

The Path Of The Cinnabar An Intellectual Autobiography 2Nd Edition Julius Evola

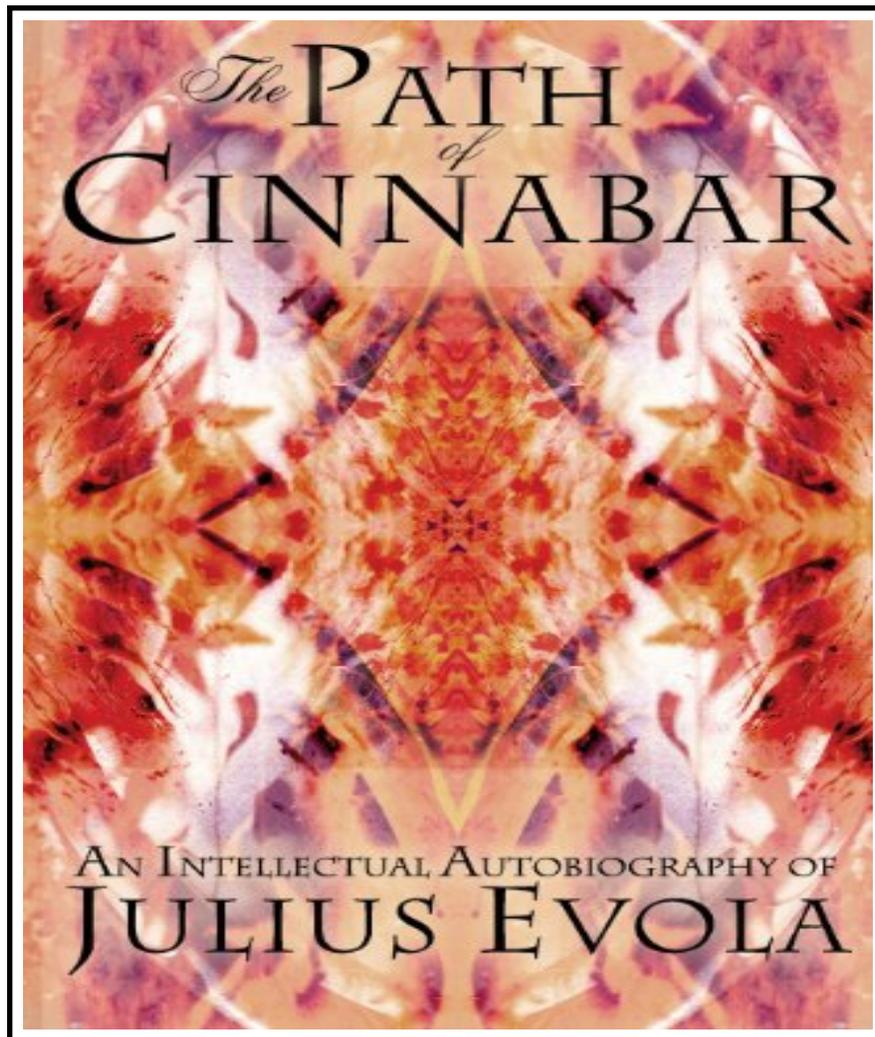
In accordance with Scribd's policy, please visit the link below to preview, download, and review the content, as well as to check detailed information about the product.

<https://www.opendocshare.com/the-path-of-the-cinnabar-an-intellectual-autobiography-2nd-edition-julius-evola>

If the link doesn't work, you can click the button below.

Read Full

Download Now



The Path Of The Cinnabar An Intellectual Autobiography 2Nd Edition Julius Evola

Download full ebook free at:

<https://www.opendocshare.com/the-path-of-the-cinnabar-an-intellectual-autobiography-2nd-edition-julius-evola>

ISBN: ODS-9233722

Category: *Ebook*

File format: *pdf, .awz, .mobi, .epub, .fb2, etc*

Authous: *N/A*

Pages: *678*

Year: *2018*

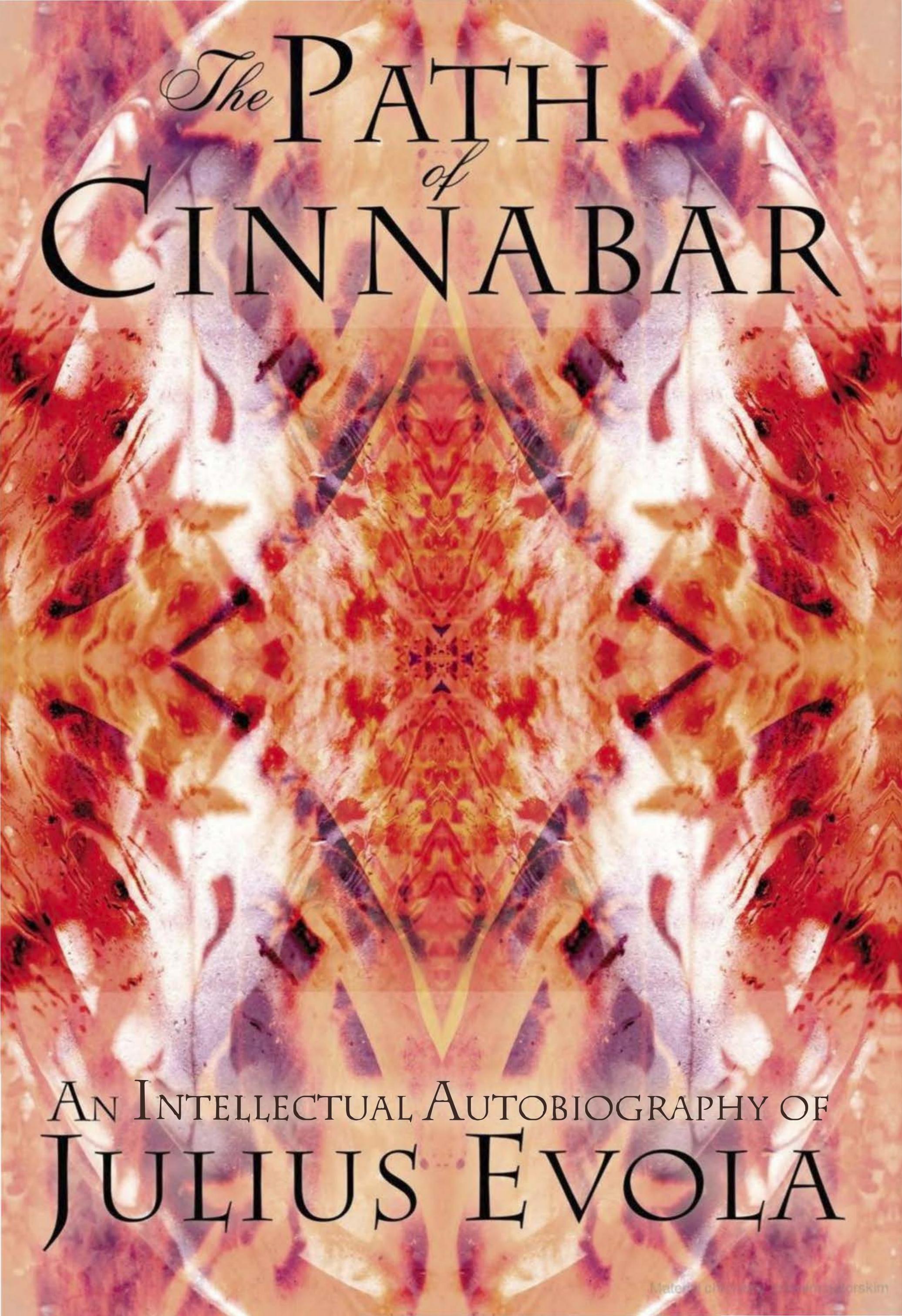
Editon: *First Edition*

Publisher: *N/A*

Language: *English*

File size: *4.7*

Device:     
DESKTOP eREADERS IOS ANDROID TABLETS



The PATH
of
CINNABAR

AN INTELLECTUAL AUTOBIOGRAPHY OF
JULIUS EVOLA

Also published by Integral Tradition:

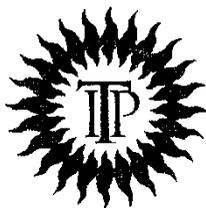
*Metaphysics of War:
Battle, Victory & Death in the World of Tradition*
By Julius Evola

*Tradition and Revolution:
Collected Writings of Troy Southgate*

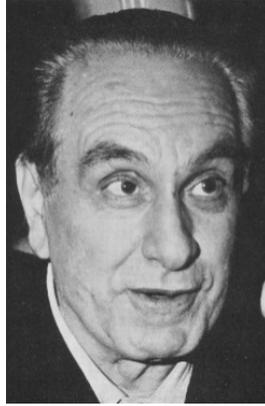
Can Prevail?
By Pentti Linkola

THE PATH
OF CINNABAR
An Intellectual Autobiography
JULIUS EVOLA

TRADITIO



INTEGRAL TRADITION
PUBLISHING
MMIX



Julius Evola

1898-1974

[Wikipedia page](#)

Published in Italian as *Il Cammino del Cinabro*.
Originally published in 1963 by Vanni Scheiwiller.

This digital edition was processed from a scanned copy and enhanced for readers belonging to the new European counter-culture; the alt right.

Pepe recommends reading Evola's books.

First Edition English edition 2009 published by Integral Tradition Publishing
Translation Copyright © 2009 by Integral Tradition Publishing

All rights reserved. No part of this book may be reproduced or utilised in any form or by any means (whether electronic or mechanical), including photocopying, recording or by any information storage and retrieval system, without permission in writing from the publisher.

Printed in the United Kingdom

ISBN 978-1-907166-02-0 (Softcover)

ISBN 978-1-907166-03-7 (Hardcover)

BIC classification: Autobiography: religious and spiritual (BGXA)

Translated by Sergio Knipe

Edited by John B. Morgan

Book layout, typesetting, and cover artwork by Michael Lujan

Cover artwork *Phototapestry #4* © 2004-2009 by Michael Lujan

INTEGRAL TRADITION PUBLISHING

www.IntegralTradition.com

CONTENTS

<i>Foreword</i>	<i>vii</i>
<i>A Note from the Editor</i>	<i>xi</i>
<i>A Note from the Publisher</i>	<i>xii</i>
The Path of Cinnabar	3
Personal Background and Early Experiences	5
Abstract Art and Dadaism	19
The Speculative Period of Magical Idealism and the Theory of the Absolute Individual	26
My Encounters with the East and 'Pagan' Myth	66
The 'Ur Group'	88
My Exploration of Origins and Tradition	96
My Experience with <i>La Torre</i> and Its Implications	105
Hermeticism and My Critique of Contemporary Spiritualism — The Catholic Problem	117
'Revolt Against the Modern World' and the Mystery of the Grail	135
My Work in Germany and the 'Doctrine of Awakening'	149
The Issue of Race	164
In Search of Men Among the Ruins	180
Bachofen, Spengler, the 'Metaphysics of Sex' and the 'Left-Hand Path'	200
From the 'Worker' to 'Ride the Tiger'	214
<i>Appendix: Interviews with Julius Evola (1964-1972)</i>	<i>242</i>
<i>Index</i>	<i>263</i>

FOREWORD
SERGIO KNIPE



Choosing a suitable subtitle for *The Path of Cinnabar* proved somewhat of a challenge. The book is most certainly not an autobiography in the ordinary sense of the word; but nor is it a study of one of the many fields that Evola explored in the course of his extraordinarily prolific career as a writer.

The Path of Cinnabar rather constitutes an incentive to take a closer look at the Evolian corpus through the eyes of its author.

Essentially, *The Path of Cinnabar* is Evola's guide to himself. And yet, the book lacks the kind of wistful, introspective absorption in personal matters that almost invariably marks modern autobiographical accounts. In a way, *The Path of Cinnabar* might be regarded as the least autobiographical of all autobiographies. Its author's concern does not lie in the uniqueness of his own personality or the originality of his own ideas. Evola never regarded the central ideas expressed in his works as being 'his own'. What Evola envisaged as the function of his writing was ultimately the expression of supra-personal and supra-temporal values: those of Tradition. The path of the writer, for Evola, is that of the witness to a higher order of existence.

The Path of Cinnabar was explicitly conceived by Evola as a means to guide the public through the intricate maze of his literary production. The book both serves as a useful introduction for readers yet unacquainted with Evola, and offers a comprehensive overview of Evola's life, times and career. Incidentally, the volume also provides an answer to those who might be wondering just how the author of *Revolt Against the Modern World* might

be the same Dadaist painter later to have published an authoritative study of Pāli Buddhism.

The importance of *The Path of Cinnabar* as a guide to Evola's writing is something adequately stressed both by Evola himself and by his publisher Vanni Scheiwiller. As a book, *The Path of Cinnabar* largely speaks for itself, making it therefore superfluous in the present context to dwell any further on the thought and work of Evola. The chief question that needs to be addressed is rather — aside from the contingent merits of Evola's book — what makes the publication of an English edition of *Il cammino del cinabro* a worthwhile venture today. Unsurprisingly, the answer to this question lies somewhere in the editorial sphere.

In the last fifteen years or so, over a dozen works by Evola have been published in the English language — more than were ever published in the whole course of Evola's life.¹ Given the ever-increasing flow of new translations, it would seem that the Baron has now reached the height of his popularity in the English-speaking world — this, thirty-five years after his death. Whether the current Evolian trend (or perhaps Evolomania) is due to an unforeseen reawakening of the Anglo-Saxon Aryan spirit, or more simply to the spread of the Internet, neopaganism, and new youth subcultures is hard to tell. Certainly, 'this revival of an obscure Italian thinker is a remarkable phenomenon'.²

With the spread of Evola's works among the English-speaking public comes an increased risk that Evola's ideas might be misunderstood. At best, a similar risk entails the possibility that what Evola always envisaged (and presented) as a coherent attempt to explore Tradition in its various historical articulations might end up being regarded as the literary mishmash of an eccentric polymath and dilettante. At worst, the unqualified spread of Evola's name as a radical thinker might lead to a scenario comparable in its direness to that in Italy, where Evola has long been treated as a scapegoat by the democratic cultural establishment.³

Whatever the case, even in the age of Wikipedia, there is much need for a work capable of presenting the genesis, nature and purpose of Evola's thought in fairness and detail — all the more so, considering that the dawn of the millennium has witnessed the English publication of what might be regarded as the most controversial, problematic and (potentially) dangerous books ever written by the Baron.⁴ The present edition of *The Path of Cinnabar*

bar, which presented with an appendix containing a selection of interviews with Evola, is intended to serve just such a purpose.

A republication of *Il cammino del cinabro* is long overdue in Italy, where only private, pirate copies of the book have ever been produced since the second (and final) edition went out of print.⁵ In publishing an English translation of *The Path of Cinnabar*, Integral Tradition is seeking to meet the needs of an increased readership interested in traditionalist studies. Perhaps more importantly, the present volume represents an attempt to provide a book that, given the present conditions, one can imagine Evola himself would have wished to be readily available today. After all, the best advocate of Evolian thought remains Julius Evola himself.

Notes:

1 A chronologically-ordered list of English editions of published books and essays by Evola consists of the following titles:

- *The Doctrine of Awakening* (London: Luzac, 1951; republished by Rochester: Inner Traditions, 1995)
- *Metaphysics of Sex* (New York: Inner Traditions, 1983; republished as *Eros and the Mysteries of Love* by Inner Traditions in 1991)
- *The Yoga of Power* (Rochester: Inner Traditions, 1992),
- *The Path of Enlightenment According to the Mithraic Mysteries* (Edmonds: Holmes Publishing Group, 1993)
- *René Guénon: A Teacher for Modern Times* (Edmonds: Holmes Publishing Group, 1993)
- *Taoism: The Magic, the Mysticism* (Edmonds: Holmes Publishing Group, 1993)
- *Zen: The Religion of the Samurai* (Edmonds: Holmes Publishing Group, 1993)
- *Revolt Against the Modern World* (Rochester: Inner Traditions, 1995)
- *The Hermetic Tradition* (Rochester: Inner Traditions, 1995)
- *The Mystery of the Grail* (Rochester: Inner Traditions, 1996)
- *Meditation on the Peaks* (Rochester: Inner Traditions, 1998)
- *The Thoughts of Julius Evola* (Sydenham, South London: The Rising Press, 2000)
- *Further Thoughts of Julius Evola* (Sydenham, South London: The Rising Press, 2000)
- *Introduction to Magic* (Rochester: Inner Traditions, 2001)
- *Race as a Revolutionary Idea* (Sydenham, South London: The Rising Press, 2001)
- *Men Among the Ruins* (Rochester: Inner Traditions, 2002)
- *Ride the Tiger* (Rochester: Inner Traditions, 2003)
- *Three Aspects of the Jewish Problem* (Thompkins&Cariou, 2003)
- *The Elements of Racial Education* (Thompkins&Cariou, 2005)
- *Metaphysics of War* (Integral Tradition Publishing, 2007)
- *Heathen Imperialism* (Thompkins&Cariou, 2007)

All of these publications are in print at the present time. Various essays and excerpts of

Evola's work have also been translated in various books and periodicals, too numerous to list here. There are also several Web sites which host original translations of Evola's writings, the most important of which are *Evola As He Is* (thompkins_cariou.tripod.com) and *Gornahoor* (gornahoor.net).

2 Joscelyn Godwin in Julius Evola, *Men Among the Ruins: Post-war Reflections of a Radical Traditionalist*, p.vii.

3 See Gianfranco de Turris, *Oration and Defense of Julius Evola: The Baron and the Terrorists (Elogio e difesa di Julius Evola: Il barone e i terroristi* [Rome: Edizioni Mediterranee, 1997]).

4 I am alluding here to *Introduction to Magic, Men Among the Ruins* and *Ride the Tiger*.

5 The second edition of the book — the edition adopted for the present translation — was published by Vanni Scheiwiller in 1972.

The Path Of The Cinnabar An Intellectual Autobiography 2Nd Edition Julius Evola

Click the link below to download the full document for free.

<https://www.opendocshare.com/the-path-of-the-cinnabar-an-intellectual-autobiography-2nd-edition-julius-evola>

