

Julius Evola

Italian Aryan philosopher popular again

BORN IN ITALY, JULIUS EVOLA (1898-1974) became a philosopher who rejected modernism in favor of traditionalism—and for this he was dubbed “a dangerous beast.” Evola was quick to support the Italian Fascist “experiment” and provided intellectual contributions to Mussolini’s new system of government. He wrote in support of Mussolini and Hitler, combining traditionalism with nationalism, in search of the primordial force that renews itself through the heroic deeds of men belonging to a natural elite. His philosophy seeks to unify religion, politics and culture to provide an “ascendant” or continually improving outlook to society.

By William White

In the beginning there was the “Tradition.” Hesiod knew it as the “Golden Age”; the Norse remembered it as the time the gods played games upon the green Earth; the Vedic Indians knew it as the Satya Yuga—the “age of truth.” In the 20th century, the leading teacher of this Tradition, the root of Aryan culture, was Julius Evola (1898-1974).

Evola was an Italian baron—Barone Giulio Cesare Andrea Evola—who served in the German SS during World War II, and whose activities after the war inspired and gave form to what has become the Aryan resistance to the Jewish and Masonic efforts to destroy and control the world.

Born in 1898, Evola was a student of René Guénon (aka Sheikh Abd al-Wahid Yahya), a Frenchman who had traveled to the East in search of the roots of an Aryan culture that was decadent in the European monarchies and which modernity and the democratic and socialist movements of the 18th and 19th centuries were seeking to destroy. Guénon found the surviving branch of this root in mystical Islam (Sufism); and in the Arab and Persian cultures, which, at that time, were untouched by modernity,

he found the last remnants of what had once been the common heritage of Indo-European mankind.

Evola himself was an occultist, and he became involved in both magical and political circles that surrounded the Italian Fascist movement. He found Communism, Judaism and their ilk to be soulless, and perceived in the hidden currents of the politics of the early 20th century a hidden hand that was guiding the world toward an eternal goal—a goal the earliest Aryan people had described as a “death age,” a Kali Yuga, an “axe age, sword age, age of cloven shields.” An opponent of these occult currents, he looked into the world of hidden and lost knowledge of the Aryans for a transcendence that would help the white elite battle against the demonic forces that threatened the white race.

Evola’s early writings centered on magic, but as he matured as a writer his works focused on religion and the religious traditions of the Indo-European peoples. Evola’s approach was to look at all forms that Indo-European culture had taken, among all the peoples whose civilizations had grown from the Aryan root, to attempt to distill the common heritage the original Aryan people had once possessed. His method was similar to that of Viktor Rydberg (1828-1895), the Swedish mythologist and legislator

whose *Researches in Teutonic Mythology* is one of the greatest proofs of identity between the proto-Nordic and proto-Indo-Iranian faiths.

While Evola admired Guénon and appreciated the Aryan traditionalist elements that had been absorbed into Islam, he was not a Muslim. Evola believed European tradition was best captured in the idea of the Holy Roman Empire, both in Rome itself, and then in the mantle of Rome that had been taken up by Charlemagne and his German successors. Evola saw the Germanic race, regardless of its national identity, as being the creative force of Europe and the core around which the forces that would overthrow the death age would unite.

Revolt Against the Modern World is Evola's greatest work, though his postwar *Men Among the Ruins* has been somewhat better known in Europe. In it, Evola discusses the idea of the entirety of the world united under the direct rule of the god of order, the sky-father who appears at the center of every Indo-European pantheon (as Dyaus, as Zeus, as Tiawaz, as Thor, Teshub, Tarkhun, Odin, Vayu-Vata, Indra—even Horus and, as the solar-father, Re). He talks about the Aryan notion of cyclical change—that instead of progressing, as the Communists and liberals tell us, “history”—the passage of time—is in a state of degeneration that will ultimately lead to the death of both the Aryan race and the Earth.

At the completion of this degeneration, when the last Arya is slain, Aryan tradition teaches that the end of the world—the Battle of Ragnarok—will occur, that the heavens will open, the sky father will return with his heavenly host to exterminate the evildoers and all the decadent life remaining on the Earth, and from the ashes of that old world a new world will arise. This idea of a “Golden Dawn” or “New Dawn” became central to both National Socialist ideology and to the modern struggle for white racial rejuvenation.

It also was the foundation on which Savitri Devi would build her theory of the divinity of Adolf Hitler.

Evola also sketches out the nature of Aryan society, which is differentiated, traditionally, by caste. There are the priests, the warriors, the bourgeoisie and the workers—the brahmas, ksatriyas, vaisyas and sudras of India, or the rigs, jarls, karls and thralls of the Nordic peoples. The ideal society, Evola learned, was not democratic society, where all differentiation and hierarchy had been



Prolific Right-Wing Author

JULIUS EVOLA, author of many books on occult, religious and political topics, is considered one of the foremost of right-wing philosophers. Evola was a rare example of universality in this age of specialization. A renaissance man, he wore many hats: engineering student, political commentator, Orientalist, linguist, mountain climber, journalist, poet, painter and military officer. Born in Rome to a Sicilian aristocratic family, he took a stance hostile to democracy and materialism. His best-known book is *Revolt Against the Modern World*, a biting critique of what today passes for civilization. Other works include *Eros and the Mysteries of Love*, *The Doctrine of Awakening* and *The Hermetic Tradition*. Although, being an aristocrat, he had reservations about Mussolini and Fascism, he felt the Fascist government was at any rate better than the alternatives of democracy or Communism. And National Socialism, he felt, was better than Fascism—“much more consequential,” as he put it. While researching the files of secret societies on behalf of the Ahnenerbe, he was wounded in an air strike against Vienna, leaving him paralyzed from the waist down. His later works include *The Path of Cinnabar*, *The Metaphysics of Sex*, *Riding the Tiger* and *Men Among the Ruins*. In his last years he suffered greatly from pain and evidently became very embittered. His body was cremated and the urn with his ashes deposited in a glacial crevasse, in accordance with his final wishes.

broken down and all people were nominally free to pursue their own interests, but that in which society provided roles and rites for every individual, so that those unqualified to make decisions for themselves could participate in the higher life of society.

Most men are unable to realize their inner being without social structures to guide them, and the society in which each man occupies his proper place is superior to that in which most men destroy themselves because they are unable to find a place to occupy.

Evola's discoveries, which built in a way upon the theories of Oswald Spengler, who had taught about the transcendental unity of ethnicities and races in their common culture-soul, originally brought him somewhat into conflict with National Socialist Germany, which he thought was too oriented toward the masses and insufficiently oriented toward the Traditional European aristocracy. This led to a negative report on Evola by an SS officer in the early 1930s, which has been trumpeted by Jews and other "New Age" adherents of Evola's works as "proof" Evola was not a "racist."

This allegation would be false if "racism" existed and were not a straw man invented by the Marxists and the world destroyers to slander their enemies. Evola reconciled, though, with National Socialism and joined the SS-Ahnenerbe, the occult research section of the German special staff, where he spent the early part of the war sifting through the archives of European Freemasonry that National Socialism had seized in its march across Europe. After the fall of Italy, Evola was involved in a meeting with Adolf Hitler and Benito Mussolini, where he helped plan a defense of Central Europe, which he would eventually lead, participating in the campaign to defend Budapest

against the Soviets, and suffering a crippling injury from an artillery shell fragment. Evola would be wheelchair bound the remainder of his life.

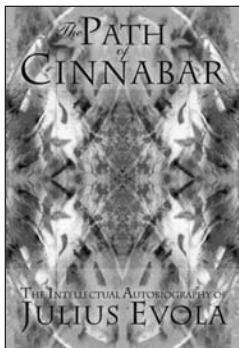
With the Reich defeated, Evola focused his later writings on survival in a time of world destruction, and on the remnants of Aryan Tradition in Eastern philosophy. Evola was a well-known associate of Mircea Eliade (1907-1986), the New Age icon of shamanism and yoga who had himself been a fascist and member of the Romanian Iron Guard, and Evola also investigated the remnants of Aryan Tradition in Tibet. His best-known book in the West was *Men Among the Ruins*, which laid out not only what the elite of the white race had lost in the defeat of the Reich, but also what individuals could do, in a world without a Traditional center, to reclaim their souls.

In his works, Evola teaches that among the Indo-European peoples, there has always existed the idea of Victory, the divine woman the warrior courts in battle and who, by defeating his enemies, he weds. The Greeks knew this goddess as Nike, and the Romans worshiped Victoria in the Senate far into Christian times—she

was the last pagan goddess whose cult was overthrown. The Norse knew her in multiple form as the Valkyries, a special type of the being the Greeks called daemones.

In Traditional Aryan culture, men and women have distinct roles. The woman is the generative force, and the man is the center around which the generative forces are directed. Spiritually, the occult forces the Aryan man tries to harness are akin to women, and his relationship to them is like the sky father to the earth mother. When the Aryan man, through his action in the material world, makes manifest a transcendental principle, he invokes the female spirit who gives birth to that principle, and thus

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Path of Cinnabar: Evola's "Intellectual Autobiography"

Julius Evola was a renowned Dadaist artist, Idealist philosopher, mystic, anti-modernist, anti-liberal, and scholar of world religions and the occult. In *The Path of Cinnabar*—his "intellectual autobiography"—written in the last years of his life, Evola reflects upon his writings and how the destruction of Europe during the 20th century intersected with his own quest to find higher meaning in the world our ancestors knew as mere *maja*—magic and illusion. Unique in his genre, Evola focuses on his intellectual development and writing, while saying as little as possible about what he considered the mundane aspects of his life—such as his work with Mussolini and Hitler. This edition includes several interviews with Evola, plus hundreds of explanatory notes and a complete index. Softcover, 284 pages, \$26 plus \$4 S&H. Outside the U.S. please email shop@americanfreepress.net for foreign S&H. Order from AMERICAN FREE PRESS, 645 Pennsylvania Avenue SE, #100, Washington, D.C. 20003. Call 1-888-699-NEWS toll free to charge.

he imitates the *hieros gamos* (holy marriage) of the sky father and earth mother from which all of creation originally proceeded.

Thus, to enter into battle and to embrace the “conquest of death”—to face death, to overcome it and to visit death upon one’s enemies—is to travel upon the path to Victory, and for the warrior to make a spiritual marriage with the divine woman—the goddess who grants eternal victory to the Arya and all of the Aryan people. Whenever an individual imitates the ancient pattern, and faces death, material suffering and destruction, in order to attack the occult forces of destruction and the men and institutions they have inflicted upon the Earth, he enters upon a path of transcendence that allows him to overcome the poison of modernity and to unite himself with the Traditional world modernity has destroyed.

Among the Aryans, and particularly the ksatriya warrior caste, the only path to heaven was to die in battle—from whence one would ascend to the hall of the god of justice, Odin’s Valhalla, and live in eternal training and revelry until the return of the god to Earth would summon one once more to fight and possibly die in the cause of one’s people.

This teaching did not make Evola popular among the Communists and democrats who won World War II, and, in 1953, he was arrested, imprisoned and prosecuted for the “crime” of “promoting fascism.” Though eventually acquitted, Evola, 55 years old and still crippled, retired into a life of writing, study and tutelage of a new generation of European anti-Communists—a time in his life that the Jews refer to as the “teaching of terrorism to a generation of ‘New Right’ youth.”

Evola died in 1974, and he remained unknown in much of the Western world until the 1990s, when his writings began to be translated into English. Despite his profound impact on both the prewar, wartime and postwar national socialist movements in Europe, he had little impact on the English-speaking world until *Revolt Against the Modern World* was translated in 1995. The success of this book spurred Evola’s English-language publisher, Inner Traditions (a Jewish-owned company), to commission the translation of many of Evola’s works (though some of these have had racial and “anti-Semitic” comments excised). Others of Evola’s more controversial writings have appeared on the Internet.

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In America, Evola’s ideas have been attacked by ignorant “racists” (often provocateurs engaging in deliberate buffoonery) on several grounds. One is Evola’s rejection of biological positivism and the idea that mere DNA is sufficient to qualify a person as a member of the Arya, or the white spiritual elite. Evola did not believe all white people were possessed of the great spirit of the Traditional ruling castes—in fact, such a democratic notion is just a modern adaptation of the ideology of the world destroyers to racial doctrine. Evola taught that having the necessary biological material was merely a prerequisite for transcendence—that a superior soul did not enter an inferior body—but it did not guarantee a great or transcendent spirit.

When one looks upon white people in America and sees the number committed to evil delusionary and self-destructive paths, the fact that not all people who are genetically white participate in the Aryan culture-soul should be obvious. Yet the rhetoric that America indulged in, in the past, belies this, and is used to manipulate the lower and cruder sort of white person by falsely elevating him. This political tactic is what Evola opposed in his critiques of mere biological racism.

The second attack on Evola is based on his pan-Indo-Europeanism, which is a term that is greatly misunderstood and usually targeted only by deliberate agitators and provocateurs. That the great civilizations of the East—China, India, Iran, Egypt and the cultures of Mesopotamia—were created by the same racial group that populates Nordic, Germanic and Keltic Northern and Western Europe is undeniable. That these civilizations, even in their decadence, retain elements of the Tradition with which the Aryans once infused them is also undeniable. And, as such, those elements of Islamic, Chinese, Hindu and other non-white civilizations that are Aryan in origin and in which Tradition is preserved should be embraced by a white European civilization that is itself decadent and so perverse that it often cannot recall its own ancestry.

Further, the culture-bearing castes of those Traditional civilizations, even if racially or genetically bastardized, should be embraced by the Arya as part of a global struggle against the forces of democracy, Communism and Zionism. This is the pan-Indo-Europeanism that ignorant “racists” oppose.

The trouble with this “racism” is that it is a Marxist concept. Throughout their history, the Marxists and the

Jews and the forces of world destruction have created straw men, and then demanded that their enemies conform to these false ideals. Thus, to an inferior type of person, who has nothing within him to appeal to except the accident of birth within the white race, the Marxists have sold the idea of “racism”—the idea that they have the right to violently vent their anger in hatred of those whose pigmentation and other biological characteristics may differ.

In contrast with this is the idea of the organic unity of the race, in which the natural spiritual leadership of the race controls society and governs it in the interest of all of the members of the race. The core ideal of this kind of “racism” is action by the superior members of the race for the benefit of the lesser members of the race, with such action focused on the creation of peace, prosperity and right order among mankind. This idea is what underlays national socialism—the idea of using the great spiritual powers of the Arya to assume leadership against the death forces, for the benefit of all living things—and this is why Tradition and national socialism are properly called the philosophies of love and life.

The inferior type of “racist” is so consumed with the artificial Jewish concept of “hate” that the idea of love toward his own people, the assumption of proper place in society, the regulation of one’s own life, and the use of one’s inner racial being for creative purposes, do not occur to him. Such a person, sadly, is incapable of the greatest Aryan virtue—the virtue of self-sacrifice—because he engages in “racism” for purely individualistic

and selfish ends. And it is this kind of person who resents and fears the doctrine of pan-Indo-Europeanism, because he fears that a person who is not white in body may be possessed of a soul greater than that of the man whose spirit has been bastardized by modernity, individualism and democratic thinking.

Despite objections from this lower type of “racist,” since his translation into English, Evola and the Tradition he rediscovered have emerged as the core of the modern white movement, both in the United States and abroad. Those lesser “nationalisms” that are obsessed with attacking Islam are largely remnants of a past way of being—a way of being that focused on naïve “anti-Communism” at a time when democratic movements could still make some pretense to being right wing.

With the movement of the demonic and democratic-socialist West toward Judaism and the embrace of Negro and mulatto leadership in their imperial ambitions, the spiritual concepts of Julius Evola, and of the thinkers and Traditionalists who have built upon his foundation, remain the only center upon which the white race and the Aryans can rebuild what time has taken from them and find spiritual rebirth. ♦

WILLIAM WHITE is the author of *The Centuries of Revolution: Communism, Zionism, Democracy*. This hardhitting history book is available from TBR BOOK CLUB for \$25 (minus 10% for TBR subscribers) plus \$5 S&H inside U.S. See page 64 to order.

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