

'Tradition'...or 'Traditionalist'?

The claims of the perennialists to have the capacity to critique 'modernism' or non-traditional initiatic gnosis as it were 'from on high', from an Olympian height are only in part (secundam quid, "in a certain respect") correct and subscribable as the 'perennialists' are themselves what they critique (secundam quid-'in a certain respect'), children of modernity.

With regards to perennialism it may be fairly spoken of as an attempt at most to reappropriate 'Tradition' and only in some ways a successful one. Specifically the attempt of Rene Guenon to critique modernity in light of his modernist construct 'integralism' is largely a failure as it draws upon the philosophy of modernity (philosophy 'per se' he himself declares not to be gnosis but at best a compass of orientation towards gnosis within the purely human realm of rationalist cognition, of verbal linguistic rationalist construction), of the anti-Traditional philosophy of such as Thomas Aquinas the father of catholic theology from the 12th century C.E and the decayed remnants of what he propounds as authentic Traditions such as Hinduism; Daoism and Islam.

These pseudo-traditions were and are from their beginning a mere arbitrary syncretism of elements that were formed in the region through the hybridization of so-called 'racial' stocks in reality an amalgamation of species of bipedal entity who have become hybridized through rapine or voluntary inbreeding.

Thus the 'crepuscular remnants' as Julius Evola spoke of these pseudo 'traditions' are merely the shattered diamonds of pre-history which derive themselves from the Hyperborean stock and its polar migrations from the epicenter of Aryan-Hyperborean expansion and are at best (and importantly) the pieces of Humpty Dumpty that are required to be put back together.

This must be done by the astute investigator not of the profane scholar alone but of the initiate who can understand the higher gnosis in the appropriate form, an inversion undergone from ivory tower and temple to privy wall and labor site.

Thus Guenon, though an initiate himself was initiated into a 'gnosis' which itself was a product of the Kali Yuga and had available only the same remnants of initiatic Tradition to piece together. He erred in thinking that these remnants were authentic Spiritual 'Traditions' of 'The Tradition', the 'philosophia perennis' and thus wholly assimilated these pseudo-traditions as a connoisseur consuming delicacies with hot dogs and potato chips on the side naively assuming that he could penetrate the veil of appearances and unconceal the Truth with his purblind vision.

In addition his snide, contemptuous tone of know-it-all-ness implies that he assumed his assumed 'Truth' was Truth itself rather than merely his assumption and this he embodied in an authentic attempt at lived authenticity, forming a masonic lodge called 'The Great Triad' and becoming a sufi via the 'doorway' of Islam and living amidst arabs in Egypt. That he lived with and even interbred with Arabs implies a lack of understanding of the Hyperborean Tradition and that only they who are pure may properly understand or embody that Tradition as they the pure, and they alone, are capable of understanding and embodying Tradition.

That he himself, being a Frenchman who was admittedly like nearly all French somewhat mixed with the arabs who had invaded their territory, may suggest why he assumed that such a path was authentic.

No doubt it bore some fruits but in the end as can be inferred from his writings it was an only partially successful attempt and created confusion in the minds of many especially those who themselves may have misunderstood his path and journey towards gnosis following that of Islam into the brambles of the theological dogma.

Thus Guenon, welding Thomistic philosophy (a jugglery of abstractions) with pseudo-Traditions and their distorted texts, especially those which were derivative of earlier forms of what had been welded to them (eg. the Upanishads welded to the Bhagavad-Gita-Hinduism to Vedism via hybridization) followed one blind alley after another along the path of pseudo-tradition using the compass of pseudo-philosophy and wound up with pseudo-gnosis or at best a half-truth which itself created perhaps more darkness than light and generated more confusion than clarity.

Truth clearly then does not lie at the end of the rainbow road of Guenon's corpus of 'perennialism' which is neither perennial nor seasonal save being another instance of the season of the Kali Yuga.

Thus we must turn from the dark alley of Abrahamic philosophy, of the false, gaslit cobble stone paths of Guenon and head towards the more natural, organic and perhaps well worn path of Evola. The path is one which most only understand at an ur-level of their being and which awakens the blood memory should one venture along it. It appears to be a more rustic path alongside of which grow the flowers of wisdom in their variety and yet is oft-times crossed by the venomous creatures which lurk in the bushes who dart out occasionally and strike at the unwary traveller. Thus one must tread this path with a high degree of alertness and carry with him a stout walking stick and steel dagger in the event of footpads.

This path is an upwards path which winds along its course to the heights, to the mountain top and necessitates both the will and skill to tread it along the craggy rocks of organic

Being which one confronts in the process-the will to dare the challenges posed by an active engagement in the unknown wilderness away from the well worn cobblestone streets of the temple and of the intellectual esthete who follows the path of Guenon as a sacerdotal caste pampered priest, lying on silken cushions and amidst a surrounding of domesticity protected by the warrior caste over whom they superintend as a master over dogs.

The path of Evola bears, as the writer has discovered himself through his own travails, the fruits of wisdom, again only imperfectly, and yet they are bitter berries that furnish one with the insight to head in the proper direction. Evola thus leads towards a summit of Being for the adventurer that completes him as a person, a fully integrated person and which leads him to the open arms of the gods at its peak.

He critiques the currently extent institutions of religion and finds them lacking yet containing redeemable elements. Insofar he has a correct assessment of these and does not uphold or exalt them as 'Tradition' itself. He provides a concrete detailed map with which to navigate the world as it is and who the navigator is, who is emphasized (another seuton) as a person not a universalizable 'individual' be they initiate or profane and this contra Guenon who affirms the non-essentiality of racial/special distinction and hence went the way of all flesh through further mongrelization with an arab female.

Evola contrary to this point as evinced in such works as "Synthesis of Racial Doctrine" and "Elements of Racial Education" emphasizes the essentiality of race as the being for whom Tradition 'is', without whom Tradition 'is not'. A Tradition can only be the Tradition of a particular Being and can never be that of 'all peoples' as no such thing as 'all peoples' exists.

Though Evola affirms that the mixture and crossings of hybridized mongrels are 'human' the writer affirms that the concept 'human' is merely a modernist construct of eighteenth century enlightenment philosophy and that a Tradition which is authentic can only be the possession of the authentic 'person', ie. an Aryan as all others are 'crepuscular remnants' and mixtures of the original Hyperborean stock.

Thus it can be understood that Evola himself, being a Sicilian, a hybridized type, understood that Tradition in all of its forms could only be affirmed and integrated into the degenerated stocks and was thus a battle to oppose the further degeneration via mixture of the white race.

Thus the path of Evola is a path towards clarity and the map he has drawn is drawn with some confusion of lines and cartographic errors but nonetheless is the best path to tread and must be trodden should one wish to salvage his soul and the racial soul of his race, his species, that of the Aryo-Germanic folk who inhere to varying degrees in all subtypes of this once pure species.

The task ahead is the recovery of Tradition and the 'traditionalists' may assist in heading in this direction towards the authentic Tradition of the authentic original race and may lead to a further (indeed is the only possible option) rectification of the fallen subtypes and from thence a positive orientation towards a spiritual upliftment along the path towards the summit of Aryan mankind, the path of the gods towards the Olympian heights.

As to other modernists such as the Ariosophists and other nordic neopagans the value of their work lies in the attempted reconstruction of nordic spirituality, however it is itself looking through a glass darkly taking for its sources those who have become intermeshed with christian ideology such as the Edda and are sparse and difficult to come by and thus not the best as a starting point from which to venture towards the heights.

Thus the nordicists, though pointing their compasses Northwards employ a map which has completely different topography and thus fail to reach their destination of necessity, the map not corresponding to the territory and the territory itself having become shifted and buried in the dust of time.

Thus the better path would be a rigorous investigation into the original formation of the Egyptian and Sumerian Tradition, both presumably colonies of Atlantis as means of recovery of Aryan Tradition, The earliest sources wherein whites were the initiators of the culture and this also in the most ancient sources of Tibetan Bon Po and Indian and 'Chinese' Spirituality will enable one to gather the metals with which to construct the key to the Tradition.

It must be remembered that still yet living Traditions are discoverable on the earth and can be found in the territory of the Yezidis in modern Iraq (ancient Sumeria) and the Balkan regions which still have vital rites and a spiritual tradition that may enable one to understand the Tradition of his ancestors.