized as belonging not to a single man, as in Catholicism, but to every member belonging legitimately to the brahman, to the “solar caste” of spiritual leaders.

In the face of such confusions, we can always put very clearly the alternative: either return to the traditions and their sacred and spiritual origins, or continue to gamble with various combinations and inclinations of modern and secular thought. Another example: what is that “nature” that in certain racist circles is so exalted? It would little suffice to notice that it is not in the least the nature that ancient man saw, but a rationalist construction of the period of French Encyclopedism. The encyclopedists created, with precise subversive and revolutionary intentions, the myth of a good, wise and provident nature in contrast with the corruption of every “culture”. Thus, we see that the optimistic naturalist myth of a Rousseau and the encyclopedists went hand in hand with “natural right”, universalism, humanitarianism, egalitarianism, and the denial of every positive form of State and hierarchy.

Even in regard to the natural sciences one could say the same. Every honest scientist knows that in his researches, whose goal exclusively consists of the formulation of abstract uniformities and mathematical relationships, there is no place for “nature”. As for biological research, the very science of genetics, and so on, we already emphasized the errors and the one-sidedness in which they fall, in believing definite laws that are of value only as a partial and subordinate aspect of reality. There is not a trace of what people today consider to be “nature” in the meaning that nature had for the man of the origins, for the traditional and solar man characterized essentially by his Olympic and regal distance. Since Italian racialism has not yet moved into those areas, it is therefore well to pay attention, and as we said, to value someone else’s experience.

The Three Levels of the Doctrine of Race

Since we want to clarify the doctrine of race from the traditional point of view, of course we will assume, as a premise, the traditional conception of the human being, according to which, man as such cannot be reduced to purely biological, instinctive, hereditary, or naturalistic determinisms: if all that has one of its parts, ignored by a dubious spiritualism, exaggerated by a myopic positivism, it still remains a fact that man is distinguished from animals insofar as he participates in a supernatural, super-biological element, by virtue of which he can be free or himself. Between the one and the other, as an intermediate element, in a certain way he remains an animal. The distinction in the human being of three different principles, namely, the body, soul, and spirit, is fundamental for the traditional view. In a more or less complete form, it is found in the teachings of all the ancient traditions, and it continued up to the Middle Ages:

The Aristotelian and Scholastic conception of the three souls: vegetative, sensitive, and intellectual

In the Hellenic trinity of soma, psyche, and nous

The roman conception of mens, anima, and corpus

The Indo-Aryan of sthula-sarira, linga-sarira and karana-sarira

And so on: these are all equivalent expressions of it. It is important to emphasize that this view must not be considered as one particular philosophical interpretation among so many others, to be discussed, criticized, or debated, but as an objective and impersonal knowledge, conforming to the very nature of things.

From the facts previously mentioned about the pathways traveled by the civilization of the Nordic-Aryan races a new aspect appears, according to which the doctrine of race has a revolutionary importance. In the epoch preceding us were two cherished ideas, accepted almost as truths acquired once and for all:

in the first place, the savagery of the West and the origin of the East of every higher ancient civilization

in the second place, the Hebrew origin of the "higher religion" of monotheism

The new racialist investigation of history, integrated with traditional facts, entirely overturned these dogmas. First of all, it holds that the great Nordic-Hyperborean and Nordic-Atlantic traditions already knew monotheism in higher cosmic solar forms, and spread a civilization corresponding to it in a movement from the West to the East and from the North toward the South. The expression, *ex Oriente lux* is therefore false. From the East, one could all the more say that darkness came instead: as in a type of reflux, religious, mystical and social forms came from it which were invalidated by influences tied to inferior races or derived involuntarily from Aryan civilizations of Nordic-Western origin spread in the East in prehistoric times and now decayed. In passing, it must after all be pointed out how much today, in some aesthetic or theosophical circles, is exalted as eastern wisdom, it stands more or less on the same plane and does not refer to the higher elements of Aryan origin of the eastern civilizations: and to that which is confusedly assumed is added, in such currents, deformations and incomprehension derived from a modern mentality.

The battle differentiates, distinguishes, and creates hierarchy, especially when — to use some traditional expressions — it is not the small battle, but the great battle. It is not the battle of man against man or against the environment, but the battle of the supernatural element of a man against everything that within him is nature, sensation, materiality, anxiety, turmoil, a mirage of vain greatness.

Against the chaos and the anti-race that are within him, before they are outside of him.

Given how much has now been clarified, we will now pause a moment to make precise, in particular, the limits of the personality's membership in a race. Let us immediately say what is, in this respect, the view that is unacceptable from the traditional point of view. It is that of those who, once race is conceived as a purely biological-human, historical, and only terrestrial entity, holds that in such an entity lies the purpose of every being that belongs to it, that nothing exists higher than race, since race is the wellspring of every value, and the idea of a task and a super-terrestrial destination of the individual is illusory and pernicious: "to remain faithful to the earth and to the race."

We have already dealt with this conception and criticized it more than once. In the face of it, after all, one can resort to the racialist criterion for the appreciation of the "truth"; depending on the various "races of the spirit" we have, particularly, as many conceptions of the same race, and there is no doubt that only for a telluric race can that conception be "true", only the telluric man can suppose such limited horizons as absolute. In this telluric vision of the race, the mentioned supposition of those neopagan racialists also comes back, according to whom the only conceivable immortality would be that of survival in blood, in earthly descendants.

It is true that similar positions, today, are presented less according to a theoretic value than according to a practical and political one. With it we aim to consolidate the unity of the people-race and to concentrate every spiritual energy of the individual member in the temporal and historical tasks that this being has to resolve. But it is otherwise true that the ancient Aryan civilizations, even in regard to earthly, heroic and political realizations, had their greatness without, however, perceiving the need of resorting to these myths, recognizing instead rather different truths. It is clearly evident, in fact, that our view of race carries back to the pitryana, to the "way of the South" and that it is opposed to the "divine way of the North" (devayana) that stood alone to define the highest Aryan ideal.

The theory of "double heredity" reconnects to such ideals. Personality, we said, is not exhausted in historical-biological heredity or horizontal heredity. It appears rather as a principle that, while manifesting itself in the race (here, as always, race in the restricted sense), in itself stands beyond race,

therefore cannot be exhausted in it. To recognize race, as by now has been clarified in principle, does not mean to damage the personality: the personality owes the living and articulated material for its specific expression, for its self-manifesting and acting, to the race and as much as earthly heredity collects. In that there is a conditionality that however is not passive and one-sided. Every individual also reacts on race and on his heredity on the basis of his own most intimate nature, processes the substance in which he manifests himself, ultimately the form, and it is such that interracial differentiation and that diverse purity or completeness of types is realized, which we previously mentioned and now return to, in regards to its social reflexes. It is a giving rather than a receiving. In the points in which a supreme balance and a supreme adequacy are reached (a balance, according to our tripartite view of the various components of the true race), we have as a peak, beyond which the personality has nowhere to go — it has nowhere to go on the horizontal, terrestrial line. To this line its work, its being, and, physiologically, its lineage remains and belongs. But the personality itself, if it has reached such a peak, is “free” and can now turn to a properly supernatural perfection.

This is exactly the most ancient Aryan conception, relative to which it does not belong specifically to the group of spiritual leaders, a conception that is also found again in the views and various legends of the Western Middle Ages. The dharma is established, the scrupulous observance of worldly laws of race, caste, and so on, up to a full adaptation. Such laws require also the assurance of a lineage: life, which is received at birth, before death must be returned with its own imprint to another being, and it is for this reason that the first-born son is called “the son of duty”. After that, after the “active life”, according to the Aryan law, he must withdraw to an ascetic-contemplative life. And the Ario-Iranian saying is rather expressive that recalls the true task to be, not just to procreate on the horizontal plane of terrestrial descent, but also towards the higher, on the vertical ascending direction. In the Western religion all these views were confused. Above all, what is of pertinence to the active life was separated violently from that which is the contemplative life and almost always the truly traditional solutions were forgotten, according to which the law, that in not of this earth, prolongs, completes and empowers that of this earth. But still more harmful than such confusions are the little noted telluric racist views, in case they have been taken seriously and have a future. According to the traditional teaching of the Aryan peoples, it remains instead firm that the supernatural is essentially the goal and the dignity of the personality: this goal, therefore, acts as the highest driving force and the deepest animating force in the bosom to the expression that race gives to the personality, thereby uplifting simultaneously the race, up to a limit beyond which, after having left a sign of greatness, the same force liberates itself and tends to make it so that death is precisely a finalization, a telos, a new birth, the third birth of the indo-Aryan teaching.

Only the mediocre and the losers, among the beings who do not know how to realize the law and earthly duty down to their foundation, can think that they don't have an afterlife, that they have for a destiny a redissolving in the mixed vitality of the race, in the collective and earthly substance of blood

and heredity, only in that way surviving (in a somewhat relative meaning of the word) the destruction of their physical individuality, and transmitting to others the task for which they were inadequate.

What blame does a man have if he was born in one race and not in another? Is he perhaps responsible for the fact that his parents and ancestors are Aryans, Jews, blacks or Amerindian? Has he perhaps willed all that? With your theory of race you remain, in spite of it all, in a purely naturalistic point of view. You turn a natural event into a destiny and construct above your system, instead of bringing attention above all to those values in which it can truly enter into play, and be considered imputable, as a human responsibility.

The Church had to reject the idea of pre-existence that the preceding traditions always recognized: that is, it denied that the spiritual nucleus of the personality pre-exists terrestrial birth and, naturally, conception. In Christian theology things in this respect are not so simple, as far as this denial could be believed. Nevertheless, the fundamental Christian view is that each human soul is unique and is created by God from nothing at the moment in which it is breathed into a body or embryo read to receive it. That a man is born in one race rather than another becomes then a theological mystery: "God willed it" and, often, it is admitted that the divine will is inscrutable.

The view of ancient Aryan humanity was totally different and it alone permits us to overcome the objections indicated... According to that view, birth is not by chance nor a fact willed by God; neither fidelity in regards to one's own nature signifies a passivity, but rather testifies to the more or less clear knowledge of a profound connection of one's Self with something transcendental and otherworldly, to be able to act in a transfiguring way. This is the essence of the doctrine of karma and dharma, a doctrine that must not be confused with the idea of reincarnation.

It is necessary to distinguish a double heredity. That which stands before the individual in the temporal non-transcendental, sense is the heredity of parents, the gens, the race, a certain civilization, caste, etc., therefore, more or less, everything that commonly is meant when speaking of heredity. But all that does not exhaust the spiritual reality of the individual, as materialism and historicism claim: as determining and essential it must rather be to consider an intervention from above, a principle assuming and utilizing as its material of expression and incarnation everything that this heredity has gathered, with its laws and determinism. Moreover, it must be thought that the historical-biological heredity of a give line is chosen and assumed when it can be approximately worth as a type of expressions analogous to a transcendental heredity.

That is why in every being two heredities meet and join each other, the one terrestrial and historic, in good measure positively detectable [i.e., known to science (tr)], the other spiritual, otherworldly. To

establish the ties between the two, is therefore to determine the synthesis that defines a given human nature, intervenes in an event, represented in various traditions with various symbols... Basically, as noted, a type of law of elective affinity acts here. Wishing to clarify with some applications, we will say that a man is not of a given gender, race, or caste because he is born that by chance or through the will of God, or through a mechanism of natural causes, but vice versa. He was born that way because he already was a man or women, of one race or another, etc., naturally in an analogical sense in the sense of an inclination of vocation or deliberation transcending use, through lack of adequate concepts, we can present only through its effects. In a certain way, one has therefore the interference of horizontal lines and vertical lines of an earthly heredity and non-earthly. At the point of crossing, according to traditional teachings, birth occurs, or better said, the conception of a new being, an incarnation.

Race, caste, etc., therefore exist in the spirit before manifesting in terrestrial and historical existence. Diversity has its origin from above, and what refers to it on earth is only a reflection and symbol. As one willed to be on the basis of a primordial nature or a transcendental decision, so one is. It is not birth that determines nature, but vice versa; it is nature, in its widest sense, because common words are inadequate, that determines birth.

The general plane is unique, but divides itself in diverse parts, in a way that in everything there are distinct places, some more pleasant, others less so. And souls, also unequal, come to inhabit these distinct places that correspond to their own diversity. In such a way, everything is arranged and the differences in their situations correspond to the inequality of the souls. ~ Plotinus

It is not the demon that chooses you, but you yourself chose your demon. You yourself choose the destiny of that life to which you are irremediably connected. ~ Plato

The central view of Catholicism is that God, though creating man from nothing, allowed a miracle to happen, through which this being created from nothing is free, in the sense that he can rejoin himself to the root of his own being, to God, or else to deny the root, to constitute himself, to dissipate himself, to degenerate into a useless free will of a creature. This same doctrine, with due transpositions, can be applied to relations between the individual being and the spiritual entity, of which he is the creation and the human manifestation. We mean that the individual being, within given limits, uses equally his free will and that the same alternative is posed to him: either to will his own nature, to deepen it, and realize it until rejoining the pre-human and super-individual principle that corresponds to it; or else to give himself over to arbitrarily construct a mode of unnatural being, deprived of connections with those deepest forces or even in contradiction with them. This is exactly the existing opposition between the traditional, especially Nordic-Aryan, ideal and the modern ideal of civilization. For the former, the essential task is to know and to be oneself; for the latter, the task is instead to "construct oneself", to become what one is not, to shatter every limit in order to make everything possible to everyone: liberalism, democracy, individualism, ethical activist Protestantism, anti-racism, anti-traditionalism.

As it was traditionally taught, the doctrine of pre-existence therefore brings us beyond both fatalism as well as a poorly understood and individualistic freedom. Passing on to the more immediate consequences, in realizing his own nature, the individual harmonizes his human will with the super-human will that corresponds to it, he “remembers” himself, he establishes the connection with a principle that, being beyond birth, is likewise beyond death and every temporal condition: therefore, according to the ancient Indo-Aryan conception, this is the way by which, through action, he seeks to achieve “liberation” and to realize the divine. Dharma—which signifies his own nature, duty, fidelity to blood, tradition, and caste—connects itself here, as we explained in our other book [“Revolt”], to the sensation of being joined here from afar and does not signify limitations, as “evolved spirits” believe, but liberation. Led back to this traditional vision of life, all the principal causes of race acquire a higher and spiritual significance and the objection based on birth as either by chance or destiny loses every force.

Yet that is not enough. It is not by chance that the formula, “know thyself”, which, in its deepest meaning, refers exactly to such teachings, was itself written on the Delphic temple of Apollo, i.e., the Hyperborean God. Letting such traditional truths act on oneself, until they awaken precise interior forces, means to proceed along the way that leads to a spiritual level at which the meaning of life constitutes something absolutely different from what the rest of men think: a sense of clarity, of absolute strength, of incomparable security.

But to have an inkling of all that, to glimpse a “character” in whom a type of indomitability is united to the feeling of detachment of “those who are joined from afar” and to an interior inaccessibility; in whom, therefore, there is simultaneously a superior calm, an aloofness, and a readiness to attack, to command, to absolute action—to have demonstrated this “character”, means also to have foreshadowed the mystery of the primordial Nordic race, or Hyperborean race, as the race of the spirit. Such is in fact the olympian and solar mode of being; the popular imagination refers to them today as the so-called “men of destiny” and yesterday referred to them as the vanished types of great leaders—in reality, in that it is now about the last echoes or flashing of what was characteristic, in general, of the great Hyperborean super race, before its dispersion and alteration. One remembers Plutarch’s expression about the members of the ancient Roman Senate: “They sit like a council of kings.”

Hence, a further consequence: if a civilization of the “classical” type, in the olympian and virile sense, not in the vulgar aesthetic and formulaic sense, reflects something of the Nordic race of the spirit, every romantic and “tragic” civilization, as opposed to it, will instead be the certain mark of the prevalence of the earlier influence by races and ethnic residues of a non-Nordic, pre-Aryan and anti-Aryan nature.

Another race of the spirit is the truly aphroditic race; in it, tellurism, i.e., the adherence to terrestriality, assumes the forms of an extreme refinement of material existence, and not seldom goes on to promote an opulent development of everything that is pomp and luxury in the outer life, therefore also of the world of arts and aesthetic sentiment. But, in the inner life, a passivity and a lunar inconsistency subsist, balanced by a particular prominence given to sensuality but also to all that which is related to woman,

which, through such a way, goes on to exercise control and to silently secure for itself a superior position.

Sexuality has a considerable part in it, in its most elementary aspect: naturally, not just phallic, virile sexuality; in this regard, it can actually be said that it can rather more easily appear in a woman than in a man, in accordance with an entirely telluric nature.

In relation to that, and to complete the argument, it is time to consider the following. As a follow-up to the preceding objection we could call attention back to the fact that, in reality, the types at this point are not so differentiated, to be able to establish that aforesaid principle of fidelity to oneself; in the second place, the doctrine in question does not seem to give any explanation of the fact there exist types that are dilacerated and affected by serious conflicts, so much so that not all are "their own type" and not all feel themselves to be "in their own home".

On the basis of the general principle that everything that appears here is the analogical reflection of a reality existing above; in order to explain such cases one must think of everything that the aforesaid freedom of the individual without roots can do and likewise of the action of special historical conditions and social collectives; but above all, one should suppose, for such cases, some corresponding prenatal circumstances. Close to the central force that led to a given human manifestation, lesser and divergent forces can also have influences which, nevertheless, precisely because they are weaker, were, in a manner of speaking, overwhelmed and led to create expressions corresponding to elements of a unfavorable and discordant, biogenico-historical, "horizontal" heredity.

The cases in which the "race of the soul" and the "inner vocation" do not correspond to the race of the body, such as those of every romantic laceration, in the final analysis, are to be explained in such a way from the metaphysical point of view. Even modern psychology knows, at this point, about so called "split personalities". And the more the minor forces diverge from the central direction, the more we will have, as the effect, men in whom the physical is not in accord with the soul, in whom the spirit contrasts with the body and the soul, whose vocation does not correspond to race or caste, the "personality" is in disagreement with tradition, and so on.

In similar cases, "classical" ethics, shaped by the ancient Nordic-Aryan norm of life, evident in a still more distinct way in its active and creative aspect, because it requires that the various divergent elements of these natures must obey a single, iron law on the basis of an inner decision, that cannot fail in the face of a negative example: and, as we will see, activist racism must arouse precisely such a decision in the greatest number of individuals of a nation, as the base for all the rest. To exalt the romantic instead, the tragic, anxious soul, always in search of new "truths", is essentially something from a civilization sick and damaged in its race. Calmness, style, clarity, command, discipline, power and

the Olympic spirit are instead the points of reference for every formation of character and life in the Nordic-Aryan sense.

But if even in the world of causes and metaphysical meanings we must presume the existence of natures and vocations manifesting a diverse degree of unitariness, we must also think that not all civilizations, and not all periods, offer the same possibilities of incarnation and expression to any of the forces that tend to an earthly form of existence. It is said that in every birth two different heredities interfere. The earthly and the historical gather, in a type of bond, certain biological, anthropological, and in part even psychological elements, a tradition, eventually also a caste, a given point in time and place in space, etc. Now, there are civilizations in which everything “is in order”, so to say, in which life, at its maximum, develops around a great unity and organicity of all these elements of “horizontal” heredity. Other civilizations are instead characterized by individualism, anarchy, the destruction of every limit, and every difference deriving from race, blood, caste, tradition, nationality. From what was said about the law of elective affinity and analogous correspondences that act in birth, obviously the civilizations of the former type are those that, in order to offer them circumstances and possibilities of adequate expression, attract unitary natures and pure and decisive forces. The chaotic civilizations of the latter type, for the same reason, will become instead, so to speak, the “exact place”, or the meeting place on earth, of every “otherworldly hysteric”.

This curious expression is the least alarming that one can use to give the meaning of the thing, In fact, on the metaphysical plane, hysteria, the internal contradiction, can appear only as the quality of those beings, “who say no to being”, to a greater or lesser measure. But such a quality is exactly that which Christian theology attributes to “demonic” forces—now meant in the current sense of the term or to the “creatures of chaos”, the will to incarnation of those, wherever situations arise that, for analogous reasons, evoke them, have thus a meaning as precise as it is alarming, that cannot be developed here. Typology, physiognomy, a type of transcendental psychology in the whole of a racist examination of the first and second degree applied to the most typical figures of revolutionary and still outer, popular leaders of the frontlines of worldwide subversion, both political-social as well as cultural and spiritual, could lead, in this regard, to some impressive results.

We are not saying however that such chaotic civilizations accommodate these forces exclusively: unitary natures in themselves can also arise, which however will be particularly at a disadvantage and, in order to hold firm and keep faithful to a vocation, which in such cases often has the sense of a true mission, are condemned to dissipate a quantity of energy to face the conflicts between soul and body, race and character, inner dignity and rank, etc., that are typical of such civilizations and that the make them, in a normal way, the homeland of all other vocations. But in these cases it is necessary not to forget Seneca’s words, who correctly understood some unhappy circumstances in which a higher spirit can find himself involved in the discomforts and dangers to which he is exposed, or who is in a risky mission or in the line

of combat: the most courageous and worthy are chosen for such tasks, while the cowardly and weak can be left to the “comfortable life”.

It is not necessary, in any case, to emphasize the importance that the preceding considerations, although unusual for the common mentality of modern man, have for the racial idea and, in general, for the philosophy of civilization, once these exceptional cases are put aside. If a destiny of millennia has led the West to circumstances in which it would be difficult to still find something truly pure, intact, differentiated and traditional, to establish firm limits again, by any means, even with the harshest, is an endeavor whose beneficial effects perhaps at first sight may not be perceptible to everyone, but that nevertheless will not be found lacking in subsequent generations, through the effect of the secret way joining the visible with the invisible and the world with the “superworld”.

In order to move onto something more specific, we will say that the doctrine of the third degree of race must essentially limit its researches to the sphere of influence of a given race of the spirit and of its primordial tradition, following its developments, the mutations (paravariations) and also the distortions in the cycle that coincides with them and in which they act and react in the confrontation with the influences of different races or new environmental conditions. Once research is circumscribed that way, we arrive at a more limited concept of race, corresponding to that of the various differentiations or articulations of the primary element of such a cycle. It is natural that likewise we cannot think of an atomic separation of the various “races of the spirit”: their differences are not such as to exclude relationships not only of derivation, but even of different hierarchical rank.

We already outlined the typology of races of the spirit, as far as it concerns the specific human cycle of the hyperborean race, in the second part of our work *Revolt against the Modern World* (with special regard to the properly traditional and spiritual aspect), both in the choice of the writings of J. J. Bachofen, and in the related interpretation of them in a racial sense, as understood in the previously mentioned volume we edited under the title *La razza solare*. For a fuller treatment, the reader is therefore referred back to these two works. Here we will give only a brief schematic synthesis, necessarily lacking any justifying elements.

The solar or Olympic-solar race, corresponding to the hyperborean lineage and tradition, is to be considered superior and anterior to all the others in the cycle in question. It has as characteristic a type of “natural supernaturality”; spirit and power, calm dominance, and readiness for precise and absolute action, a sense of “centrality” and of “unshakeability”, and in its exterior effects, that virtue to which the ancients attributed a “numinous” quality (from *numen*), as superiority that imposes itself directly and irresistibly, that awakens simultaneously both terror and veneration, are marks of this “race of the spirit”, by means of which it is naturally predestined to command and, at the limit, to the regal function. Fire and ice are united in it as in the vague symbols of the original Nordic homeland and of the cycle in

which it is eminently and primordially manifested: ice, as transcendence and inaccessibility; fire, as the radiant specifically solar quality of the beings who give, who awaken life, and generate light, but always from a supreme distance and almost with indifference, as in the wake of a boat, not through zeal, inclination, or human concern.

The ancient symbol of gold always had connections with this form of spirituality. In the political forms of the origins, it acted as the substrate to sacred, or divine, regality, i.e., to the union of the two powers, of the regal and priestly function, the latter understood in a higher sense that will soon be made clear. The symbolic designations of the “divine” or “celestial” race for it must refer to the absence of the dualistic sentiment in relations to supernatural reality, something that however is quite distinct from everything that, in the modern sense, is immanence or Promethean velleity: it is not about men who believe they are gods, but of types who naturally, through a still not dim memory of origins and a condition of soul and body that do not cripple such a memory, feel they do not properly belong to the terrestrial race, to the extent of believing themselves men only by accident, or through “ignorance”, or “sleep”. The two terms vidya and avidya of the ancient Indo-Aryan teaching, that mean respectively “knowledge” (of the “supreme identity”) and “ignorance” (that leads to the self-identification with one of the forms or modes of being of the conditioned world), are to be understood exactly in this connection: when these are applied to a different human condition and a different race of the spirit, that is, when turned into “philosophical” terms, they lose every meaning and give rise to misunderstandings of various types.

The most recent “spiritual races” of the cycle, to which our contemporaries also belong, have as a prerequisite a division and a separation of the two elements of “spirituality” and “virility”—and also “transcendence” and “humanity”—that are synthetically reunited in the solar race. First of all, let’s specify the lunar race or demeterian race. According to the analogous relation, while the solar element is that which has in itself its own light and, in general, its own principle, the sun being, in such regard, the center of a given planetary system, the lunar element is that which instead receives or draws from another its light and principle. In the lunar race the sense of spiritual centrality is therefore lost, or through degeneration (the moon as the sun extinguished), or through passive crossbreeding with races of other cycles, of the “telluric” type, that have degraded its ordinary solar quality. The moon, as Bachofen points out, was also called the “celestial earth” by the ancients. There is therefore a sublimation of the law of the earth, the fate that is disclosed under the types of cosmic harmony and natural law: man here no longer feels himself the active center of spiritual reality: he is not this same reality, but rather the one who contemplates it, who studies its laws, who surpasses material action with contemplation and “tellurism”, but still does not reach spiritual action. The adjective “demeterian”, that we likewise give to this race, refers to a spirituality of a diffused, pantheistic, less dominating character that is pervaded by the sense of cosmic naturalistic laws and by a sacredness placed essentially under the feminine sign: spirituality that was precisely typical of the ancient demeterian cults. By extension, the priestly man is lunar in opposition to the regal man, he is the man who in the face of the spirit behaves as a normal woman facing a man, i.e., with a sense of submission and devotion. It is then

interesting to note that the ancient traditions associated what today would be called cerebrality or intellectuality with the moon, labeling instead the heart with the sun and referring higher form of consciousness to this. The lunar type is in fact also intellectual, the man of passive reflection who, as the word says it, moves only among “reflections”, among shadows of ideas and of things.

Therefore the characteristics of the lunar race are varied. In the political camp, wherever a division between the temporal and priestly powers is perceived, the lunar spirit inevitably arises. The lunar is the dominator who receives the supreme consecration of its power from the other, from a distinct priestly caste, which it does not give it to itself. In general, the lunar man has spiritually feminine traits. He lacks the feeling of centrality. In correspondence to the races of the body, he has the predominant nature of the demeterian race which is of the stock we called Atlantic-Occidental, in its prehistoric forms that lead us, e.g., up to the Pelasgic, Minoan-Mycenaean, or Etruscan civilization and to its last revival, among which Pythagoreanism returns. Such a race represents a decay of the hyperborean spirituality which appeared suddenly in the regions of Atlantis through processes of action and reaction, causing a series of other changes. Lunar elements can moreover be observed in the race of the man of the East (Alpine-Oriental) by some racialists—the psycho-anthropology of Claus designates this race as the “race of evasion”—*der Enthebungsmenschen*—something that corresponds visibly to a characteristic of the lunar man.

On the strength of what should be clear at this point, we would like to pause a moment to make precise the limits of the membership of personality to its race. In this regard, we will immediately point out the view that is unacceptable from the traditional perspective: it is the view of those who have conceived race as a purely biological-human, historical, and, to sum it up, only a terrestrial entity, and who now think that such an entity is the goal of every being who belongs to it, that nothing exists superior to race, since race is the origin of every value and they consider that the idea of the extraterrestrial attainment and purpose of the individual is illusory and detrimental: “to remain faithful to land and race.”

We have already encountered and criticized this conception more than once. Opposed to it, moreover, we can appeal to the racialist criterion for the evaluation of the “truth”; according to the various “races of the spirit” there are, in a particular way, similar conceptions of race itself—and there is no doubt that the conception we just pointed out can be “true” only for a telluric race, only the telluric man is able to support unconditionally such limited horizons. Furthermore in this telluric vision of race the assumption, that we have sketched out, of those “neopagan” racialists also comes into play, since for them the only conceivable immortality would be that of the survival in the blood, in terrestrial descendants.

It is true that similar positions, today, are presented to us less on the basis of a theoretical value than of a practical and political value—i.e., they seek to consolidate the unity of the race of the people and to concentrate every spiritual energy of the individual into temporal and historical tasks that this entity has

to resolve. But it is likewise true that the ancient Aryan civilizations, even with respect to terrestrial, heroic, and political achievements, had their greatness without feeling the need to appeal to these myths, recognizing instead rather different truths; it is quite evident, in fact, that this view about race recalls the pitryana, the “way of the South”, which we previously mentioned, which is opposed the devayana, the “divine way of the North”, that stood alone as defining the highest Aryan ideal.

And the theory of “double hereditary” is also related to such an ideal. Personality is not fully accounted for in historical-biological or horizontal heredity: instead, it appears as a principle that, in order to manifest itself in race (race meant here in the restricted sense), stands in itself beyond race but cannot be exhausted in it. To recognize race—as has been made clear on principle—does not mean to diminish the personality: personality owes the living and articulated material for its specific expression to race and to as much as terrestrial heredity includes, through its self-manifestation and action. However, there is a conditioning that is neither passive nor one-sided in that. Every individual also reacts on race and his heredity, on the basis of his own most intimate nature; he develops the substance in which he is manifested, the form beyond, and it is in that way that interracial differentiation and that diverse purity or completeness of types are realized, things which we already mentioned and to which we will now return, with regard to its social effects: here it is a giving as much as a receiving. At the points where the highest equilibrium and adaptation are reached (equilibrium, according to our tripartite view [spirit, soul, body], between the various component of the true race), there is as a culmination beyond which the personality has nowhere to go—it has nowhere to go along a horizontal or earthly line. His work remains and belongs along this line and his child is physiologically his lineage. But personality itself, if it reached such a peak, is “free” and can approach a perfection that is now properly supernatural.

This is precisely the most ancient Aryan conception, pertaining to those who do not belong properly to the group of spiritual leaders, conceptions that can also be found in the various views and legends of the Western Middle Ages. The scrupulous observance of the earthly laws of race, caste, etc. is prescribed, i.e., dharma, to the point of complete compliance. Such laws also require the assurance of a lineage: life, which is received at birth, must be given back before death, with its own mark, to another being, and it is for this reason that the firstborn son is called the “son of duty”. After the “active life”, according to Aryan law, one can retire to an ascetic-contemplative life. And the Iranian-Aryan saying is rather expressive: the true task is not only to first procreate oneself on the horizontal line of terrestrial descendants, but also upwards, in the ascending vertical direction. In Western religion all these views were confused—above all, what is pertinent to the active life was sharply disconnected from the contemplative life and almost always the truly traditional solutions were forgotten, according to which the law, which is not of this earth, prolongs, completes, and strengthens the law of the earth. But even more harmful than such confusions are the “telluric” racist views alluded to, in case they should be taken seriously and have a future. According to the traditional teaching of the Aryan peoples, the idea instead became fixed that the destiny and the dignity of the personality is essentially supernatural; this goal, however, acts as the highest motor impulse and the deepest animating force at the heart of the

expression that race gives to the personality, therefore simultaneously raises race up to a limit, beyond which, after having left a sign of greatness, the same force is liberated and tends to act so that death is precisely the fulfillment—telos—a new birth—the third birth of the Indo-Aryan teaching.

Only the mediocre or failures among beings, i.e., those who are unable to completely fulfill the law and earthly duty, who perhaps think that they do not have an afterlife, that they have for their destiny, the self-dissolution into the confused vitality of race, into the collective and terrestrial substance of blood and heredity, surviving only in that way—in a rather relative sense of the word—to the destruction of their physical individuality, and passing onto others the task for which they were inadequate.

The limit that can be given to our doctrine of the race regarding the exploration of its origins lies at the point when the Hyperborean race had to abandon the Arctic home in successive waves following different paths, because of the freezing that rendered it uninhabitable—it was already pointed out, in previous citations, justification for the idea that the Arctic region became completely ice bound only after a certain period: the memories of that home, preserved in the traditions of all peoples in the form of various myths where it always appears as a “land of the sun”, as an island continent of splendour, as the sacred ground of the God of light, and so on, were already, in this respect, rather eloquent.

Now, at the point of the beginnings of the prehistoric Hyperborean emigrations, the Hyperborean race could be considered, among all of them, the superior one, the super-race, the Olympic race reflecting in its extreme purity the very race of the spirit. By and large, it seems that all the other human stocks existing on the earth in that period, appeared either as “races of nature”, that is, animalistic races, or, as races that had become “races of nature” through involutions of the preceding racial cycles. In fact, the traditional teachings speak of a civilization or of an Antarctic race that had already fallen into decline in the period of the first Hyperborean emigrations and colonisations, and whose Lemurian residues were represented by sizable groups of black and Malaysian races. Another racial stock, distinct both from the Hyperboreans and from the Antarctic-Lemurians, was that which originally occupied the Eurasian continent (the Finnish-Mongoloid race) as the yellow-brown race and, as the as red-brown race and also again the yellow-brown, occupied both a part of the Americas and Atlantic lands that are now extinct.

It would obviously be absurd to attempt a precise typology of these prehistoric races and of their primordial combinations in regards to exterior characteristics. We must refer to them only to prevent some misunderstandings and to be able to orient ourselves among the ethnic formations of the successive periods. Also, the investigation of skull fossils can tell us very little, both because race is not characterized just by the skull, not even the simple race of the body, because there are reasons to justifiably assert that, for some such races, fossil remains could not be preserved up until our time. The dolicephalous, or elongated skull, combined with a tall and slim figure, blonde hair, clear skin, blue eyes, is, as we noted, characteristic of the most recent descendants of the Nordic races who came directly

down from the Arctic regions. But all that does not constitute the final word; even within the limits of the positive order, it is necessary to bring in considerations proper to the study of the race of the second level [race of the soul] in order to get our bearings.

In fact, we already said that the essential element for race is not given by simple corporeal and anthropological characteristics, but by the function and the meaning that they have in the whole of a given human type. Dolicephalous men with a tall and slender build are also found in fact among the black races, and a white coloration and almost blue eyes are found among the Ainu of the Far East and the Malaysian-Polynesian races, naturally having a totally different significance in such races. Nor must we think here only of anomalies or tricks of nature, in certain cases being able to treat of extinct somatic survivals in the proceeding types from races which, in their most remote zenithal period, were able to have similar characters to those which, in the period we are considering, were instead found concentrated in the Nordic-Hyperborean element and here accompanied, up to a relatively recent period, by the significance and by the corresponding inner races.

As to the emigration of the races of Hyperborean origin, having previously written about them in the books previously cited, we can limit ourselves to noting three principle currents. The first took the direction northwest to southeast reaching India and having as its final echoes the Indian race, indo-afghan and indo-brachimorphic in Peters' classification. In Europe, contrary to what you may believe, the traces of such grand currents are less visible or, at least, more confused, because they had a superposition of waves and therefore a composition of successive ethnic layers. In fact, after this current in the northwest-southeast direction (the transversal Nordic-Aryan current), a second current followed the direction West to East, in most of its branches through the routes of the Mediterranean, creating centres that sometimes should be considered even more ancient than those derived from the preceding transversal wave, because in this case it is not always about a forced emigration, but also of a colonization occurring before the destruction or the eventual uninhabitability of the original centres of the civilization of Hyperborean origins. We can call this second current, with the related trunk of races, Ario-Atlantic, or Nordic-Atlantic, or, finally, Atlantico-Occidental. In fact, it originates from an Atlantic land, in which it constituted a centre that, at its origin, was more or less an image of the Hyperborean centre. This land was destroyed by a catastrophe, whose memory likewise is found in the mythologized memory of the traditions of almost all peoples, and then after the waves of the colonizers a true emigration followed.

It is said that the land of Atlantis was familiar at its origin with a type of facsimile of the Hyperborean centre, because the data reaching our time lead us to think that a regression happened, both from the point of view of race and from the point of view of spirituality, in these Nordic stocks who had already ventured towards the south in the most ancient epoch. The mixing with the red-brown aborigines seems, in this regard, to have had a destructive and sizeable role, and if a precise record in Plato's story

is not found, in which the union of the “sons of the gods”—of the Hyperboreans—with the indigenous people was given the blame in the end, that recall what, in other recorded myths, are described as the “fall” of the heavenly race—of the “angels” or, again, the sons of the gods, ben elohim—who mated, at a particular moment, with the daughters of men (of the inferior races), committing a contamination significantly likened to, by other texts, the sin of sodomy, carnal relations with animals.

The most recent of all is the emigration of the third voyage which followed the north-south direction. Some Nordic lineages had previously traversed this direction in prehistoric times; they are those, for example, who gave rise to the Doric-Achaean civilization and brought the cult of the Hyperborean Apollo to Greece. The last wave was that of the so-called “migration of the people” which happened at the fall of the Roman Empire and corresponds to the race of the Nordic-Germanic type. In this respect, we must make a very important observation. Those races that spread in the north-south direction descend more directly from the Hyperborean lineage who last left the Arctic regions. For that reason, they often display, from the viewpoint of the race of the body, a greater purity and conformity to the original type, having had fewer possibilities of encountering different races. The same however cannot be said from the viewpoint of their inner race and traditions. Their self-maintenance, further from the sister races, in the conditions of a climate which had become particularly harsh and unfavorable could cause in them a certain materialization, a one-sided development of certain physical qualities and especially of character, courage, resistance, tenacity and inventiveness, having, however as its counterpart, an atrophy of the truly spiritual side.

That is seen previously among the Spartans: to a greater extent, however, in the Germanic peoples of the invasions that we may continue to call “barbaric”; barbaric, however, not in relation to degenerate Roman civilization, in which those people appeared, but in relation to a higher stage, from which those races had fallen by that point. Among the proofs of such an interior degeneration, or spiritual darkening, is the relative facility with which such races converted to Christianity and then to Protestantism. For that reason, the Germanic peoples in the first centuries after the fall of the Western Roman Empire, up to Charlemagne, were unable to oppose anything of importance in the spiritual domain to the crepuscular forms of Romanity. They were enchanted by the exterior splendor of such forms and easily fell victim to Byzantinism, they were unable to reanimate much of Nordic-Aryan existence, in spite of everything, in the Mediterranean world, that by means of a faith corrupted, in more than one aspect, by Semitic-Southern racial influences as soon as they later on gave form to the Holy Roman Empire under the Catholic sign.

Thus even some of the German racial theorists, like Gunther, had to recognize that, while trying to reconstruct the vision of the world and the type of spirituality characteristic of the Nordic race, had to refer less to the testimony included in the traditions of the Germanic peoples of the period of the invasions – fragmentary testimonies, often altered by foreign or decadent influences in the form of

popular superstitions or folklore – than to the superior spiritual forms characteristic of ancient Rome, ancient Greece, Persia, and India, i.e., of the civilizations derived from the two first waves.

For the combination of the races and traditions generated by these three currents, the first transverse (Ario-Nordic lineage), the next horizontal (Nordic-Atlantic or Nordic-Occidental lineage), the last vertical (the Ario-Germanic lineage) we can apply, not so much for true conformity, but rather on the basis of a usage that has become current, the term “Aryan”. In order to take into consideration the races defined by the most noted and recognized of racial theories of the first level, we can say that the trunk of the Aryan race, having at its root the primordial Hyperborean race, is differentiated in the following way. There is first of all, as the blond race, the branch called Nordic in the strict sense, that some differentiate into Teutonic-Nordic, Dalic-Falic, and Finno-Nordic sub-branches. The same lineage in its mixing with the aboriginal Sarmatian populations then gave rise to the so-called East-Europid and East-Baltic types. All these human groups, from the point of view of the race of the body, as was noted, preserve great fidelity or purity in respect to what can be presumed to have been the primordial Nordic, or Hyperborean, type.

In the second place, we must consider the races that are most different in relation to the original type, whether in the sense of its phenotype, or form, which the same dispositions and the same hereditary genes caused under the action of a different environment, or of mix-mutations, i.e., mutations produced by more accentuated mixing. It is a matter of predominantly brown types, of smaller stature, in which the dolicephalous is not the rule or is not too pronounced. We mention, using the terminology that is more in vogue, the so-called race of the man of the west, the Atlantic race that, as Fischer defined, is already different from it, then the Mediterranean race, from which, in its turn according to Peters, the variety of the Euro-African man, or African-Mediterranean is distinguished, where the dark component has greater prominence. Sergi’s classification, according to whom these last two types more or less coincide, must be rejected and, from the point of view of practical racial theory, especially the Italian, is among the most dangerous. Equally dubious is calling the Mediterranean race, as Peters does, the Pelasgic: in conformity with the meaning that the word had in Greek civilization, it is necessary to consider the Pelasgic type, in a certain way, in itself, especially in terms of the result of a degeneration of some very ancient Atlantic-Aryan stocks established in the Mediterranean before the appearance of the Hellenes. Particularly, from the point of view of the race of the soul, this meaning of the “Pelasgics” is justified, among whom the ancient Etruscan people also are included.

In a certain way by itself is the Dinaric race because while it is very close to the Nordic type in certain aspects, in others it shows characteristics in common with the Armenoid and desert race and, like that which some racial theorists define properly as the Alpine or the Vosgic race, is prevalently shown brachycephalous: the sign of crossing that happened along other directions. The Aryan race of the east

has, again, distinct characteristics, both physical and mental, through which it is distanced substantially from the Nordic type.

There is nothing contradictory, from the traditional point of view, in assuming in the doctrine of race of the first level the clarifications that the various authors make in relation to the physical and, in part, mental, characteristics of all these branches of Aryan humanity. Only it is not necessary to create too many illusions on the importance of all that, in the sense of establishing rigid limits. Thus, although neither white nor blonde, the superior races of Iran and India, and, although not white, many ancient Egyptian types can moreover be included in the Aryan family. Not only: authors like Wirth and Kadner, who sought to utilize recent studies on blood groups for racial research, were led to believe that some North American Amerindian and Eskimo stocks were closer to the primordial Nordic type, than the greater part of the Indo-European Aryan races just noted. And in this kind of investigations, for example, it indicates moreover that the primordial Nordic blood in Italy has a percentage close to that of England, and certainly higher than that of the Germanic peoples. It is therefore necessary to not be fixated on rigid schemas and to think that, except for rather rare cases, the “form” of the original super-race, more or less latent, obstructed, overpowered, or exhausted, subsists in the depths of all these human types. Under certain conditions, it can reappear as predominant and shape a given type from itself, which proves them equivalent, even where it is least suspected, that is, where the previous races according to the schematic and static conception of race, would have instead made the appearance of a type of race, let us suppose, Mediterranean, Indo-Afghani, or Baltic-Oriental, seem probable.

Emile Boutroux, in one of his classic works on the contingency of the laws of nature has compared the regularity of phenomena that permits relatively exact scientific predictions, to the course of a river, whose waters follow a riverbed that however it itself hallowed out, so that they can modify it and in exceptional circumstances even abandon it. He considered natural laws as a sort of “habit” of things: what originally was also able to be a free act, in repeating itself, automatizes and mechanizes itself and ends up appearing to be a necessity. If that is valid for the laws of so-called inanimate, physical nature, it is of greater validity in respect to races. The proper description of racial theory of the first level, that, in certain authors, leads up to distinctions of an almost scholastic pedantry, fits in the measure to which the forces of races, so to speak, follow a type of law of inertia that automatizes them and fixes them in the state in which, at a given moment, they find themselves being. In these conditions the models drawn for each of the Aryan race fit, determinisms are verified, and sciences observe. At the moment in which the most original forces begin to advance, these constructions demonstrate their relativity and an excessive attention conceded to racial theories of the first level and its “scientific” results can even end up bringing damage to the creative and evocative task of race theory.

Strictly speaking, opposite to every man worthy of this name, the true woman that our ancestors considered significantly as “woman of race”, had to present herself as something dangerous, as a foreign principle that attracts, insinuates herself, and demands an inner action: almost the same type of

reaction of which we said speaking of cross-breedings, where foreign blood puts the type to the test and gives rise to two possibilities: either to an awakening, a reaffirmation, and a vivification, or else to dissolution and debasement. In the first case, the man maintains himself at the peak of his purpose and, according to traditional teachings, his qualities permeate and persist intact in his progeny, as the “dominant” character. In the second case, in a form more or less disguised, he will undergo at least an internal degeneration of the type. Uncontrollable forces will take the upper hand in the processes of heredity, the protection of the race will become something problematic, until the limit-case is realized, that is, the return, in new forms, to the spirit and promiscuity of the gynocratic civilizations formed by the anti-Nordic races and from the degeneration of the Nordic race.

Origins of the Races of the Soul

Where do the races of the soul come from? Clearly, in the limit-case of completely pure races from a single stream, if one could assume it, they represent the psychological expression of the same particular formative power that is expressed on the physical plane by the specific and typical characteristics of the anthropological race of the body which forms the base of their inseparable unity, while belonging in itself to a still higher plane. According to the ancient traditional teachings, the soul is not simply what modern psychology believes, that is to say, an ensemble of phenomena and “subjective” activities, unfolding on a physico-biological base. For that teaching, the soul is rather a type of being in itself; as the *linga sharira*, or “subtle body”, it has its own existence, its real forces, its laws, its own heredity, distinct from the purely physico-biological.

From such a point of view, it is necessary to consider that the races of the soul are subject to vicissitudes similar the race of the body, except that, to indicate such vicissitudes, and therefore in order to know about the genesis of the races of the soul, about their essence and laws as conditioning their development and their integrity, it would necessarily be by means of immaterial research previously known by the ancient traditional sciences, but now unknown to modern culture. Although a deformed recollection of it is found in certain theosophical and occultist circles, there is however not even a suspicion of it in so-called “scientific” research. So as things stand today, it is necessary to proceed in an inductive or intuitive way, rather than from a clear body of knowledge.

In any case, bear in mind the important methodological foundation of the principle that two distinct lines of heredity exist, one of the body and the other of the soul, lines which may even diverge after races and traditions have lost their original purity from prehistoric times. While the line of biological heredity has a visible and identifiable continuity because it is based on the process of natural generation, we have to assume that the line of the heredity of the soul instead has its continuity only on another, no longer visible, plane and can therefore connect individuals who might have nothing in common in space and time. We will return to this point in discussing the problem of birth. Here we observe the complexity that previously the problem of physical heredity itself presents in these terms, even if it not is considered as positivistic myopia. In fact, since the soul has a relationship of reciprocal

action with the body, in the case of the divergence of the two heredities, there will arise in physical heredity, through the influence of the other, modifications insusceptible to explanations that biological and anthropological research will never be able to ascertain within its domain.

However, this is not the suitable place to discuss such topics, because it presupposes knowledge of the traditional conception of the multiple states of being, that substitute for the way that all the greatest problems related to man, life, death, and the world are considered today. Let's return to the point from which we started in order to say that, when you are faced with a state of racial mixing, the races of the soul should be considered as the result of three factors. The first, which is essential for it, is precisely the race of the soul as a distinct entity. The second is the influence that a mismatched body of race may have exercised over it and, through this body, which is the positive center of the relations with the outer world, an unsuitable environment. The third is the influence that a still higher element, i.e., the race of the spirit, may have exercised in the case of a new divergence between the soul and spirit, beyond that between the soul and body.

Since the unity of the various elements does not happen by chance and automatic laws, but on the basis of analogous and "elective" connections (this will also be clarified later), in spite of the divergences, we can admit, as a working hypothesis and a likely criterion, a certain equivalence. For example, out of the hundred types that demonstrate racial purity as race of the body, let us suppose, of the Nordic type, we can presume that a greater number of cases are found where, a psycho-spiritual congruent qualification also virtually corresponds to it, than between a hundred types whose race of the body is neither Nordic, nor of Nordic origin. The misgivings of making such assumptions follow. First of all, the one just made by saying "virtually", since, as we saw, there were cases of pure races that are half-extinguished or have declined in terms of the race of the soul. In the second place, because it is necessary to consider the cases of "propensity" – the law of affinity may have made the manifestation of a given type of personality prefer a certain race of the soul, however in accordance with such a circumstance, made to pay for this choice with the reception of a non-matching race of the body (for example, in cases of reanimation of the race in the second of the forms considered in part 2, chapter 11, the elective affinities would even lead to a manifestation in mixed forms more so than in pure, but interiorly decadent, forms). In the third place, because "analogy" and "elective affinity" are terms that refer to not simply human states of existence, so that through it criteria apply which may not match the way the common mind has been led to suppose and to believe natural, logical, and desirable.

We see paternity falling back from Apollonian purity to Dionysian materiality, so preparing the way for a new victory of the feminine principle, for a new flowering of the mother cults. Although the intimate union which the two luminous powers concluded in Delphi seemed calculated to purify Dionysus' phallic exuberance through Apollo's immutable repose and clarity, and to lift it above itself, the consequence was the exact opposite: the greater sensuous appeal of the fecundating god outweighed his companion's more spiritual beauty, and increasingly usurped the power that should have been Apollo's. Instead of the Apollonian age, it was a Dionysian age that dawned.

In regard to the correlation that should manifest itself between the races of the body, the soul and the spirit the following remarks should suffice for now: the solar and heroic races are intimately connected with the nature of the man of achievement and – as physical race – with the Nordic-Aryan, Roman-Aryan and Occidental-Aryan human. The lunar race expresses itself in its most complete form in the soul and the body of the Eastern European races and the remnants of the old Mediterranean race which could generally be described as ‘Pelagian’. The Dionysian and Aphroditic races could correspond to some branches of the Western race, especially – as already mentioned – in its Celtic forms. The Dionysian race could also correspond to the desert race and the East Baltic race, and – due to its conflicted aspects – to the Near Eastern race. A Titanic element could express itself in the body and the soul of the Phallic race, since the Telluric race would require a physical racial component stemming from non-Aryan or pre-Aryan lines, as is the case with the African-Mediterranean and some of the races of the Semitic type for example. We’re looking at a new and very broad field of research and priority should be given to awakening the interest of the young generations so our present knowledge can be developed further towards a comprehensive racial consciousness.