

The flaws of traditionalism and Evola's subversive teachings / Battle of the Sexes

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Original Post

The fundamental error in the philosophy or school of thought called "metaphysical traditionalism" is that it perceives the sexes through the jewish lense - that of Otto Weininger. Julius Evola admired Weininger, the jew who at least did what all members of his race should do (shot himself in the head) but hated everything that's feminine with the same jewish passion that burns in judeo-christianity and Islam.

Male becomes absolute good, Woman is absolutely evil, thus the whole world. Becomes a reflection of a metaphysical battle between the sexes.

Due to the fact, that traditionalists view every culture and religion through this lense, christianity and islam, even judaism becomes equal - nay superior to pagan religions. All sorts of bizarre views emerge out of this - such as you can never revolt against your king, because he is eternally superior to you and he is always right due to his ontologically superior status. (Even if he is an asshole and servant of the kikes, selling your race for shekels - Hapsburgs) The Earth is the middle of the universe, because this is how I perceive it. Thus the church - persecuting all those scientist who "anti-traditionally" dared to show that the Earth is not the center of the universe - becomes the champion of upholding "sacred science" and traditional science.

Or my favorite: Attila the Hun foresaw that his descendants (Hungarians) will have to walk on the path of christianity, so he -just like the Taoist, who's body disappear and only a sword remains - transformed himself into.... The fucking holy crown... That's your brain on Weininger.

[http://renegadetribune.com/spengler-evo ... teachings/](http://renegadetribune.com/spengler-evo...teachings/)

The SS in a report on Evola (who was allowed for a time to give lectures on university campuses and whose literary works indubitably would have been known among certain intellectual and political circles throughout Third Reich era Germany):

The ultimate and secret motivation for Evola's theories and plans must be sought in a revolt of the old aristocracy against today's world, which is totally alienated from the upper class. This confirms the initial German impression: that we are dealing with a 'reactionary Roman'. The whole impression is one of an old fashioned aristocratic feudalism. Thus even his scholarship displays a trait of dilettantism and literary affectation.

In conclusion, there exist no grounds for National Socialism to place itself at the disposal of

Baron Evola. His political plans for a Romano-Germanic Imperium are of a utopian character and moreover very apt to cause ideological confusions. Since Evola is also only tolerated and barely supported by Fascism, it is tactically not necessary to accommodate his tendencies from our side. It is therefore recommended to:

Not support Evola's current efforts for the establishment of a secret supra-national order and the founding of a magazine directed toward this goal.

Curb his public activities in Germany after this lecture series, without taking any special measures.

Prevent his further penetration into leading offices of the party and the state.

Observe his propaganda activity in neighboring countries.

In a short letter (AR/83) dated August 8, 1938, it then says laconically:

The Reichsführer-SS has acknowledged the report regarding the lectures of Baron Evola and is in full agreement with the thoughts and recommendations stated in the last paragraph thereof.

And what were some of Evola's ideas? As with the preceding excerpt, the proceeding text is taken from Dr. H.T. Hansen's (who knew Evola personally) introductory essay to the American edition of *Men Among the Ruins*:

...he had polemicized against Alfred Rosenberg, the 'Ideologue of National Socialism,' whom he also met in person. Here the November 1930 essay 'Il 'Mito' del nuovo nazionalismo tedesco' (The 'Mythos' of the New German Nationalism) in *Vita Nova* must be mentioned. Evola's dislike was based mostly on the fact that Rosenberg valued modernity so much. Another article against Rosenberg was 'Paradossi dei tempi: paganesimo razzista = Illuminismo liberale' (A Current Paradox: Racist Paganism = Liberal Enlightenment) in *Lo Stato*, VI, 7 (July 1935), pp. 530-532. Evola also polemicized against Walther Darre, who was already NSDAP Reichsleiter at this time, in *Lo Stato* ('Il Nazismo sulla via di Mosca' [Nazism on the Same Path as Moscow], March 1935, pp. 186- 195). Later in *Cammino* (p. 147), Evola stated about Rosenberg that 'he lacked any understanding for the transcendental dimensions of the sacral.'

The absence of any transcendent background was, of course, one of Evola's main objections against National Socialism. 'One can organize a state in the name of the spirit or in the name of matter,' he wrote in 1937 ('Sulle premesse di un'antibolscevismo positivo' [On the Prerequisites for a Positive Anti-bolshevism], in *Lo Stato*. This and a few other quotes we have culled from Alessandro Campis's interesting contribution 'Organicismo, Idea Imperiale e Dottrina della Razza' in *Trasgressioni*, I/1, Florence, 1986). This lack of reference to transcendence also leads to the other points criticized by Evola, such as National Socialism's great attachment to nature (the Volk as guiding principle); the Führer principle that answers only to the people and has no legitimation from above, and the resulting demagoguery; as well as populism and purely biological racism."

Pfft, what a bunch of fluff. Just like the following where Evola is further quoted directly:

Due to a regrettable incompetence and pressure from immediate interests, Nordic thought, paganism, primordial symbols, and so on, today all too often see new life in the distorted form of personal affectations and slogans... .

As they are frequently understood today, Nordic thought, Aryanism, the imperial idea, and the concept of a super-race are burdened with an interpretation entirely foreign to the great free breath of the corresponding primordial traditions. According to the Aryan primordial conception, the Reich is a metaphysical solar reality. The Nordic heritage is not semi-naturalistic, only conceivable on a blood-and-soil basis, but rather constitutes a cultural category, an original transcendent form of the spirit, of which the Nordic type, the Aryan race, and the general Indo-Germanic moral being are only outward manifestations. The concept of race itself, according to its higher traditional significance, cannot have anything in common with the rational idols of modern biology and profane science. Above all, race is a basic attitude, a spiritual power, something primal and creative, whose outer, tangible forms are only a last echo...

The truly original Nordic essence melts with the Hyperborean; and here we see a primordial culture that is solar and sacral, that possesses the power and irresistibility of the universal, and that encompasses paganism and spirit, Olympian sovereign superiority and will-conditioned originality, in a grand synthesis of the mundane and the supra-mundane. Once one has reached this realization, then one can truly say that Tradition in its higher sense is synonymous with the Hyperborean, or primordial Nordic, tradition, and that the Nordic element has been present wherever a people has had a tradition, and vice versa. That is not all. In this way we can even approach the mystery of prehistory and sense a fateful correspondence between physical circumstances and higher, metaphysical meanings. If the tradition in question indeed had the polar region as its original seat, it must therefore have been geographically polar and so has always embodied the spiritual significance of a pole as an unshakable axis for any ordered movement, as a center point for any normal hierarchy and every true tradition-based Reich... .

Now, can one present such streams of thought in certain circles without being accused of an alien universalism, of Roman notions that are anti-Germanic, or even of having Jewish ideas? And yet all this belongs to the highest Aryan inheritance; this is the true level to which the motifs and symbols that the new Germany has called forth must be elevated if it really wants to stand at the forefront of the resistance and attack against the dark powers of world revolution. We must really return to the origins, and the Nordic essence must be freed from any interpretations that are infected by modern, profane intellectual prejudices and by the superstitious religion of life, becoming, and being bound to nature. We must once again find out how to imbue the Nordic-Aryan symbols and their logical consequence, the Reich, with a spiritual power and a universal gravity, something truly Olympian and transcendental. And this is indeed possible. This must be our task. The new Germany has talented and qualified powers for this and it remains only to give them the right points of orientation, true principles instead of myths and slogans... .

We repeat: race is secondary, spirit and tradition the primary factor, because, in a metaphysical sense, race dwells in the spirit before being expressed in the blood. If it is true that without racial purity, spirit and tradition are deprived of their most precious means of

expression, then it also true that pure race deprived of spirit is condemned to be a biological mechanism and, in the end, doomed to extinction. The proof of this lies in spiritual decay, the ethical stupefaction, and the slow death of many tribes that did not commit any of the sins against the blood that have been discovered by materialistic racial science. . . . It follows that without the rejuvenation of the higher spiritual power latent in the Nordic symbol, all measures for the biological protection of the race will have a limited and relative effectiveness, as opposed to our superior task of a Western reconstruction of the Nordic-Aryan spirit... .

Leader and followers, organic structure, overcoming of individualism and collectivism through a virile spiritual concept of community—these foundations for an inner rebuilding of the Folk should now be valid above and beyond the individual nations, and should lead the way to an organic conception, to which independence contributes as well as unified higher leadership, ethnic diversity, as well as spiritual, supranational community. That is what Western rebirth fueled by the Aryan spirit means... .

It follows that our front should also take account of all the surviving conservative and traditionalist forces in Europe and even strive toward a new active conservatism on a Nordic foundation, which will have this dual purpose: to rid the world in revolutionary fashion of a culture of decadence and the new materialist and collectivist barbarism and to call forth to new life the primal creative power of the ancient Aryans, in close connection with the values of personality, hierarchy, spiritual virility, and the Reich as both worldly and metaphysical reality. The first condition for this is the de-secularization of the world and of man, of realization and of action. If this prerequisite is not fulfilled, then all roads toward the understanding of primordial Nordicism remain blocked. The first assumption is that there is a higher world beyond this one. Therefore, we have to abandon any mysticism of this world, any adoration of nature and of life, any pantheism. At the same time we must strongly oppose the curious interpretation of Aryanism invented by the dilettante Chamberlain that relates to a purely rational praise and glorification of profane science and technology for the surmounting of a supposedly un-Aryan supersensible worldview. It is indeed high time that we were done with such foolery... .

Well, as anyone can see, this is clearly not the kind of thinking a Jew-wise racist movement is in need of. H.T. Hansen points out:

When it was realized (especially by the Ahnenerbe) that Evola wanted to spread totally different ideas and that his racism was far removed from the NS version, both interest and support for him waned. In spite of this, as he notes in his autobiography, Evola was long able to say things for which a German would have landed in prison.

Another document from Himmler's personal staff should be mentioned here (archived in the aforementioned file under no. II 2113), because it shows that Himmler personally received and collected information about Evola. It reports that Himmler again ordered a thorough examination of Evola's *Heidnischer Imperialismus*, in which the German translation should even be compared to the original Italian text in order to eliminate errors in translation. At the same time, the opinion of the chief of the *Sicherheitshauptamt* (main security office) is given:

Evola possesses no understanding of the German folkish (volkisch) past, whereby it must be noted that he is a foreigner and probably does not know Germany's historical conditions enough to really grasp the origins of our folkish history. His results remain a spiritual and speculative impossibility... .

His [Evola's] words about the 'superstition of the Fatherland' clearly display that these traditionalist values of his are only theoretical and are not rooted in profound historical views and realizations. The following passage of Evola's shows his basic lack of understanding of National Socialism and Germanic values (p. 98): 'If it is true that the swastika, the Aryan pagan symbol of the sun and of the flame burning by its own volition, certainly belongs to those symbols that more than any others might lead the way to a real Germanic rebirth, it nevertheless must be realized that the name of the political party that has taken it as its emblem and that is today revolutionizing Germany in the spirit of Fascism is anything but a fitting choice. Indeed, aside from the association with the working class, both 'Nationalism' and 'Socialism' are elements that have a hard time fitting in with the noble Teutonic tradition, and it should be clear that what Germany urgently needs is a counterrevolution against democratic socialism. The resurrected Harzburg front already showed the right path: an anti-Marxist and anti-democratic movement of revolt that called upon the front of conservative and traditionalist elements as such. One will have to be careful that the 'socialist' element, even if it is a 'National Socialism,' does not get the upper hand and let everything become a mass phenomenon grouped around the momentary prestige of a Fuhrer: [emphasis original]

More from H.T. Hansen:

Even Guido Landra, the extremely important director of the Racial Studies Department in the Ministry for National Culture, coeditor of the official periodical *La Difesa della Razza* (The Defense of the Race), and coauthor of the official 1938 *Manifesto Razzista*, attacks Evola vehemently. In his article 'Razzismo biologico e scientismo' (Biological Racism and Scientism), in *La Difesa della Razza*, VI, no. 1, November 1942, pp. 9-11, aptly subtitled 'For Science and Against the Melancholic Apostles of a Nebulous Spiritualism,' we read: "Those poor racists of the first hour who are guilty merely of having initiated the race campaign in Italy and of having remained loyal to the original as well as the official line, are now being accused of nothing less than Jacobinism and Bolshevism. The accusation—and this is painful to report—originates from a publication that can really be proud of a noble anti-Jewish tradition; and the accuser is the author Evola, who, while claiming to expatiate upon Professor Canella, attacks all those who remain loyal to the notion of biological racism. . . . If the expressions 'biological' and 'scientific' have a negative connotation for the spiritualists, we answer that for us it is a great honor to be called biological and scientific racists." In *Vita Italiana* (XXXI, no. 359, February 1943, p. 151 ff.) Landra adds: "And this is the weakest point in Evola's teachings: that an Aryan can possess the soul of a Jew and vice versa. And that a Jew could therefore be discriminated against even though he possesses the soul of an Aryan is for us theoretically untenable. In practice, the assumption of such a principle would have terrifying consequences for racism, and ones that would exclusively benefit the Jews."

Landra, probably the highest official racial theoretician, makes his sharpest attack in his own publication *La Difesa della Razza* (VI, 1, November 5, '1942, p. 20), singling out the following for criticism: "The essays about the problem of race, 'Due razze' [Two Races] by Giulio Evola

and 'I nostri nemici' [Our Foes] by Guido Cavalluci, that have appeared in a well-known monthly Diorama [Evola's aforementioned Diorama Filosofico] and in which every realistic foundation of racism is doubted, even going so far as labeling anti-Semitism as a mere polemical view . . . [and] that article 'The Misunderstanding of Scientific Racism' by Evola, which is the most exemplary document and monument of the present campaign that has been unleashed against racism in Italy ..."

Attacks of this sort and the resulting sanctions from high places were also responsible for the demise of a project that surely was very dear to Evola. He was to have been the editor of a bilingual German-Italian periodical on race. The project had been worked out together with Mussolini, who moreover had already pledged his full support. Even the title of the magazine had been determined: *Sangue e Spirito*—Blot and Geist (Blood and Spirit). The intention was to unify the approaches to the race problem in Germany and Italy, whereby both sides hoped to present their own views to each another. The steady efforts by the Church and orthodox Fascists to influence Mussolini finally succeeded in swaying him toward the 'biological' racist position, which also corresponded to the NS ideology. In the end, Mussolini withdrew his approval of the magazine. Since the German Foreign Affairs Office had also noticed that Evola did not intend to champion the racism dear to the Germans, it also withdrew its support. In addition, the dramatically increasing wartime confusion made this and other similar plans seem less important. Thus the project was doomed to certain failure.

Now we turn to another question that logically follows from Evola's racial thought: his anti-Semitism.

Dr. Hansen on Evola and the Jews:

His writings never spoke out against orthodox religious Judaism [This is untrue; see Evola's: "The Authenticity of the Protocols proven by the Hebrew Tradition". –Blut]. On the contrary; as an example, he writes in his *Tre aspetti del problema Ebraico* (Three Aspects of the Jewish Problem), Rome, 1936, p. 23: "There are elements and symbols in the Old Testament that possess metaphysical and therefore universal value." [< Subversive perennial philosophy.] Or in *Revolt Against the Modern World* (p. 281): "In contrast to orthodox Judaism, early Christianity can at most claim a mystical character on the same line as the prophets. . . . And whenever a true esotericism was subsequently created in the West, it was essentially found outside of Christianity with the help of non Christian currents, like the Hebraic Kabbalah...." Evola even names operative Kabbalah as one of the few paths that can still be followed successfully in the West today.

In light of all of Evola's well-known anti-Jewish remarks, how could he ever have been called a 'Jew lover'? [Earlier in the text: "In the above-mentioned polemic, Grimaldi characterized Evola as a 'Jew lover.' "] We have already shown a few reasons. Since Evola set supreme importance on the spiritual attitude, a Jew could of course also espouse 'Aryan' thought (see 'Scienza, razza e scientismo' [Science, Race, and Scientism], in *Vita Italiana*, XXX, no. 357, December 1942, pp. 556–563; there, he writes verbatim: "For example, can an 'Aryan' have a Jewish soul or inner race and vice versa? Yes, it is possible. . . ."). And Evola had surely noticed that especially in Germany some Jews felt more 'Aryan' than many Germans, and this was not only in intellectual circles. In exactly this sense one must assume that Evola did

not at all regard the Jews Weininger and Michelstaedter, to whom he owed so much, as 'Jews,' independently of their heritage. That an opinion like this was a danger to mass propaganda could not go unnoticed by the political observers of the day.

Don Miguel Serrano discusses Julius Evola in his book, *Adolf Hitler: The Ultimate Avatar*:

I can not fail to consider that, in this attitude of eminent Latin writers, since no German National Socialist is to be found among the Integral Traditionalists, beneath the appearance of wishing to show broad criticism, magnanimity, objectivity and 'Olympic' detachment, to use their words, one only finds the desire to somehow ingratiate the all-powerful Jew, to be pleasing to him at the same time that they declare him their enemy. Evola dares to write "in Hitler there was an element of unhealthy fanaticism in his opposition without concessions to the Jew." Despite my admiration for the Italian writer, I must distance myself from this position. Hitler, as always, had reason.

In my interview with Julius Evola, in his apartment on the Via Corso Vittorio Emanuele, he told me Mussolini had asked him to write a new racial theory in order to counter that of Rosenberg. It would be the 'Fascist racism,' different from 'Nazi racism.' (As if there could be more than one racialism). And thus that entire brilliant Evolian concept of the 'race of the body,' the 'race of the soul' and the 'race of the spirit' was born that he labelled with the antipathetic term of 'traditional.' Something churned within me when I heard this word, as if before the presence of an intellectual social climbing, a literary vulgarity. This concept has been taken by Evola from Guenon, attributing it to Aryan Hinduism that mentions other bodies distinct from the physical that could be components of man, because if they only exist potentially they are virtual, being developed through the practice of yoga. They are bodies that are astral, mental, spiritual, etc. Being German, Clauss, the creator of psycho-anthropology, never called his theory 'traditional' or 'traditionalist.' He was married to a Semite, which explains his attitude towards biological racism that he tried to outflank with his psychic racism, his 'race of the soul.' The 'traditionalist' Rene Guenon also ended his days 71 converting to Semitic Mohammedanism. The brave and clear Claudio Mutti does something similar. Nevertheless he could still return to the Hyperborean Wotanism of his Lombard ancestors. Because he, thank the Gods, is still alive.

If the theory of Evola and Clauss on the races of soul and spirit can be accepted as a comfortable element of exposition, in the end they are not necessary, only complicating things, serving only to speak of racism among hybrid and mestizo people without hurting their feelings, since a mulatto or an Indian among us could always think that even though his body is coloured, his soul might not be. There is the suspicion that Evola has just invented everything to speak about race to the Southern Italians and Mussolini. Yet, although their pride remains standing, reality does not change. [...]

In Vienna it was possible for me to read an internal communication among several SS centers in which they recommended Julius Evola not be given facilities to expound 'his esotericism.' I understand this was just since Evola would have generated confusion. In Italy herself he was not given better facilities. Those were times of struggle and they had to simplify. Yet the beautiful 'race of the body' of the Italy of today is a result of the racial selection that was then done in the last years of Fascism, carried out under the influence of Hitlerism. I wish that something like that had happened in Spain.

We repeat, unfortunately Julius Evola did not understand the enormous favor Jung gave to Aryan man with his idea of the two Collective Unconsciousnesses, the most valuable tool given to Esoteric Hitlerism. He also did not understand Esoteric Hitlerism. Perhaps he was too close to the Avatar in space as well as in time. So great was the energy that emanated from his vortex that only adoration or rejection were possible, never indifference. Humility and voluntary detachment are necessary from the self to be able to be an unconditional partisan of the Fuhrer Prinzip, essential Aryan idea that only emerges from the greatest depths of the 'blood memory.' Evola ended taking refuge in the distance of 'integral traditionalism' and an aristocracy more of class than of race.

The Jews, on the other hand, as was logical, instantly understood the danger implied by the Jungian idea. They could not rid themselves of Jung so they had him censured, in accord with their familiars and disciples, making the theory of the two Collective Unconsciousnesses disappear from his works, in such a way that they would henceforth be found no more. Due to the mention made in the book of professor McQuire, 'Jung Speaking,' where the interviews in which Jung refers to Hitler are reproduced, this work was not published by the publishers in London.

Two thousand years of Judeo-Christian domination have made the term pagan pejorative. A writer as anti-Christian as Julius Evola fell into the same error of discrediting the term due to his incomprehension of Rosenberg and National Socialism. I have his essays 'L'equivoco del Nuovo Paganesimo' and 'Paradosi dei temi: Paganesimo razzista, eguale iluminismo Liberale.'

The criticisms Evola made of the gregarious State, common masses, Nazi, claiming to find a difference between Totalitarian State and Organic State, are unjust and a result of ignorance about what was happening there. Evola moved on the surface of Hitlerist events and was theorizing.

Evola was mistaken when he thought Germany aimed at a type of crushing economic and social equality of everyone, a proletarianization. This arose later, after the war, when the accent was exclusively on the economic-judaic, like in Switzerland and the Scandinavian countries, in a superlative way. Like in the entire world, including Japan, India, China, Chile, Argentina, etc. In Hitler's 458 Germany everything was about race, not economics, least of all usury. If everyone achieved blood purity, they would be equal, in a brotherhood of Aryans, like in pre-history, in Polar Hyperborean, like in the organization of the Mannerbunde and the Court of King Arthur. Equal and free, equality among nobles. An aristocratic nation, with a racial aristocracy.—Miguel Serrano, Adolf Hitler: The Last Avatar

Published on TOQ, Flemish political and cultural activist Robert Steuckers, when asked "Do you have a 'spiritual angle'?"

By answering this question, I risk being too succinct. Among the group of friends who exchanged political and cultural ideas at the end of the Seventies, we concentrated of course on Evola's Revolt Against the Modern World. Some of us rejected totally the spiritual bias, because it lead to sterile speculation: they preferred to read Popper, Lorenz, etc. I accepted many of their criticisms, and I still dislike the uttermost Evolian speculations, alleging a

spiritual world of Tradition beyond all reality. The real world being disregarded as mere triviality. But this is of course a cult of Tradition mainly supported by young people 'feeling ill in their own skin,' as we say. The dream to live like beings in fairy tales is a form of refusing to accept reality.

Also written released through TOQ, Michael O'Meara comments on "Evola's Anti-Semitism":

Evola's anti-Semitism was largely an offshoot of his 'Traditionalist' opposition to liberal modernity and its assault on the Aryan spirit, just as his support for racial nationalism in the Thirties and Forties was based less on his belief in its various ideological manifestations than in its resistance to the materialist and Judaifying impulses of the Third Estate.

Yet not long after 1945, once the forces of the Third Estate had crushed the last remnants of Traditional Europe, the Jews ceased to be a target of Evola's traditionalist critique. At the very point, then, when the lunar forces became triumphant, Evola seemed to abandon his anti-Semitism.

Why?

Part of the reason had to do with the impossibility of mounting an effective political resistance to the Judeo-liberal order of the postwar period. For once Europe fell under the yoke of the extra-European powers and every vestige of its historic past fell into ruin, all that could be done in this new dark age was to make certain that those few men left standing were able to keep the dimming embers of the Aryan spirit from being entirely extinguished.

As he wrote in 1948, "I see nothing but a world of ruins, where a kind of front line is possible only in the catacombs." To sustain this underground resistance, it was henceforth necessary to adopt a stoic—an indifferent—attitude to the frenzied antics of what had become a totally Hebraicized world.

But there was another reason for his waning interest in the Jewish Question.

In his 'spiritual autobiography,' *The Road of Cinnabar* (1972), Evola writes that following the Second World War he thought it 'absurd' to continue stressing the white man's superiority over the Jew "because the negative behavior [traditionally] attributed to Jews had now become that of the majority of Aryans." That is, in an age where the Jewish spirit of liberal modernity prevailed and most whites had succumbed to it, it was futile to exalt Aryan values, for whites, the Aryans' alleged heirs, now behaved no differently than Jews.

For this reason, I think his postwar stance was less an abandonment of his earlier anti-Semitic critique than a recognition that the subversive forces (of which the Jews were the most conspicuous embodiment) had become hegemonic and that those few white men who had not succumbed had no choice but to 'ride the tiger' until it dropped of exhaustion—the tiger being the perverted powers that had come to rule the world.

Insofar as the twenty-first century announces a new order of battle, Evola's apolitical stoicism can no longer be our position today.

Julius Evola: Race – Wikipedia

Reply by HP Mageson:

Much thanks for this, mein bro.

I have mentioned as such before on the subject. I do believe in the end much of Evola's ideals didn't grab much attention because the people in his day remember the aristocracy they had lived under it for the most part. It's kind of a joke to think today William or Charles is some transcendental super being. The old Imperial Ideal of the Aryan only holds merit within the context of an actually ascended class of beings. Those who have fully ascended or high levels of it. That's was actually Hitler and those around him such as Himmler. Which shows in the end Evola just wanted to justify the old order not the new which was actually built on such a principal. The Aryan society was always National Socialist in its character. It's the same with the Junker's who failed in their duty to guard Germany and bent over to the Jews in the end and had been too comfy with them which opened the door to the destruction of Germany. So a new Aryan leadership arose out of the People and saved Germany and put it on proper track. The Junker's are the main reason the war was lost in my opinion. Most of them were into Catholicism as well.

Anyway that aside Evola's work is still good for information outside the ideology.

Reply by HP Hooded Cobra 666

Wonderful post.

It's sad a mind like Evola didn't quite have the spiritual basis upon which he could understand that "Man Good - Woman Bad" dualism is just jewish nonsense and perversions. Which just boil into external and internal and such, having nothing to do with "Evil" in any existential form. Evil and Good never had these ethical charge in the Ancient World. Other than when it came to harming other members of one's Race or polity and such and the list goes.

In Ancient Greek these had to do with law, not some outer space meaning. Also, the Positive and Negative aspects of Male and Female, never had to do with "evil" in the social sense, either. This is a common preaching of the Jewish religions, but the Greeks and others completely understood it. This is why women and men were equally following initiation and such in the Greek Religion, while in the jewish one, the women are put into the bull's-eye of the "Evil" and "Tempting" in Nature.

After all it was "Eve's" mistake and such, Adam is supposed to be a stupid idiot etc etc. This paved the way for the enemy to abuse the feminine largely on the host populace they wanted to destroy, in plain words. And every misogynist or anyone who didn't enjoy women, or had distorted perceptions about them due to childhood drama, somehow had a cosmic backup about their own cuckoldry, lack of understanding of choice, or affection and such, must be transcendental law. Also backed up by the jewish anti-feminine beliefs. You can be

an asshole to all women on the planet, simply because "God" is your backup. Now see where this horrendous crap of the enemy and their lies did lead. Women are still being enslaved and abused in the Middle East or in any other region, only due to the shit some paranoid yids said at some point. And every heartbroken teenager, male or female, can find transcendental reasons about why the whole opposite Gender sucks. Thanks jews.

But then they come and of course the jews will solve this issue of women. You know when you make a contract with a jew, its going to be a legit one. For sure. I mean just look around. Most trustworthy people, ever. So they basically try to create feminism to totally destroy the feminine and make every woman start being in denial of her nature, man hating whore. Another nice extreme way to see things. "Opposite extremes", same racial jew behind it all, same Goyim animal slaves in the middle, trying to figure out why they are always wrong to the slaver demands of the jews.

The jews also were the only idiots who put "God" as a "Male" and only in a "Male" form. In the Greek Patheon, there was an equal number of Goddesses and Gods. Also, there were Androgynous Gods like Bacchus, who personify inside them the Union that generates what is called God, as the "third" force in existence, that of creation of Male and Female forces.

Oh and Goyim. Since we are all animals and we cannot comprehend our Own Gentile Culture that the jews stole and portray it as their own, (even after historical evidence proves its only recent compared to all other Spiritual Cultures, but, fuck Historical Evidence and praise jooz) and the original is (how original of the jews) they hide from you some things. Well, God is a "male" but...He is dependent on his "Shekinah", which is actually stolen from "Shakti" and is the Feminine Energy or Aspect of "God". Oh, also Jewsus, in other "Gospels" which the church removed because they didn't align with what the they wanted the Goyim to learn, do openly talk about how "Jesus" was either gay or was in sexual relation with Mary the Magdalene. But the Goyim just need to pray to jewsus and the thoughform JHVH, look in the sky, give their energy to a though-form and of course, believe in no other "gods" other than the jewish creator of the cosmos, who, with one fart, created the whole existence. Keep the stolen Pagan knowledge the jews used to formulate these things, hidden from the Goyim.

But the Goyim don't need to know. They need to just have a "male" God. After all we are too stupid to figure out how deeply the jews have destroyed the "male and feminine" aspects and too stupid to figure out from where it was stolen...Which happens to be...all our Gentile Religions. Well. It seems like the Goyim know. Too bad.

The jews due to lack of internal understanding and because they wanted to stupify the masses and turn people against people, but also because they were gravely afraid of everything Feminine (as feminity is power, the attractive principle and such, all arousing emotions, unconscious mind, Serpent, Ancestral memory, giving life etc- all hazardous to the enemy's death cult). Give to the jews the greatest thing, give them time and a pen or a scribe and you will soon end with a plan on how to put the world into jewish supremacist regime, how the whole world will be degraded into a communist clump and how the people should be better enslaved under a jewish rule. Its just their supremacist and murderous nature showing itself, nothing more. Their evident paranoia and fear of anything Gentile, as well as the hatred for everything we are and do, or ever did. They turn the greatest things and the most exalted things into the lowest garbage and this is the internal nature of the jew

expressed in their works and "Creations".

After all, give the most exalted work of Wagner to a pig. What it can understand? Well at least if it doesn't understand, it may just not destroy things, or formulate a plan to world enslavement with what it is given. Maybe I overestimate the pig, in expense of the jew. The Pig would never do that and its a very good animal. The jew on the other hand is worse.

-High Priest Hooded Cobra 666