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#### Traditionalism Genoni AND CHRISTIAN CHURCH

Traditionalism Guenon and traditionalism characteristic of certain circles in the present Christian Church, both in the East and the West, of course, are two different streams, only partially similar. Guenon makes the emphasis on the esoteric side of the Tradition, although the external ekzotericheskikaya party is not only not denied, but on the contrary, is approved as a necessary and essential component of tradition, without which esotericism simply can not exist (as in profane society by definition absent sacral support for the spiritual implementation). The Christian Church, for its part, in the event that it should be a traditionalist, conservative orientation, as a rule, in the best case focuses on the preservation of the exoteric ritual and dogmatic side. However, even this relatively limited traditionalism is becoming more and more rare, as most churches or limits its vneliturgicheskuyu activities simplistic moralizing, or worse, trying to zanimaetsya apolagetikoy based purely profane, modern and anti-traditional loktrin or that already quite scary, tends to confuse, ecumenism, and even the lowest neo spritualizmu trying to combine incongruous - dogma and rules of orthodox sacred traditions and chaotic world "kosmistskoy" charm.

In such sitautsii at first glance it seems that Guenon traditionalism can have no place in this sostoanii Christian conscience, since his position is so "right" most extreme conservatives that generally falls outside the range of possible positions within the actual life of the Christian. This feature of traditionalism Guenon sometimes leads to the fact that religious conservatives are mistaken esotericism and synthesis, of which he speaks, for occultism and syncretism, ie, for anti-Christian and heretical in fact manifestations. At the same time tserkvonyh moderinstov or moralists it is "reactionary esktrémistom". These errors are explained by the fact that modern space environment in which mankind lives, is so far from the "normal" state of the sacred, that the very "intellectual norm" seems at times not only a rare exception, but a kind of "pathology". However, without a doubt, if you deprive a moderate, conservative opposition "to the modern world, which can still be found in conventional Christian (mostly Orthodox) conservatism, invisible support and support radical oppoztsii, opposition on the part of the integral traditionalism (namely, on his behalf and says Guenon), not only his position immediately becomes extremely shaky, but he faces a rapid and complete disappearance. Of course, Guenon message addressed not to all. not even to all believers. Even not all vonservativno and "traditionalist" minded believers . But without a doubt, there is always a very small percentage of people, which is vital to know the explanation of a principle down to the deepest level. there is always someone who does not satisfy the banal and flat interpretation of the bottomless mysteries, opens religion. and the quality of the understanding and living traditions such beings sometimes depend on the stability of its orthodoxy and its authenticity.

Guenon not a lot of space in his works devoted to Christianity, and Orthodoxy, he did not say hardly anything. The more valuable for traditionalists, following the Guenon, but at the same time, belonging to the Orthodox Church, any hint of it and any clarification concerning the theme of Christianity. It is this a necessity caused by the publication of the translation of this article is Rene Guenon.

But it should be noted that most of the work on the application of the principles of integral traditionalism to Christianity and especially to Orthodoxy to be done directly with the Orthodox

followers of Guenon (against Catholicism in this direction were made abbot Stephen in his book "An Introduction to Christian esotericism"). But it is not just intellectual, research and theological work. This venture is similar to the implementation of the spiritual "smart doing" or "making the heart", as the attainment of spiritual realities is possible only with the direct and direct identification with them. Therefore, this problem is not only a purely theoretical, but is directly related to the specifics of initiation and spiritual realization within the Christian tradition.

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