



Sol Invictus, Sol Niger

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We believe it is never too late and it is always timely for all those that are trained and shaped in the ways of the Western mentality and who acquired a certain knowledge of Reality, according to their own special possibilities, to bend upon the meaning of René Guénon's function. It is always regrettable to note that this aspect, not at all neglectable, is very poorly understood, and in fact we are inclined to think that most of us do not even confront this issue, and if we do, our conclusions are entirely false.

We confess that we will never understand how those who pretend to possess a minimal knowledge of the traditional truth commit childish errors that are even more surprising considering they actually refer only to external aspects which do not belong to the proper traditional doctrine, but are meant to prepare the Western mentality for the normal and efficient approach of the universal principles and their applications. We are convinced that these frequent errors, that could not be explained otherwise, are the consequences of the ignorance, or maybe of the negligence of the role that Guénon played for the West.

Maybe many will be puzzled if we assert that Guénon's individuality is rigorously null if we only resort to the traditional data that can be found in his books and articles, whose only exclusive target is, as it was, the western man¹. His sparkling mental quality, which is always the sign of a predisposition towards true intellectuality, has been granted to him in the same way in which every individual is endowed with the right gift; for every function is taken only by the one to whom the proper power was given, a power that matches the burden that must be borne. A traditional function overwhelms through the power that pervades it, and the chosen one has to pass, necessarily, through a ritual of investiture to enable him to bear the burden until the completion of his mission; thus, the chosen is endowed with all the gifts shaped for this purpose².

¹ The Guénon's function had to produce its effects only for the West; this is because the genuine East, as much as it is still left of it, still watches – as it did for millennia – for the keeping of the continuous tradition, through its qualified representatives about whom, the West has the slightest idea. We should notice that an Asian (having by this in mind also the Semitic, Persian and Turkish Mongolian populations of the Near East) is not necessarily a genuine oriental only because his genetic heritage endowed him with the specific somatic features; if this individual is raised within the limits of the western mentality and civilization, he is a pure westerner. Thus, Guénon's writings are also meant for these people. About the way in which the genuine Orientals see Guénon, we recommend **Michel Vâlsan's** article, *L'oeuvre de Guénon en Orient*, **Oriens**, Vol.1, No.1, September 2004.

² We should mention the fact that in reality every single individual possesses, at least potentially, his own function that corresponds to the gift of the faeries or of the three Hindu *gunas*, a function that could become actualized in the frames of a traditional society. A function is something very unusual only from

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The individual, by himself, does not possess the power to sow the fertile fruit if he is not pervaded by the Holy Spirit in Its both aspects, that of the Intellect (*er-Rūh el-kullī, Buddhi*) and that of the Divine Breath (*nafas el-Rahmān*) that includes the aspect of the Divine Mercy, which in this case was conceded to the West through the function that Guénon bore. And only such translucence bears the power of a function. And one must notice that in the terms that the modern West reveals now, as it did in the past, Guénon's mission was as meaningful as it was mysterious, for a sacred seed was spread all across the Western world, a seed that even vitalized certain milieus that don't even suspect that they are pervaded by the vivid fruits of his function.

We are not dealing here with the unveiling of the traditional doctrine to the West by a native westerner³, but with something much more significant; in fact, we need a completely different perspective in order to understand this matter, a perspective that corresponds to much more profound levels of reality; and sometimes it seems that this perspective is not clearly understood by those who, in spite of being acquainted with Tradition, as transmitted by Guénon, still remain at the outskirts of the theoretical knowledge, unable to really grasp at least these simple things.

Let's say first that a function supposes a previous investiture which thus grants the initiate with a burden that being pervaded by the only real power that has the strength to bear it, imposes thus to the individual complete submission. To be fully understood, we have to stress upon the fact that a burden always comes with the power that corresponds to it; this does not only mean that the one who is chosen to bear a burden will be gifted with the correspondent power, but it also means that the same power will subdue him completely. Thus, the real power will be recognized and this is properly the divine gift. Usually, this gift is perceived only in its *left side* aspect, which corresponds to the severe Face of God. This limited point of view belongs usually to the modern profane perspective that lost any sense of the sacred and of the vigorous and virile heroic power belonging to it. In reality, there is no burden, but only pure power. When man is blessed with power, he will suffer everything that comes with it in the individual domain – loneliness, rejection, and misfit. In this way, the flesh and soul are forged in the fires of Hell.

In the Beginning (*In Principio, Ev αρχη*) of all, Lucifer is the brightest Power⁴. When this power enters the individual domain it burns and poisons, for Samael becomes Its Name. With loneliness comes oneness, rejection with union is crowned and the misfit on the other side is free – this is the Christian baptism with fire, the burning of the residual ego for the victory of the Holy Spirit that is properly the Universal Intellect. It also corresponds to the alchemical Magnum Opus and to the islamic *el-jihadul-akbar*⁵.

the profane perspective of the modern West. However, even within the modern conditions the function can be actualized, for to feeble men, feeble burden is granted through the Splendorous Power. And here is a fact upon which we should linger a bit: a function, being in reality a manifestation of power, is distinct from any individuality or individualization. This is why the origin of any usurpation is the emancipation of impotency. It is really here where we should search for the reason why a function is compromised by base individuals. It is happening when the steward forgets his servant role.

³ Guénon may be considered, undoubtedly, a genuine oriental, or better said, a genuine traditional man.

⁴ One should notice that we have used the present and not the past in asserting this.

⁵ The Arabs placed the Phoenix on the top of the Mount Qaf, which corresponds with the Tai-ki of the far-eastern tradition. The Phoenix is also connected with Orpheus and with the Hindu Shiva, the

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After receiving his investiture, Guénon never acted on his own regarding his mission that must not be confused, in any way, with his individuality. This is why he always insisted that his private life must remain private. Everything that has to be known by those he addressed to had been transmitted with the greatest care and competence, thus nothing valuable has been omitted. Knowing all this, we do not understand why there still are some that insist in using his teaching in a distorted way, and by *his teaching* we mean exclusively that part of his work which is dealing with the introductory questions regarding the description and the critique of West's contingent realities and, implicitly, the differences between West's civilization and the healthy, traditional ones that unfortunately still exist only in the East⁶. If one would approach his work with real responsibility, one would understand that a genuine proximity towards Tradition could not exist if the Western mentality is not prepared and bridled in such a way that this mentality would become capable to begin the genuine study of the traditional doctrines. Those who think that by keeping themselves on a strictly bookish level, empathizing in a certain degree with the critique of the modern Western civilization or trying to dig out all sorts of biographical details, could represent in any way a real approach of the Tradition, do not possess in fact any understanding of what Guénon was assigned to deliver them.

And while here, maybe it is not useless to highlight a rather curious fact. The traditional metaphysical teaching, clean and healthy, had been transmitted to the modern West only by Guénon. He was the only individual specially qualified for this mission. And one should keep in mind that this happened exactly in the 20th century, when the fruits of the Western mentality were ripe. The intellectual ignorance was complete, Europe, the Americas, Australia and a great part of Asia being haunted by the evil shadow of the modern West. His activity fully coincided with the époque of the two World Wars, with the spring of Bolshevism and Nazism, with the raising of the Iron Curtain and with the massive début of mass egalitarianism. One should keep in mind that the Western capitalism that continued its natural course from the French revolution onward, with the convulsive Marxist-Leninist interruption, is in reality but a form of egalitarianism⁷. The western society completely lost the sense of quality, a fact whose major consequence also appears in the total lack of a real hierarchy within it. And it's not only about the social egalitarianism, but also about the materialism of this Western civilization, and being here we should say that Russia and the Eastern Europe that lived almost a century, respectively half a century under rule of the lowest of the *shudras*, while the other part of the West remained still under the rule of last of the *vaiśyas*, are now waking up in the mass-scale completely equalized world, ruled by the empire of the same Western *shudra* mentality.

transforming principle. Of course, bearing this latter aspect in mind, we should connect all this with the Way of the Left Hand.

⁶ What we call introductory part is actually the applicability of the metaphysical principles to the contingent realities of the modern West. This should not be seen as a partition in his work but a notification that pure metaphysics that leads to Liberation is not about the critique of the modern West or about any critique at all.

⁷ Everything that is situated below the level of true nobility tends in one way or another, when reaching political control, to level down the society. This is because its genuine lack of real power, thus raw force is being used in order to control the masses politically, economically and culturally. The elites are epurated by ideological indoctrination or mass manipulation or, pure and simple, as the *shudras* did, by physical elimination.

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The social differences are nowadays strictly material, and a generalized trend towards social leveling dominates – a society with no classes, no races, no religion, no cultural differences⁸; the *unity in diversity* preached by the new secular priests is a mockery and a blasphemous caricature of the traditional order since the only difference left is that of the flesh, and we should notice that the African, Asian and Amerindian populations, all tend to become Caucasian white. In fact, the modern West always had the symptoms of this last kingship, these symptoms appearing with the beginning of the Inquisition and continuing with the proselytism, civilizing, the colonization, the industrialization, the social and national revolutions, the social and economic communization, the racial communization and the globalization. And in this Western ambient of the early 20th century, at the bourgeoisie's dusk and at the rising of the proletarian kingship that still continues from the Americas to Oceania – with the solely notable exception of the little isles of tradition, situated in the hidden and almost totally inaccessible places of the East - Guénon was sent to herald the traditional metaphysical doctrine that the West possessed too, once upon a time.

Here is the point where we should present with great care that curious fact to which we referred above: the traditional metaphysics had been disclosed openly within an immense mass of individuals whose mentality was, and still is, the one shaped in the modern Western educational milieus. And curiously, we have in this case a kind of weird and twisted analogy with what is going on traditionally in India, where the traditional metaphysics stands also within everybody's sight. In the West, however, That, which is by Itself hidden and internal, has always been, at least during the times that we call historical, a deliberately hidden and esoteric teaching⁹. The ancient Mysteries, the medieval Hermetic tradition or the Hesychasm have never been out in the open, within everybody's sight, as it is in India with the *Knowledge*. The reason has always been the religious element that by lacking in the Hindu and Far-Eastern traditions, it allowed in these cases, due to this very fact, the possession of this knowledge only to the ones endowed with the necessary intelligence. However, the West always confronted with heresy and sectarian wars just because the religious dogma excludes everything that being uncontainable and infinite, exceeds it completely¹⁰. And most of the time, the real

⁸ Actually, this is a clear exposition of the primordial, paradisiacal, Golden Age. The only difference resides in the fact that this is similar with building the Tower of Babel. The Axis Mundi is not and cannot be man-made, just as Paradise is not historically developed, but historically lost, thus only the progressive exit from time will bring It near.

⁹ Many people still ignore some facts, deliberately or not, or even dissimulate them in mere platitudes, among these being the fact that regards Aristotle's acroatic lectures that were taught exclusively orally and to a small group of disciples. In addition, maybe it is not by chance the fact that Alexander was so keen on reaching India. As Guénon once said, the coincidences are useful only to some in order to explain everything that goes beyond their limits of understanding and beyond their narrow vision.

¹⁰ We are wondering how one could affirm seriously that Metaphysics is dogmatic when It is exactly That which exceeds any language and any discourse, any name or limitation. What modern philosophy calls and understands by metaphysics, is as estranged from genuine metaphysics as estranged and incomprehensible is the East for the West. The Westerner cannot understand how a synthetic and abstract hieroglyph is worth inconceivably much more than any monumental system of the modern philosophy. The Westerner, who is usually an ignorant, and this in spite of the mass education, will always be impressed by the intimidating quantity, not knowing that the truth is always simple, clear and luminous. The Westerner ignores the fact that only his lack of intelligence requires commentaries for the commentaries, and so on indefinitely. He does not know that all those simple and beautiful forms that are present all over the Earth within the traditional civilizations, the same forms that he is using now for a

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Knowledge has been confused, deliberately or not, with the heretical deviations that were caused by the access of the vulgus to the Mysteries.

Now, in a paradoxical way, the metaphysical doctrine is presented openly to the dogmatic West exactly because of the generalized equalizing democratization. Nevertheless, the traditional Metaphysics always had a double way to preserve Itself: the first way is the natural way, which means that Its universal – thus superindividual - characteristic kept It safe, both in the East and in the West, only within the reach of those who possess the necessary intelligence to comprehend It. The second way, which is specific only for the West and the Islam, is that which requires a deliberate occultation. This latter way presents, in its turn, two modes: we find the first mode in the medieval West and in the Islam, where the Metaphysics has always been kept inside closed and hardly accessible groups. The reason is the one asserted above: the religious dogma. The careless unveiling meant a risk equivalent with the accusation of heresy¹¹. The second mode of deliberate occultation is seen mostly now, in the modern and contemporary West. The Church has no longer the power it used to have, religion is marginalized and the dogma became scarcely defended by mediocre priests. Thus, among the mainstream scientific and philosophical theories, profoundly materialistic, appeared the most varied and fantastic theories with spiritual claims. In this context, presenting openly the traditional doctrine constitutes no longer a danger. However, through this, the Metaphysics is neither accessible, nor popular. On the contrary, placing it within such an ambience, assures Its occultation to the same extent to which the same ambience allows its open account.

Amidst this hallucinatory explosion of aberrant theories, the Tradition appears in all Its Splendour, Clarity and Infallibility. Guénon, through his function, presented to the Westerner the traditional Metaphysics as It really is: rarefied and strong, just like the biting mountain air. Its clarity is blinding and intriguing for the unqualified ones, and this is the way it has to be. The religious spirits are confused and are feeling threatened, their lack of comprehension causing some to vehemently and hysterically reject something that never and nobody imposed by force, for if there has ever existed a knowledge which doesn't yield in any way to the proselytizing, that is the Metaphysical Knowledge. Others, who are not victims of preconceived ideas, but for whom the Western mentality is extremely dangerous, are distortedly embracing what Guénon presented so clearly exactly with the purpose of preparing them for their way towards Knowledge. There are also those, Eliade being one of them, who for a safe position within the mainstream

purely decorative and esthetical purpose, are supports, as real as they can be, for the realization of a knowledge infinitely superior to any bookish education or to any rationally philosophical problematization that are, in fact, in the most rigorous way and most of the times, completely useless in any way.

¹¹ Many of the genuine intellectuals of the Middle Ages have had problems with the heralds of the religious exotericism: Meister Eckhart and Ibn Arabi are eloquent examples for this; similarly, Saint Dionysus was not an exception, although in this last case, things are more complicated because his writings have rather been the object of disputes; as it has been said before us, it is very possible that the writings that appear under this name are not the product of an individual, but of a group. However, there is another aspect which we should stress: all gnostic dualisms rightfully declared heretical by the Church, all of them have had at their origin a doctrine completely wrongly understood by unqualified individuals who had access in one way or another to the Metaphysical Knowledge. And to complicate this even more, we shall say that it is quite possible that in the safe care of these heretical milieus lived truly qualified individuals who thus possessed the true Knowledge; however, this latter aspect is taking us to the second modality of the deliberate occultation of the Metaphysics.

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scientific university milieu, choose to adopt a kind of attitude that we would call *irreverent*. However, it remains unaccountable in a reasonable way the modality in which Eliade decided to relate to Guénon, and more precisely to the Tradition, so much the more since he comprehended exactly – or at least so it seems – what it is all about. Finally yet importantly, there is the habit of placing Guénon among the variegated and dubious mob of occultists and charlatans the West was never short of, and actually not even the East is spared of such regrettable manifestations; however, the latter always spotted them as the insignificant and deviant expressions of cyclic degeneration. Nevertheless, this latter modality of relating to Guénon's work, comes either from individuals whose quality is extremely doubtful, or from the part of some that lack the slightest clue about his function, and thus, about the content of his writings. These people are used to label what they ignore for reasons that are not worth exposing here. However, none of these is in fact important.

Maybe it is far more relevant to show the fact that the Westerner who is willing to return to Tradition, cannot do it unless he turns to Guénon, for he was gifted to bear this specific function to re-offer the West the forgotten Knowledge. There is no one more qualified than Guénon. If this is something that most of us find hard to understand, it is useless to pretend a real interest towards Tradition. Even more, any Westerner that would approach the teaching transmitted in his works would become intellectually elevated, in a way in which one would not understand unless they read his opus. Because the doctrine presented by Guénon is the One-and-Only Truth, Its Presence is perceived in all Its purity. The one that approaches It, is elevated to Its level, in various ways and at different degrees according to one's understanding capacity. Never did Guénon's presentation degrade in vulgarization, never has Metaphysics been diminished to make It digestible for the Western mentality. This is why the pure Westerner will always be astounded in front of the traditional Truth, his reactions being always extreme: either of total rejection, immediate and vehement, or of sudden and unexplainable embrace. There is no golden mean because those who didn't understand – or refused to understand, distortedly embracing the introduction and the training with which Guénon endowed the proper exposition of the doctrine, an introduction that contains, as we said before, the critique of modernity and the hierarchical exposition of West's contingencies, as well as its relation with the East - are rejecting him, and by this, they are rejecting Tradition. And while here, we should state as clearly as possible: the Tradition offered Itself to the West and it was not Guénon the one to do it. He, as an individual, did not possess such power, and no individual possesses it. Everything that he was, reflected in his Moslem name, that of the Servant of the Unique.

We wish to add only one more thing: his function was destined for the training of possible Western intellectual elite¹². This elite would possess the divine power to produce a complete cyclic renewal, free from any undesirable dissolution, and we should stress

¹² We have recently read a text whose author's mentality shows clearly how hard it is for a Westerner to peel off the modern crust that pollutes and obstructs the path to pure intelligence. We give a short fragment: „how can we prevent the idea of membership in a spiritual elite from corrupting the virtue of spiritual poverty?“. First of all, we are wondering what would „the membership in a spiritual elite“ mean? Is it about an exclusivist gentlemen's club? Or maybe, we are dealing here with a metaphor which we find, unfortunately, completely uninspired. But we are genuinely amazed when it comes to the *corrupted spiritual elite*. We find all this to be a rather contradictory perspective that is mirroring with precision what Guénon called *traditionalism*.

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that, as paradoxical as this would sound for some, the intellectual elite of the East does not possess this decisive possibility, its role being now only that of a support¹³. We think that this is something that outruns in importance any other ground of individualistic nature. Maybe for some it is time to awake, to end any useless and warlike dialogues, to give up any bookish curiosity and start the genuine effort that leads towards spiritual accomplishment, following the path of the Metaphysical Knowledge of the Non-Duality Doctrine, as It is kept with holiness by the simplicity of the mild and luminous East.

¹³ In reality, every complete metaphysical realization is an immense support in manifestation. The truth is that we would be poorly understood if such an apocalyptical argument would constitute for some the real impetus. The obtaining of the Great Mysteries is the identification with the Unqualifiable Infinite, and the whole manifestation, together with its Principle is rigorously null in relation with the Supreme Identity. Thus, the constitution of an elite must be perceived and understood in a whole different manner inconsistent with what could be understood by a civilization stuck in materialism and quantity, a mentality deformed by the habitude of the discursive modality of knowledge, that imposes a limitation in understanding, a limitation within the narrow frames of timely succession, and by this tributary to a sentimentalism that inhibits any kind of spiritual accomplishment, an accomplishment that lies beyond the ethic-religious modalities of retribution which will always imply a limited comprehension of the Real. In reality, there is no reward; things do not work in succession, of whatever kind this might be, because the real knowledge is not discursive but intuitive. Thus, the realization of the Identity with the Supreme Principle is not something that somebody hands you down as a reward. There is no one else but the Self. In that “moment” of realization of the Eternity, of the Continuous Present, in that spark of *satori*, the Knowledge will Know Itself. The world ceases to be in the limitative modality in which we perceive it now and its renewal will be complete.