

RADICAL



TRADITIONALISM

Radical Traditionalism

What has been called 'radical traditionalism' by some of its proponents and original formulators is an 'ideology' or philosophy oriented around an attempt at following an authentic spiritual path, one which can properly be spoken of as a 'tradition' in the sense of Julius Evola and to a lesser extent René Guenon. These two figures will be the focus of this section as they are the foremost representatives with the most comprehensive and extensive works of 'radical' traditionalism the writer is acquainted with.

A caveat for the reader is to not fall victim to the pseudo-' radical traditionalism' of such as 'trad catholics' and other Abrahamic religious bigots as they are not an authentic 'tradition' and hence cannot be 'radical'. The Abrahamics in recent years have sought to distort the writings of the 'radical traditionalists' to suit their agenda of influencing naïve people to become conscripted into their ranks through the 'right versus left' false dialectic they orchestrate as the hidden hand behind the scenes. Thereby they are seeking to neutralize legitimate opposition to their despotism.

Both Julius Evola and Rene Guenon have significant divergences in their approach as to what they consider 'tradition' and their investigations and philosophical analyses in light of their initiate background serve to inform the reader from an authoritative stance on many abstruse and confused points regarding various spiritual traditions that have been mistaken by moderns for authentic spiritual paths.

Both figures differentiate between what they refer to as 'Tradition', of which there is only one, the primordial ur-Tradition or original form of spirituality and 'modernity', that which has existed subsequent to the fall of man and the mixing of races and castes over the last five millennia within what has been called the 'historical period'. Tradition thus represents what came before modernity within the timeframe of the 'Kali Yuga' so-called in the Vedic tradition, also referred to as the 'Iron Age' in Hesiod and the Edda respectively.

Allusions by Hesiod and later Plato as well as in the Vedic texts to Hyperborea, the land 'beyond the borders' ('Hyperbortikon' in Greek) in the Arctic, the far North reference the homeland of the primordial race of the Aryans and their tradition.

Neither Guenon nor Evola spoke of Lemuria or Mu, the more ancient continent which existed and later sank and which was a homeland to a comparatively primitive neanderthal stock who adhered to a more earthly mother goddess cultus and its rites of savagery and which stock later became to varying degrees amalgamated in the Aryan race through mixture over the subsequent millennia.

For Rene Guenon, a Frenchman who was born catholic and became a freemason, 'Tradition' was something present in all living 'traditions' and was thus accessible save with the exception of christianity in the currently existent mainstream religions: Hinduism; Taoism; Islam; Judaism and little else. All else he deemed syncretic inventions of modernity.

He was a disciple of Advaita Vedanta, a strain of vaishnavism and became a muslim later owing to, according to him, not being a member of an Indian caste and thus not being able to participate therein according to the mainstream religious restrictions.

His stance has been critiqued in the article "Counter Tradition" in the work "Aryan Imperium" by the writer as well as a section on "Monotheism" herein. To synopsise, given that the current mainstream religions are exoteric syncretism's (inventions) and serve as de facto mind control programs no properly so-called 'authentic tradition' can be found therein as they are a tangled mass of dogma and thus no Truth can be found exclusive to any of them and none of them are entirely true but mired in falsehood and occult blinds and literalist dogma.

Guenon's work is valuable in its exposition of various religious 'traditions' and their inner esoteric meaning which is unknown to the profane or 'mundane' and which assists in pulling the scales from the eyes of the purblind masses. "The Reign of Quantity and The Signs of The Times" (1945) as well as its earlier and more limited antecedent "The Crisis of The Modern World" (1927) Are an analysis of the present time as viewed from the Vedic perspective of temporal cyclicity and are a diagnosis of the Kali Yuga or modern age and its inherent chaos.

Guenon's solution is to bury oneself in mainstream religion and attempt to find the 'Truth' within the shell of exotericism and thereby shield oneself against the storm and stress of the Götterdämmerung. His solution is of course false as a rigid regulation and rule-based exotericism of mainstream religion simply imposes artificial human invented (clerical invented) structures upon the person which the clergy pretend to be derived from 'God' as a means of legitimating their power in the eyes of their minions, the 'profane' laity.

Julius Evola's solution fares better in his work "Ride the Tiger" (1961) which provides a guide or compass for the warrior Priest of the Kali Yuga. This and the conclusion of "The Path of Cinnabar" (1963) prescribe certain forms of action that enable one to attain a transcendent consciousness and to "Ride the Tiger" of modernity, i.e. the Kali Yuga, to become a berserker warrior in the age of the Fenrir wolf (i.e. the Demiurge or Time-Lord).

His left hand path approach as his self-analysis and 'intellectual autobiography' describes, was adhered to throughout his life and followed by him to the end. Spanning all of his written works and activity his aim was always the summit of the mountain top following the solar-Uranian path of the Kshatriya warrior Priest, the left-hand path Vama Marg) of imminent transcendence. His works reveal this clearly and "The Path of Cinnabar" is a single source which synopsizes all of his written works and artistic activity.

The writer would prescribe the above works of Evola as well as the following which he will critique in briefest outline to give the reader a basic understanding of their value, meaning and utility.

The work "Revolt Against the Modern World" (1934) provides a basic overview of the history of the world from Atlantis onward and the reality of the caste system and various forms of political structure. Evola claims are the culmination of spiritual reality forming an authentic form of state structure.

He analyzes the regression of the castes and the fallout thereof as the cycles of Time ticked down to doomsday culminating in the Soviet regime and Americanism of contemporary times.

He prophesies inevitable destruction of the castes being dragged down to the fourth estate and the supremacy of the worker or proletarian and the ultimate collapse of civilization in the ant-heap of communist democracy unless the Aryan elites form a cadre globally to "Revolt Against Modern World".

This work is thus more of a political and historical perspective viewed sub species aeternitatis ("from an eternal point of view") and thus not entirely a work that can serve as a practical guide for action on the part of the average person not in a position of social or economic power.

Evola's more useful and practical works fall within the domain of what would be called 'spirituality; 'esotericism' or 'magic'. The magical group which he organized and in which he played a significant role called the 'Ur Group' ('Ur' meaning that which is primordial or original 'ur-riginal') published a three volume set of texts entitled: "Introduction to Magic" and featured several prominent freemasons and magicians (occultists) whose individual essays serve the reader as a guide to a greater understanding of magical practice oriented toward transcendence and the attainment of the Magnum Opus, the mechanics of life and death and the structure and function of Reality as a multidimensional dynamic system.

Evola wrote under various pseudonyms for this project and thus it is somewhat uncertain which articles can be attributed to himself through some of his pseudonyms were 'Arvo'; 'Ea'; 'Agarda' and 'Iagla'.

Evola's study of Tantric yoga in the originally titled "The Man of Power" (1927) which was subsequently titled "The Yoga of Power" (1949) are an exposition of the practice of left-hand path tantra leading to immortality (kaivalya) and which is based around Arthur Avalon's "The Serpent Power" (1919). The work entails a detailed analysis of practices from authenticated primary sources.

Later on Evola wrote a reputable work on primordial Theravada Buddhism entitled "The Doctrine of Awakening: On Buddhist Varieties of Asceticism" (1943). This work illustrates Buddhism in its original form and serves as a basic guide to self-control and transcendence via the void meditation practices of Theravada (the subject of Buddhism is discussed in greater detail in the appropriate subsection of the section "Monotheism" in the present work).

Evola claimed Theravada was an authentically Aryan spirituality which was originally exclusive to the Kshatriya and Brahmanical castes and subsequently became distorted through its democratization becoming "Mahayana Buddhism". H. E. Musson was an English soldier who converted to Theravada

after reading "The Doctrine of Awakening" and later stated of it: "I cannot recommend it without reservation" as he presumably discovered that there of it up with not authentically Aryan but arose after the color lines of the casts had already become blurred to miscegenation. He adopted the pseudonym Nanavira Thera and eventually died through priapism and some form of dysentery and one can't help but question whether a devotion to Theravada was not a contributory cause.

Buddhism in this form, as far as the writer can understand, is a restriction on the natural sexual impulse and coerces celibacy as part of its rules and regulations. Evola himself must not have adhered to it owing to his inclination toward Tantric Maithuna and probably simply practiced buddhist void meditation techniques and its 'active nihilism' borrowing from it practically.

Such an 'eclecticism' would have been sternly critiqued by Rene Guenon whose insistence upon adhering to all rules and regulations would have prohibited an 'authentic practice' entailing any practices contradictory to such. However he might also have contended that once one becomes an adept rules and regulations cease to apply to him and apply only to the 'profane' uninitiated.

This is largely wherein the value of Evola's to tactic and instructional works are concerned though further intimations of practice can be gleaned from "The Hermetic Tradition" (1931) which treats of medieval alchemy in the gnostic sense and the meaning and significance of the Magnum Opus and copious in substantial detail within the medium-size book.

Philosophically Evola's works are a presentation of the Tradition and its re-presentation throughout history ["The Mystery of The Grail"(1937); "The Grail as Nordic Mystery" (1932-52)] and a prescription of an ascetic path leading to power and practice in magic (his earlier works on idealist philosophy purported to critique and supersede it in the form of what he called "magical realism" as opposed to "transcendental idealism", a sort of contemptuous mockery of the philosophical tradition being merely 'profane' and beneath the gnosis of the initiate).

Politically Evola's works also spent a significant range of topics from critique of the 'rightist' movements of the early 20th century ["Fascism Viewed From The Right" (1974); "Notes on a Third Reich" (1974)] to a critique of the Jewish problem ("Three Aspects of The Jewish Problem"(1936) As well as advice given to the M.S.I (Movimento Sociale Italiano) an attempted fascist resurgence led by Pino Rauti which Evola later reneged as an impossible task in his later works "Ride The Tiger" and "The Path of Cinnabar" and indeed underscores the point that no political activism was possible at this stage in the Kali Yuga that would lead to any meaningful conclusion and that the chaos of the dark forces simply had to play itself out and end with a whimper not with a bang.

One might critique this and state that this is exactly what these dark forces want for Aryan mankind: to simply lay down and go quietly into the night with a mere whimper. The esoteric Hitlerists would disagree with this stance. For more on which see the section n "Esoteric Hitlerism".

Radical Traditionalism presents a radical stance on personal conduct and prescribes an ascetic path of transcendence in imminence appropriately encapsulated in the title of Julius Evola's book "Ride the Tiger", the only means, according to him of opposing the influence of modernity in its death throes "The Crisis of The Modern World".

Though radical traditionalism has its flaws and neglects the Hyperborean Tradition through excessive focus on the East or Judaized West at times especially in the case of Guenon, it contains a cornucopia of ideas and practices one might draw upon in their self-development however corrupted and distorted many of these practices might be. Whether one likes it or not he must of necessity be a syncretistic and draw upon a variety of sources in order to follow a proper path through the ruins of modernity and remain standing as a red knight amongst the corpses of the age of the wolf.