



COUNTER-TRADITION

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Rene Guenon the so-called 'traditionalist' is touted as the foremost representative of "the traditionalist school" which is a formulation of 'perennial philosophy' (philosophia perennis).

He became a convert to Islam as he was unable to become a convert to Advaita Vedanta owing to his not having been born into a certain cast in India. Though having converted to Islam his understanding of what he calls 'the Tradition' (the primordial Tradition of this world deriving though he does not explicitly say from Atlantis), is a partial truth and expression in his practical 'spiritual' path, one inadequate and lacking as one must infer by implication, a proper understanding of the Tradition.

The search for meaning and an authentic mode of existence had led him to wander the existent spiritual organizations which for him held out promise for the redemption of the soul from this fallen world of the 'Kali Yuga' or iron age which he conceived to be the current age in which we live.

Accordingly, he had been involved in masonry; Advaita Vedanta and then Islam in his search for an authentic path reflective of 'the tradition', of which there can only be one and which he affirms to be 'universal', accessible to all without regard to one's race.

He erred in this judgment which was the basis of what might be called the inauthentic and 'counter-traditional' path he followed in life, though it is fair to assume he, being Aryan, derived partial truth along his journey and perhaps even, through the brambles of the spiritual formations he followed and adhered to, arrived at Truth.

His fallacy or error was that of the typical 'westerner', and specifically of an Aryan who had fallen for the deception of the 'Universalist fallacy', namely that all 'people' could share in a 'common tradition' and that what was alleged to be a 'Tradition' was in fact that and not a mere counterfeit.

The error he made lies in the fact that only one Tradition exists, that of the Hyperborean and that only Aryans are capable of following this path 'in spirit and in truth' and that, though other non-Aryans may attain some understanding of Truth they can, by virtue of their ontological structure, their genetical-spiritual constitution (their essence) never attain an adequate comprehension of Truth let alone rediscover or follow 'the Tradition' which is not theirs but the exclusive property of Aryan mankind . They may adhere to it and attempt to follow it but they can never attain it in any fully comprehensive manner.

Hence Guenon's error of the 'Universalist fallacy' led him to fall into what Julius Evola called the 'crepuscular remnants' of the Tradition, into the distorted and modified forms of primordial Aryan gnosis which had been modified of necessity through the consciousness of the non-Aryans in their current particular areas. The non-Aryans had received the earlier presence of the Aryan race prior to that point and which, through interbreeding and war had led to the disintegration of the Tradition and its bearers the Aryan race. The Aryans had left their cultural and genetical-spiritual remains amongst the 'natives' or non-Aryan invaders who then took up whatever cultural product was created by their

Aryan forebears and transmuted it into a product made in their own image, a 'crepuscular remnant'. Hence all the currently existent spiritual formations (religions; occult orders, etc.) are largely a syncretic amalgam, a resultant product of the distortion process of miscegenation.

This is the fact of history overlooked or deliberately ignored by such as Guenon who assume or affirm the legitimacy of 'the crepuscular remnants'. It may also be called the 'Ex Orient Lux' fallacy where the so-called 'Eastern' spiritual forms are affirmed to be authentic expressions of the primordial Tradition and the consciousness of Aryan mankind when they are not but a miscegenated product from which perhaps only dull glowing coals may be salvaged but in no way any Promethean torch of the Luciferian light of the North.

This may be derived only from the authentic Aryan orders which exist in regions unknown to the writer but surely exist and have existed in an uninterrupted form throughout world history. The Third Reich was a last visible expression of the Tradition made manifest to the consciousness of the authentic bearers of the torch of the Northern Light of Hyperborean Truth.

Guenon's notion of 'Tradition' inhering in all currently existent 'religions' hence may only be true in a partial sense and no current 'religions' can be spoken of as 'authentic' merely syncretic distortions. They are also inventions, perhaps not entirely of the Dark Forces but in large part, invented as slave religions of mind control to reduce the population to the level of slavish obedience within the context of an initiatic hierarchy ruled over by themselves the black magicians of Zion.

Though Guenon contemptuously refers to the 'counter-tradition' existing at his time during the early decades of the twentieth century (having left in 1951 his physical form of manifestation on this earth) he himself adhered to a 'counter-tradition' though perhaps of a more restrictive and Saturnian variety that having been Advaita Vedanta and later Islam, both of which are, as far as a writer can understand, restrictive and overly limited forms of rule-based dogma.

Perhaps Guenon had 'gone beyond good and evil', having been an initiate of the highest order and thus was no longer bound by the rules and limitations of these creeds as those of 'the laity'. If so and it is reasonable to conclude that this is true based upon the conception of an initiatic hierarchy he spoke of in "Spiritual Authority and Temporal Power", then he may have been right for his own purposes to have pursued the paths he did.

However through the exoteric form of Tradition and its esoteric inner form, the latter being accessible only to those deemed qualified by this 'Spiritual Authority' may be valid as a general conception that it was pursued within the context of a 'pseudo-tradition' (and hence a 'counter-tradition' such as Islam) he was not able to affirm that his path was valid.

Being a Frenchman and thus partially mixed, he thus observed reality through a glass darkly and, operating on the basis of this error, wound up where he was in the context of a 'counter- initiation'. He 'rolled with the punches' of the Kali Yuga amidst the ruins of modernity, amidst a miscegenated and degraded genetical-spiritual essence he himself had incarnated in within the context of his degraded

French society (a product of such mixture) and the sum total of aeonic and material conditions of the Kali Yuga which obtained at that conjuncture and have only worsened since that time.

Guenon was in many cases the product of his time: miscegenated (if only to a degree); having had a Catholic upbringing (Catholicism itself being a product of modernity; a syncretic invention of jewry as a slave religion of 'universalism'); having been immersed in 'science' especially mathematics, a modernist system of conceptual abstractions related to the material or phenomenal plane alone) and his immersion, given both influences, in Thomistic scholasticism properly critiqued in Julius Evola's "Scholasticism and the Spirit of Modernity" as a result of the modernist formation of profane philosophy.

Though Guenon acknowledged this form of understanding of reality was distorted by this influence leading him to dwell in the conceptual world of 'the universal' overmuch in the notional sense of nominalism over that of Platonic realism. Though he may have believed his understanding confined itself strictly to the Platonic one of pure 'intellection' (and re-presented in the form of 'medieval scholasticism' at a later period and which he himself re-presented and 'applied' to Eastern spirituality, clothing the pseudo-traditions of the East in the form of 'human-all-too-human' abstractions of the quintessence).

Given that 'not all paths lead to God' his Universalist error missed the point of the necessary reality of particularity of the concrete organic forms of Culture Soul. These organic forms mediate the given of Reality and articulate it 'in their own image' and are not authentic paths but mere syncretic dogma and narrative formations in particular times and places adhered to by various and sundry beings with a distinct Culture Soul. Hence there is no 'universal' applicability in any linguistic or symbolic form.

Guenon ignored the most fundamental reality, that of 'the myth of the blood' in his slavish devotion to the 'universal' of scholasticism and indeed of modernity itself and hence failed to understand organic reality as the basis of the manifestation of the sum total of Being or Absolute Supreme Being, affirming through his actions and words that a white (a relatively Aryan-white) European man from France could travel to India or to Egypt and seamlessly blend in with a Culture Soul completely foreign to his own.

This was an action undergone on the basis of his 'Universalist error', presumably derived from his Catholic upbringing and thus a symptom of modernity itself, that same conjuncture or epoch he condemned and purported to find transcendence over in his critique thereof propounded in "The Crisis of The Modern World" and "The Reign of Quantity and The Signs of The Times".

Guenon clung to the 'Universalist fallacy' and then found a space for himself within the confines of the Saturnian prison of Abrahamic dogma, the same dogma he had been raised in only in an even more distorted and inauthentic form of arabized Islam. He may have found truth as a Sufi but he fell into a path of Saturnian rigidity, of dogma, which was the substance of this 'pseudo-tradition' (as far as the writer can understand).

Perhaps it was even a more authentic form of spiritual being for Guenon than Judaized christianity, the writer can't say having had no 'gnostic' experience in either pseudo-tradition and product of modernity, of the Kali Yuga.

Guenon spoke of "fissures in the wall" that were opened up and created by what he called the 'counter-tradition', the wall of 'Tradition' as he understood it being a form of spiritual life (indeed of life truly lived) protective of 'the people' who were confined within its alleged comforting and secure walls.

However these walls simply closed off the mind and soul of the adherent to spiritual reality, trapping them within and crystallizing their consciousness. Hence the 'fissures in the wall' created by what he called the 'counter-tradition' which was largely the 'Aufklarung' or 'enlightenment' and subsequent forms of spirituality may have been if not entirely than in part a boon to crack the rigid carapace of the walls of the leaden tomb of Abrahamic religion and its related variants which, in Gnostic terms, entailed the veneration of the Demiurge or inferior deity, and in those of Miguel Serrano the 'plagiarist' of the higher planes called 'God' but the judeo-christians and 'Brahma' by the Hindus.

Thus given that Abrahamic religion is a product of the Kali Yuga, of 'modernity' properly so-called and is a limited dogmatic and crystallized product of the consciousness of jewry (and indeed beyond this of the consciousness of the Demiurge) to affirm that anything Abrahamic could ever be a 'Tradition' is an absurdity as it is simply a 'semitic syncretism', an artificial plagiaristic concoction of jewish theocratic praxis impose upon their 'goyim' slave caste as a means of achieving their despotism.

"All paths lead to God" that is to say all 'semitic syncretisms' lead one into a merger with the consciousness of the Demiurge and lead to the extinction of one's soul, serving them up as soul food for the Cosmic Vampire.

The books "Exposing Christianity" and "Exposing Islam" by Joy of Satan Ministries detail the corruption and fallacy of Abrahamic, Demiurgic religions which are easily proven to be syncretic distortions of previously existent syncretic distortions. Works such as "The Great Jewish Masque" and "Jesus Never Existed" further underscore the fallacy of the Abrahamics claim to being an authentic 'tradition'.

Thus the only conclusion to be drawn is that Abrahamic religion is itself a 'counter-tradition' a 'pseudo--tradition' of inauthenticity, laboring under the 'Universalist fallacy' and thus Guenon as a representative of what became known as the 'traditionalist school' followed an inauthentic path.

Perhaps he managed to find some redeemable elements along his path of Advaita Vedanta and Sufism under the robe of Islamic dogma but that he was forced to 'ride the tiger' of modernity amidst the ruins of the Tradition and the concrete mixture of those ruins into the Abrahamic temples and mosques shows clearly that his path was not traditional at all but at best a gnostic experience in the mode of the 'counter-tradition'.

Theosophy and its New Age variants Guenon castigated in his acerbic attempts at refuting them: "Theosophy: History of a Pseudo-Tradition" and "The Spiritist Fallacy". He attempted to refute these creeds mainly through a contemptuous gossip regarding the personal life of H.P. Blavatsky and others and not so much addressing the actual conceptions of theosophy such as reincarnation and the notion of soul progress, etc.

He attempted to stigmatize them with the label 'counter-tradition', meaning a distortion of spiritual truth which he affirmed was only available in the existent mainstream religions (Hinduism; Islam; Judaism though not so much Christianity) and thus aforesaid revealed his own 'spiritist fallacy' and affirmed the history of his own 'pseudo-tradition' but not his adopted religion.

Theosophy was somewhat better critiqued by Julius Evola in his work "The Mask and Face of Contemporary Spiritualism" but even in this work he did not address its specific claims other than reincarnation which he critiqued better elsewhere in his article "Karma and Reincarnation".

Theosophy as well as most 'new age' philosophy could properly be spoken of as 'counter-tradition' in the sense of being:

1) Universalist in large part and not specifically related to the Polar-Hyperborean Tradition which is the only legitimate Tradition;

2) it's affirming ideas which could never be consistent with that Tradition:

a) reincarnation in progressive, evolutionary cycles as opposed to the Hyperborean conception of Devic involution and resurrection of the Immortals;

b) the conception of rounds and chains and planetary hopping with souls going as groups to the next planet in a predetermined sequence based upon 'evolutionary cycles' determined by the breath of Brahma (the Demiurgic windbagery) and the cycles of time as reflected in the zodiacal constellations; the possible funding of such conceptions and its ideologues in general by the sinister forces of the Demiurge (e.g. Jewish bankers?) as a means of facilitating the genocide of the Aryan Viryas who alone can prevent their despotism, through deceiving them into thinking that serving their 'evolutionist' agenda would gain them a ticket to a paradise on another planet, be it Venus or Mercury, etc.

Though Theosophy is, the writer acknowledges, a 'pseudo-tradition' and a 'counter initiation' it nonetheless contains redeemable elements as regards cosmogenesis (the first book of "The Secret Doctrine" of H.P. Blavatsky) and anthropogenesis (the second and final book by the same author); the theory of colors; the astrological correspondences etc.

Though such 'traditionalists' (pseudo-traditionalists) as Guenon would contend that astrology is false on the basis of the alleged shifting of the constellations, even according to his own distorted Hindu conception of cosmology (originally Vedic) the cycles of time entail a relative stability of the stars as their energies impinge upon the earth which is corroborated in the partial truth of the counter initiatic work 'Esoteric Astrology' by Alice Bailey.

Guenon's snide arrogance presumably derives from his Abrahamic upbringing and his mathematical education which as Hegel referred to math: "The evidence of [mathematics'] defective cognition, of which mathematics is proud and with which it also boasts against philosophy, is based solely on the poverty of its purpose and the inadequacy of its material and is therefore of a kind that philosophy must despise. ... The real is not spatial as it is considered in mathematics; Neither concrete sensuous perception nor philosophy bother with such unreality as the things of mathematics are." (Hegel: Phenomenology of Spirit, Preface). The vainglory of Guenon is characteristic of the 'counter-tradition' of Abrahamism, the Kali Yuga and specifically the Piscean ages' 'pseudo-traditions' concocted by jewry that Guenon had fallen into.

Perhaps Guenon recognized this and simply 'rolled with the punches' as he rode the tiger of modernity following this 'spiritual' path and found within the shell of its dogma the kernel of its partial truth to furnish himself with what little spiritual dried meat he might discover in the nadir of the Kali Yuga.

That he formed the masonic Lodge called "The Great Triad" based upon his book of the same name affirming the universality of the Trinitarian metaphysical conception reveals his attempts perhaps to salvage the arcane Tradition of Hyperborean though doing so under the weight of the burden of the Universalist fallacy.

His work "The Veil of Isis" (which may not have been his work but a compilation of his articles: <https://tradition.cf/2022/01/19/veil-of-isis/>) further illuminates his schismatic and antagonistic relationship with the Aryan tradition in his discussion of Aryans from such regions as 'The Gobi desert civilization as 'the red race', connoting the Rubedo phase of hermetic alchemy, that of the full integration of the soul and attempting to either:

1) portray Aryans as the exclusive bearers (if only in potentia) of this property, the carriers of the tradition in the blood (the Graal) or at least of those most significantly poised to bear the Promethean torch-else simply a 'concept' or universal principle of 'the red race' being incorporative of just 'anyone' regardless of genetical-spiritual race in the biologicistic sense. This is difficult to say.

2) or to accommodate non-Aryans into his attempt to reformulate a pseudo-tradition.

Guenon had referred to 'the counter-initiation' incorporating the new age elements which were largely constructed by jewry such as anthroposophy and its founder, the jew Rudolf Steiner and referring to C.W. Leadbeater's pedophilia case amongst other signs of his disagreement with jewry, referring to them as 'the most Western race' in a called sense of 'Western' (i.e. where the son of mindsets, the most materialistic and least spiritual race).

Though Guenon also praised the 'Hebrew' Kabbalah as an 'authentic tradition'. Perhaps she had to for political reasons or perhaps he was insinuating that Hebrew Kabbalah wasn't entirely jewish or not jewish but that the Hebrews were another race, possibly even white (the 'red race')? This seems a dubious claim however.

That Guenon was subjected to a black magic assault in Cairo by a Jew who had wanted to obtain a photograph of him for black magic purposes suggests that Guenon was not anything but an opponent of theirs.

The Abrahamic influence which exerted its influence on his mind had set him up from birth to fall into the trap of the 'semitic syncretism' of the Abrahamic 'counter-tradition'. Perhaps also what rendered him susceptible to this 'counter-tradition' was his mixed blood which has been to a slight degree Arabized through having been raised in a cosmopolitan environment just outside of Paris and having been subject to the influence of the 'demi monde' culture of the Judaized France of the fin de siècle period during his developmental years and its chaotic Culture Soul.

Thus he was dragged down into the counter tradition of scholasticism, and the 'science' of formal quantity (i.e. mathematics) and his Catholic upbringing. Though he attempted to break free of its bonds by pursuing a course in the East, his westernized soul was hung up on the formalism and 'letter' of the laws of the phenomenal plane realm of the Demiurge leading back by profane philosophy into Islam, into a relationship with a sheikh, his daughter and in a miscegenated union of souls so characteristically 'modern'.

Though as Titus Burkhardt, a follower of Guenon, had spoken of in his article on Julius Evola's "Ride The Tiger" gnosis and authentic initiation operates best under historically proven conditions, what he mistakenly identified as 'tradition' within Islam. 'Tradition' does not exist in religion which latter is simply a mind control formula for slavery, keeping the flock under the shepherds' crook of the priests of the Order of Melchizedek and this owing to its 'universalist fallacy' and 'semitic syncretism'.

Thus mainstream religion is not compatible with 'Tradition' but is at most a conduit into remnants of the Tradition and could never be a 'tradition' itself but is the inverse, a 'counter-tradition' in the proper sense. This 'counter-tradition' leads away from the immortalization of the soul that can only be obtained through the proper exercises either in a group or individual setting following the teachings of those truly spoken of as wise and reflective of the Hyperborean Tradition, figures such as Julius Evola and Miguel Serrano, both of whom rejected the 'universalist fallacy' as well as the 'semitic syncretism' of the Kali Yuga.