Julius Evola

Born
19 May 1898
Rome, Italy

Died
11 June 1974
Rome, Italy

Julius Evola (May 19, 1898-June 11, 1974), born Giulio Cesare Andrea Evola, was an Italian esotericist and occult author, who wrote extensively on Hermeticism, the metaphysics of sex, Tantra, Buddhism, Taoism, mountaineering, the Holy Grail, militarism, aristocracy, on matters political, philosophical, historical, racial, religious, as well as the essence and history of civilizations, decadence and various philosophical and religious Traditions from the East and the West. He considered himself a representative and upholder of "Tradition" in an age of spiritual oblivion and organized deviancy.

Evola interacted (on an unaffiliated basis) with Italian Fascism from the late 1920s through the collapse of the regime in 1943, after which he fled to Nazi-ruled Germany. He opposed the ideological tendencies of the Salò Republic, and worked with the SS Ahnenerbe on research on Freemasonry. In the post-war period he returned to Italy where his writings enjoyed popularity among some on the far right, especially young neo-fascist groups. Many Radical Traditionalist, Nouvelle Droite, Conservative Revolutionary, Aryanist, and Third Positionist groups and intellectuals have been influenced by Evola in various degrees.

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Biography

Early years

Giulio Cesare Andrea Evola was born in Rome to a noble Sicilian family (his father, Vincenzo Evola, was born in Cirene). He fought in World War I as an artillery officer on the Asiago plateau. After the war, attracted to the avant-garde, Evola briefly associated with Filippo Marinetti's Futurist movement, but became a prominent representative of Dadaism in Italy through his painting, poetry, and collaboration on the shortly published journal, Revue Bleu. In 1922, after concluding that avant-garde art was becoming commercialized and stiffened into academic convention, he reduced his focus on artistic expression such as painting and poetry (Evola - "Il Camino del Cinabro", 1963).

Entry into esotericism

Around 1920, his interests led him into spiritual, transzendental and "supra-rational" studies. He began reading various esoteric texts and gradually delved deeper into occult, alchemy, magic, and Oriental studies, particularly Tibetan Lamaism and Vajrayanist tantric yoga.

In 1927, along with other Italian esotericists, he founded the Gruppo di Ur. The group's aim was to influence world history through magic rituals and offer insight into higher magic through the publishing of the study of esotericism texts. It is in this enterprise of the explicature of esoteric philosophy, although only shortly with this group, that Evola would primarily work for the rest of his life.

Involvement with Fascism
In the late 1920s, Evola expressed his support for a Radical Fascist revolution to sweep modern Judeo-Christianity out of Italy and replace it with a "Pagan Imperialism" (à la Ancient Rome). He voiced his dissent against Mussolini's Lateran Accords with the Roman Catholic Church and rejected the Fascist party's nationalism and its focus on mass movement mob politics; he hoped to influence the regime toward Tradionalist values. Early in 1930, Evola launched Torre, a bi-weekly review, to voice his conservative-revolutionism and denounce the demagogic tendencies of official fascism; government censors suppressed the journal and engaged in character assassination against its staff (for a time, Evola retained a bodyguard of like-minded radical fascists) until it died out in June of that year. From 1934 to 1943, he edited the cultural page of Roberto Farinacci's journal Regime Fascista.

Evola supported Fascism for his own ends, but was rebuffed by the regime because his ends were not always theirs. When World War II broke out, he volunteered for military service in order to fight the Communists on the Russian front; he was rejected because he had too many detractors in the bureaucracy (Hansen 2002). Italian Fascism went into decline when, during the midst of the War, Mussolini was deposed and imprisoned. Evola, although not a member of the Fascist Party, and despite his apparent problems with the Fascist regime, was one of the first people to greet Mussolini when the latter was broken out of prison by Nazi commandos in 1943.

After the Italian surrender to the Allied forces in September 8, 1943, Evola moved to Germany, where he spent the remainder of World War II, also working as a researcher on Freemasonry for the SS Ahnenerbe in Vienna.

It was Evola's custom to walk around the city during bombing raids in order to better 'ponder his destiny'. During one such Soviet raid, in March or April of 1945, a shrapnel fragment damaged his spinal cord and he became paralysed from the waist down, remaining so throughout his life (Stucco 1982, xli).

Post war

In the post-war years, Evola's writings were held in high esteem by members of the Neo-fascist movement in Italy, and because of this, he was put on trial from June through November of 1951 on the charge of attempting to revive Fascism in Italy. He was acquitted because he could prove that he was never a member of the Fascist party, and that all accusations were made without evidence to prove that his writings glorified Fascism (Evola - "Autodifesa/Self-Defence" in appendix to "Men Among the Ruins: Post-War Reflections of a Radical Tradionalist" 1953).

Death
Evola died unmarried, without children, on June 11, 1974 in Rome. His ashes were deposited in a hole cut in a glacier on Mt. Rosa.

Occult philosophy

Tradition
Evola's systematic and detailed references to ancient and modern texts make it difficult to speak about influences. One can say he had affinities with such thinkers as Plato, Oswald Spengler, Friedrich Nietzsche, Meister Eckhart, Homer, Jacob Boehme, René Guénon and certain Catholic thinkers like Juan Donoso Cortés and Joseph de Maistre. Italian philosopher of history Giambattista Vico provided Evola with the concepts of primordial "heroic law," "natural heroic rights" and the meaning of the Indo-European Latin term vir as indicative of "wisdom, priesthood and kingship." Crucial to Evola's formulation of the idea of "solar masculinity" versus "chthonic masculinity" and matriarchal regression was the maverick 19th-century Swiss scholar Johann Jakob Bachofen. Other profound influences for Evola include the ancient Aryan-Hindu scripture that teaches the concept of "detached violence", the Bhagavad Gita and the Aryan kshatriya sage Siddartha Gotama, the historical Buddha (Evola, "Il Camino del Cinabro" 1963).

Like Guénon, he believed that mankind is living in the kali yuga, the Dark Age of unleashed, materialistic appetites of the Hindu tradition. The Kali Yuga is the last of four ages, which form a cycle from the Satya Yuga or Golden Age through the Kali Yuga or the Hesiódic Iron Age.

For Evola, the word Tradition had a meaning very similar to that of Truth. The doctrine of the four ages, a broad characterization of the attributes of Tradition and their manifestations in traditional societies makes up the first half of Evola's major work Revolt Against the Modern World! In Revolt Against the Modern World, he expounds according to the ancient texts that there is not one Tradition, but two: An older and degenerate tradition that is feminine, matriarchal, unheroic, associated with the telluric negroid racial remnants of Lemuria (continent); and a higher one that is masculine, heroic, "Uranian" and purely Aryan-Hyperborean in its origin. The latter one later gave rise to an ambiguous Western-Atlantic tradition, which combined aspects of both through the historical Hyperborean migrations and their degenerating assimilation of exotic spiritual influences from the South.

According to Evola, in the Golden Age there existed in the dominating elites, the "Divine Kings", a convergence of the two powers, namely the spiritual principle and the royal principle. From the Aryan-Hindu tradition, he sees the human type of the Rajarshi as an embodiment of the Golden Age ideal and quotes the Brihadaranyaka Upanishad (1.4.11): "This is why nothing is greater than the warrior nobility; the priests themselves venerate the warrior when the consecration of the king occurs." Evola argues that in the Hindu tradition there are plenty of instances of kings who already possess or eventually achieve a spiritual knowledge greater than that possessed by the later-times degenerated
To explain the metaphysics of sex, Evola cites the original meaning of the word "orgy" as "the state of allows one to achieve transcendent states through physical action, primarily sex.

Metaphysics of Sex

In The Doctrine of Awakening: The Attainment of Self-Mastery According to the Earliest Buddhist Texts, Evola discusses contemplation by the pure ascetic; he described Buddhism as the highest form of the asceticism of the Doctrine of Awakening: The Attainment of Self-Mastery According to the Earliest Buddhist Texts.

In Meditations on the Peaks: Mountain Climbing as Metaphor for the Spiritual Quest, Evola discussed mountaineering as a possible approach or support on the way of iniatic ascesis in which heroic action is combined with specialized knowledge and training culminating in an initiation — the climbing of the mountain. In this way, and not as a sport or a recreation, mountaineering can be a "spiritual quest," as the subtitle of the book suggests.

Ascesis and Initiation

According to Julius Evola, Tradition in its purest form encompassed asceticism, which he described in The Doctrine of Awakening: The Attainment of Self-Mastery According to the Earliest Buddhist Texts as a discipline. He describes two basic and complementary types of asceticism — that of action and that of contemplation. The asceticism of action is personified by the warrior while that of contemplation by the pure ascetic; he described Buddhism as the highest form of the asceticism of contemplation, a form very suitable for the warrior in his preparation for inner and outer warfare.

Metaphysics of Sex

In The Yoga of Power: Tantra, Shakti, and the Secret Way and also Eros and the Mysteries of Love: The Metaphysics of Sex, Evola described the practice of sexual magic as an asceticism of action that allows one to achieve transcendent states through physical action, primarily sex.

To explain the metaphysics of sex, Evola cites the original meaning of the word "orgy" as "the state of..."
Evola considered sex as being “the greatest magical force in nature”, but he fiercely opposed homosexuality, viewing it as a dysfunctional undermining of the magnetic polarity and complementary nature of the two sexes, and thus of the possibility of erotic transcendence. “In a civilization where equality is the standard, where differences are not linked, where promiscuity is in favor, where the ancient idea of ‘being true to oneself’ means nothing anymore—in such a splintered and materialistic society, it is clear that this phenomenon of regression and homosexuality should be particularly welcome, and therefore it is no way a surprise to see the alarming increase in homosexuality and the third sex in the latest ‘democratic’ period, or an increase in sex changes to an extent unparalleled in other eras” (The Metaphysics of Sex, p. 64). Evola refers to Plotinus, who deemed homosexual loves to be shameful and abnormal, like diseases of degenerate persons “which do not arise from the essence of being and are not the outcome of the development thereof” (Enneads, III). The draconian harshness of the ancient Aryan-Zoroastrian view on homosexuality, as exemplified in the Vendidad, elicits Evola’s full approval: sodomites were classed among the ranks of those criminals to be destroyed on the spot: “Four men can be put to death by any one without an order from the Dastur (high priest): the Nasu-burner (cannibal), the highwayman, the Sodomite, and the criminal taken in the deed” (Vendidad, 8:73–74). [23] With equal vehemence, Evola scorned modern pornography, denouncing it as “dreadfully squalid not only in the facts and scenes described, but in its essence” (The Metaphysics of Sex, p. 4).

Politics
Evola held that politics, like everything else in life, should look upward and beyond the self. His political philosophy was more or less close to Hermann Wirth, Otto Weininger, Arthur Moeller van den Bruck, Ernst Jünger, Gottfried Benn, René Guénon, Oswald Spengler, and Bal Gangadhar Tilak.

Evola's earliest endeavors in politics occurred in the late 1920s, when he supported some European anti-democratic and anti-Jewish political currents. He participated in the promotion of Mussolini's National Fascist Party dictatorship in Italy, albeit as a wary supporter of the regime. He saw in Fascism the barest trace of what he believed to be the true path that the country (and civilization) should follow. He therefore attempted to influence the party in the conservative-revolutionary direction he believed it should go — the direction of radical Traditionalism: i.e. away from the exotic modern Christian Church, the Zoroastrian Vendidad, III). The draconian morality following World War II’s outcome and thus, the elimination of any truly opposing forces, made any such revolution rather impossible, unless the ‘unforeseeable’ imposes a radical change of circumstances.

In the decade immediately following the war Evola wrote two books which fall loosely into the categories “asceticism of action” and “asceticism of contemplation” in their prescriptions for political action.

In Men Among the Ruins Evola described a Traditional and aristocratic attitude — possibly leading to a reactionary revolution — like what he had hoped Fascism could have been with the right leaders. This attitude is a sort of asceticism of action calling for political action to reform current society in a conservative-revolutionary / radical Traditional direction. But he also felt that the acceleration of modernity following World War II's outcome and thus, the elimination of any truly opposing forces, made any such revolution rather impossible, unless the 'unforeseeable' imposes a radical change of circumstances.

In Ride the Tiger he prescribed a so-to-speak apollitical asceticism of contemplation in which a man is advised to act in the modern world, while remaining intellectually and spiritually detached from and above it. Evola argued that in order to survive in the modern world an enlightened or "differentiated man" should "ride the tiger": As a man, by holding onto the tiger's back, may survive the confrontation once the animal ends exhausted, so too might a man, by letting the world take him on its inexorable path, be able to turn the destructive forces around him into a kind of inner liberation.

Racism
Evola called his work "racist", and indeed a number of his articles and books deal explicitly with the subject of race.

In Revolt Against the Modern World, he said that he considered himself to be a critic of the “racist worldview” by which he meant the demagogically-minded, simplistic, antisemitic theories of mainstream Nazis and others of his contemporaries. However, he wrote an introduction to an Italian language version of The Protocols of the Elders of Zion, a notorious antisemitic document, long proven to be a Tsarist forgery[4], that alleges a Jewish conspiracy to run the world through control of the media and finance, and replace the traditional social order with one based on mass manipulation.

Evola was indifferent as to whether the document was authentic or not. He classified it as a “myth”[2]. In 1937, a year after the publication of G. Preziozi's Italian edition of the forgery in 1936, when it was known to be a fiction, Evola wrote as follows:-

"Whether or not the controversial Protocols of the Learned Elders of Zion are false or
authentic does not affect the symptomatic value of the document in question, that is, the fact, that many of the things that have occurred in modern times, having taken place after their publication, effectively agree with the plans assumed in that document, perhaps more than a superficial observer might believe. 

In short, he was unconcerned that it was a forgery, because, in his hermetic mode of understanding, that did not alter what he believed was the essential truth encribed in what the public and scholarly world knew to be a lie.

In his introduction to the 1938 Italian edition of the Protocols, Evola wrote that the tract had “the value of a spiritual tonic,” that Jews “destroy every surviving trace of true order and superior civilization,” and that, “above all, in these decisive hours of western history, [the Protocols tract] cannot be ignored or dismissed without seriously undermining the front of those fighting in the name of the spirit, of tradition, of true civilization.”

For Evola this text represented a manipulation by occult powers trying to hide behind the Jewish and Freemasonic historical drive toward a merchant society soon to be replaced by the chaos of “mass society” which could eventually turn against both. (Evola - “Men Among the Ruins” 1953)

Evola further held that Jewish people denigrated lofty “Aryan” ideals of (faith, loyalty, courage, devotion, and constancy) through a “corrosive irony” that ascribed every human activity to economic or sexual motives (à la Marx and Freud). Evola supported the Nazi anti-Semitic view that there was a hidden form of Jewish power and influence in the modern world; he thought this Jewish power was a symptom of the “modern” world’s lack of true aristocratic leadership. (Evola - “Men Among the Ruins” 1953)

Evola believed that a race of “Nordic” people, ancietly emanating from Golden Age Arctic Hyperboreas, originally semi-immaterial and “soft-boned”, had played a crucial founding role in Atlantis and the high cultures both of the East and West. In Evola’s eyes, half-remembered, cryptic memories of a “more-than-human race” once existing in a “northern paradise” constitute the patrimony of the traditions of many diverse peoples (cf. [3]).

According to Joscelin Godwin’s research: “the basic outlines of Evola’s prehistory resemble those of Theosophy, with Lemurian, Atlantean, and Aryan root-races succeeding each other, and a pole-shift marking the transition from one epoch to another” (Arkos, p. 60). Evola’s dualism between the Northern Light and the Southern Light, and also the capture of the Atlanteans by the latter, is also found in the writings of Theosophy’s co-founder Helena Petrovna Blavatsky:

“The Atlanteans [gravitated] toward the Southern Pole, the pit, cosmically and terrestrially — whence breathe the hot passions blown into hurricanes by the cosmic Elementals, whose abode it is.” (The Secret Doctrine by H. P. Blavatsky, Vol. 2, p. 274.)

“Every beneficent (astral and cosmic) action comes from the North; every lethal influence from the South Pole. They are much connected with and influence right and left hand magic.” (ibid., p. 400.)

Dr. Victor A. Shnirelman, a cultural anthropologist and ethnographer, has noted that cosmological racial ideas also appear in the Neo-Theosophical writings of H. P. Blavatsky’s one-time disciple Alice Bailey. Shnirelman wrote that in Bailey’s teachings, “Jews were depicted as the ‘human product of the former Solar system,’ linked with ‘World Evil’; he identified ‘similar ideas’ in the works of Bailey and Evola. (Victor A. Shnirelman. Russian Neo-pagan Myths and Antisemitism Acta no. 13. Analysis of current trends in antisemitism, The Vidal Sassoon International Center for the Study of Antisemitism, The Hebrew University of Jerusalem. 1998).

According to Evola, the hierarchy of races is really a hierarchy of embodied spiritualities; the spirit, rather than ethnic substance, determines culture; but at the same time race is the biological “memory” of a certain spiritual orientation. In order to describe what he called the lower, telluric, Nordicoid races, he frequently made use of the term “Southern” whereas to his higher races were “Northern.” “North” and “South” are indicated as having simultaneously metaphysical, geographical and anthropological meanings:

“Especially during the period of the long icy winter, it was natural that in the northern races the experience of the Sun, of Light, and of Fire itself should have acted in a spiritually liberating sense. Hence natures which were Uranian-solar, Olympian or filled with celestial fire would have developed much more from the sacral symbolism of these races than from others. Moreover, the rigor of the climate, the sterility of the soil, the necessity for hunting, and finally the need to emigrate across unknown seas and continents would naturally have molded those who preserved that spiritual experience of the Sun, of the luminous sky, and of fire into the temperament of warriors, of conquerors, of navigators, so as to favor that synthesis between spirituality and virility of which characteristic traces are preserved in the Aryan races” (Revolto, p. 208).

Evola quotes the Confucian Chung Yung (10.4) to reinforce his point:

“To teach with kindly benevolence, not to lose one’s temper and avenge the unreasonableableness of others, that is the virile energy of the South that is followed by the well-bred man. To sleep on a heap of arms and untanned skins, to die unflinching and as if dying were not enough, that is the virile energy of the North that is followed by the brave man”.

According to Evola, the more recent Northern, White and Indo-European peoples (despite racial mixing) implicitly preserved more of the primordial Arctic Hyperborean blood-memory and are objectively spiritually superior to the archaic, matter-obsessed degenerate remnants of the races of the South. Evola (Revolto, p. 245) sees the sign of the Hyperborean Tradition and its antagonism with the forces of Antitradition in the Indian mythology surrounding the Vedic divinity Indra (cf. Thor), who is “fear of cheek” (Rig Veda, 1.9.3.14) and with his “fair-complexioned friends” (I.100.18) annihilates the lawless black Dasyu, “giving protection to the Aryan color” (III.34.9) blowing to nothingness “the swartly skin which Indra hates” (IX.73.6).
On the “deemonic” nature of the lower negroid races and their degenerating remnants, Evola relies on an old Aryo-Zoroastrian tradition that teaches negroids belonged to the dark side owing to their alleged origin in the union between a demon and a wicked witch: “Zohak, during his reign, let loose a dev (demon) on a young woman, and let loose a young man on a park (witch). They performed cotton with [the sight] of the apparition; the negro became into being through that [novel] kind of cotton” (Bundahishn, XIV:8).

Flowering forth in the Greek, pre-Celtic, Indo-Aryan, Aryo-Persian, Roman, Germanic, Tiwanaku, Teotihuacan, early Chinese, Aztec-Nahuas, Inca and first Egyptian dynasties’ representatives, with more or less ethnic but great spiritual purity, the “Northern Light” was considerably lost to the Atlantean offset which defiled itself through spiritual integration into the spiritual lunar sphere of the world under the “Mother” or “Earth” of the “Southern Light” and further miscegenation with bestial, dark Lemurian stocks. Revolt Against the Modern World presents world-history to be the saga of dualistic conflict between the “Northern Light” and the “Southern Light”: on one side stand the Uranian, patriarchal stocks of purer Hyperborean lineage, climactically harshly conditioned and heroic-minded celebrators of the winter solstice; on the other stand the chthonic and titanized inferior races and the spiritually/ethnically bastardized heirs of the fallen Atlantean civilization captured by the “Southern Light” and its sacerdotal and naturalistic-panthist religion of promiscuous vegetal and animal fertility.

Evola’s writings have continued to have an influence in both the occult and political realms in Europe. He is widely translated in French, Spanish and partly in German. Although his impact on Italian Fascism and/or German Nazism was minor, his impact on post-War Neo-Fascism and extreme right-wing terrorist groups has been more considerable. He has influenced in truly various ways and to most often, as remnants of degenerating, bestialized races in their final involutionary stages preceding extinction.

While characterizing race as something hereditary and biological, Evola also claimed that race was not simply and linearly defined by mere skin color and the various other hereditary factors. In other words, in addition to predominantly “Aryan” or, more broadly, “Northern” biology, the initial necessary precondition for further racial differentiation, one must prove oneself spiritually “Aryan”. The fact that in India the term Arya was the synonym of dwija, “twice-born” or “regenerated” supports this point. To him higher race implied something akin to supra-human, spiritual caste. Evola wrote, “the supernatural element was the foundation of the idea of a traditional patriciate and of legitimate royalty.”

In “Myth and Violence,” Thomas Sheehan points out that “Evola prided himself on developing a theory of races that went beyond the merely biological to the spiritual. What constitutes a superior race for Evola is the spiritual orientation of a given stock, the subsumption of the requisite biological material (and that did mean the Aryan races) under a qualitatively elevating form, namely reference to the realm of the spirit.”

In “Mussolini’s Intellectuels,” A.J. Gregor discusses Evola’s racism as follows: “Evola held that the physical mixture of races, particularly between Aryans and races that were ‘alien’ (i.e., non-Aryan), was always hazardous — but mixture between ‘related’ races might produce hybrid vigor. Given his generous notion of what constituted an Aryan race (Evola was convinced of the Hyperborean origins of most Europeans, the indigenous peoples of North and South America, as well as those of the Indian subcontinent), those candidate races Evola considered to be truly ‘alien’ were never explicitly cataloged—except in terms of Semites and the deeply pigmented peoples of sub-Saharan Africa (see Evola, Psicologia criminale ebraica; Difesa della razza 2, no. 18, pp. 32-35; Sintesi di dottrina della razza, pp. 74, 237). What seemed eminently clear, for all the qualifiers, was that all the material races Evola identified as capable of serving as hosts for the extrabiological and supernatural spiritual elements were purportedly biological descendents of the ‘Aryan-Nordics’ of Hyperborea” (p. 207, “Mussolini’s Intellectuels”).

**Influence**

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At the start of the twenty-first century, his influence is most important in the U.S.A. where almost all of his books have been published in English within a few years by Inner Traditions. He has also gained some attention in Russia, where some of his work has been analyzed by Alexander Dugin and others from a nationalist Russian view, with but few translations of some of his shorter texts. His work, still according to translation, is also read in the U.K., Spain, Poland, Scandinavia, Finland, Romania, Hungary, Mexico, Argentina, rest of South America and Turkey, where his opus “Revolt Against the Modern World” has been published in 2006.

Some scholars of esoteric history consider Evola’s ideas on the Holy Grail as sources for Pierre Plantard’s later claims (9); Evola thus becomes indirectly responsible for the contemporary “Holy Blood, Holy Grail” popular-culture mythology.

**See also**

- Conservative Revolution
- Esotericism
- Radical Traditionalism
- Dada
- Nazi mysticism
Books listed with titles in English are available in translation.
1. Arte Astratta. Posizione Teoretica (1920)
2. La Parole Oscure del Paesaggio Interno (1920)
3. Saggi sull'idealismo magico (1925)
4. Teoria dell'Individuo Assoluto (1927)
5. Imperialismo Paganò: Il Fascismo Dinanzi al Pericolo Euro-Cristiano, con una Appendice sulle Reazioni di parte Quefà (1928)
7. Fenomenologia dell'Individuo Assoluto (1930)
8. The Hermetic Tradition: Symbols and Teachings of the Royal Art (1931)
9. Maschera e volto dello Spiritualismo Contemporaneo: Analisi critica delle principali correnti moderne verso il sovrasensibile (1932)
10. Revolt Against the Modern World: Politics, Religion, and Social Order in the Kali Yuga (1934)
11. Three Aspects of the Jewish Problem (1936)
12. The Mystery of the Grail: Initiation and Magic in the Quest for the Spirit (1937)
14. Sintesi di Dottrina della Razza (1941)
15. The Elements of Racial Education (1941)
16. Die Arieche Lehre von Kampf und Sieg (1941)
17. Gli Ebrei hanno voluto questa Guerra (1942)
18. The Doctrine of Awakening: The Attainment of Self-Mastery According to the Earliest Buddhist Texts (1943)
20. Orientamenti (1950)
22. Eros and the Mysteries of Love: The Metaphysics of Sex (1958)
24. Il Cammino del Cinatro (1963)
26. L'Arco e la Clava (1968)
27. Il Taoismo (1972)
29. Ultimi Scritti (1977)
30. The Path of Enlightenment According to the Mithraic Mysteries (1977)
33. Taoism: The Magic, the Mysticism (1993)
34. Metaphysics of War: Battle, Victory and Death in the World of Tradition (2007)

References
1. ^ Norman Cohn, Warrant for Genocide, 1967
2. ^ Myth here does not have its contemporary connotation of a ‘falsehood’. In Fascist parlance, myths were stories that, properly cultivated, were productive of a reality that an elite desired, such as the mobilisation of the masses. See A. James Gregor, Italian Fascism and Developmental Dictatorship, 1979 pp.44f.
3. ^ J. Evola, Il Mistero del Graal e la tradizione ghibellina dell’Impero. Laterza, Bari 1937 p.182. Evola says also that this was precisely Preziosi’s own view. It should also be noted that in speaking of a ‘Masonic’ conspiracy in such texts, ‘Masonic’ was often a code word for a secret lobby containing prominent secularized Jewish businessmen. The point is underscored by a recent controversy in Italy where a priest used the word ‘Masonic-Jewish lobby’, and, in reaction to a public outcry, subsequently changed the reference to ‘Masonic’, which however retains the old ambiguity in Fascist usage. See ‘Don Gelmini, prima attacca poi rettifica,’ in La Repubblica 5/8/2007

Books

Evola is often portrayed by his opponents as a "fascist," but it may surprise many of them to learn that he relegates "romantic and idealistic" concepts such as the nation, the homeland, and the people to the purely naturalistic and biological level. Evola attacks universal suffrage because he sees it as the consequence of "the degradation of the ruling class." It is certainly a fact that the reforms of the nineteenth century were achieved at the expense of the ruling classes, but, from an Evolian perspective, the scales were tipped at both ends. Evola then turns to Otto Weininger, who once "described the figure of the great politician as one who is a despot and at the same time a worshipper of the people, or simultaneously a pimp and a whore." Indeed, by seeking to appeal to the masses the modern leader easily commands their respect and adulation.

Julius Evola has over recent years become increasingly known in less conventional strata of the English-speaking world, thanks to an upsurge of interest in metaphysics, as many more people are starting to look beyond the superficial life offered by the materialistic society. Evola is unapologetically patriarchal, seeing the goddess worship of certain cultures not as the most primordial forms of worship, as it is now fashionable to claim, but as a later development arising from degraded cycles of history. Evola considers the practical application of the revival of "racism" and "nationalism" as: "One of the preliminary conditions for re-organising those forces which, through the crisis of the modern world, are sinking in the quagmire of a mechanical, collectivistic and internationalistic indiferentiation."