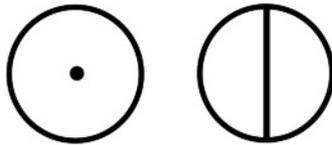


CONCERNING BEING AND NON-BEING

The Golden Age

Traditionalist René Guénon introduced in his works the triptych about the World Egg. According to it, in the first picture the World Egg is open from the Above. God is present in everything; the whole world is a manifestation of the Absolute, Existence (sometimes Supra-being) is an equal part of the world, things come freely out and into it. The entire Cosmos that is revealed is the realized potency of the Primordial Chaos and it is not opposed to It. Besides, the condition of being open from the Above is in accordance with the most ancient symbol *circumpunct* – the circle with the point in the center. Here, the Center is the Spirit, Lichtman, the Absolute. And the Circle is the periphery, the Matter, the border of the Cosmos. It is the Golden Age of Tradition praised in different languages in different traditions. It is the time of divine hierarchy either in the Heavens or on the Earth; this is the all-penetrating Being, the movement from the Periphery to the Center, the Ascent of the Spirit. Or this is the symbol of the unity of the Whole and the Gap, of the 1 and the 0, of the way of a Hero and Gothi (Volhv), holism, the Circle and the Axis of the Universe.



The Closing

Heroes catch on the Heavens too much. The Non-being is being removed, heaven is being usurped by God who has forgotten about his nature, the creation Ex Nihil is being declared; there is a qualitative, ontological Gap between the

Creator and his creation. The Cosmos contrasts Chaos, Order declares its self-sufficiency. The moralizing and hard dichotomy of Light and Dark. Gnostics called such god the Demiurge of this world and were striving to leave the sphere which is under his control, to set free the Star inside their selves, and to return to the beginning outside this world. Analogous ideas can be found in India, in Kashmir, among the followers of Shaivism and Left-Hand Tantra, where reality is considered to be Maya (the Delusion), and the divine Consciousness (Maha-Maya) is the Great Delusion.

The Being exists, the Non-being does not.

God's Death

The second condition – the condition of the present, the modern – is called the Closed World Egg by Guénon. Not only is God moving away from the Center of the World; he already did it in creationism having risen over it, he is completely moving away. His place is occupied by man, and he becomes the measure of all things. The social order does not correspond to the divine hierarchy of Heaven any more, now it is variable and devisable. God is Dead. The Periphery – the Matter is the only thing that is left; materialism becomes the main idea of this era.

There is no Non-being, but there is no Being either. Reasoning from the logic of the Demiurge, who opposed “his” Cosmos, “his” Being to the Chaos and Non-being; with its removal the Non-being had to burst into this world. Some Gnostics considered the project of the present time – the increase of Knowledge and the Murder of God – to be their own, but failed since they took the wrong way, not having released their Soul from the fetters of the Demiurge. Total Nothingness manifests itself and establishes itself in the world.

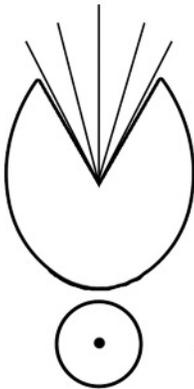
Traditionalism appeared in the twentieth century, the type of the worldview opposing itself to Modernity and declaring Tradition as the highest value. French philosopher René Guénon is considered the founder of traditionalism. Literally, “tradition” means “transmission, chain”; Guénon insisted on the immediate transmission of initiation inside tradition, and having analyzed the surrounding

Gap: A Left-Hand Path approach to Odinism

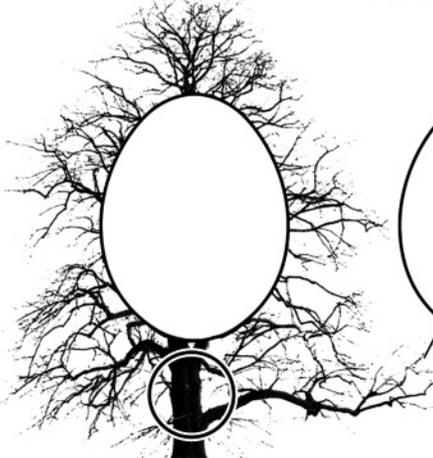
reality, considered the Sufi branch of Islam as the only initiatic tradition which still exists, and became a Sufi master after his retirement to Cairo.

Another great traditionalist and the contemporary of Guénon, Julius Evola held a different point of view, and insisted on the fact that the time of self-initiation had already come. Herein, the most interesting time does begin. Guénon and Evola are solidary in their denial and revolt against the modern world and in comprehension of the absolute importance of Tradition, but the question about initiation creates two paths in traditionalism. The first one – conventional, the Right-Hand Path lies in following Guénon, in defending the transmission of initiation and the struggle against contra-initiation leading to the fall; in the aspiration for the Center. The second one – individual, the Left-Hand Path lies in following Evola, in self-initiation and in overcoming Modernity in the allegory of riding the Tiger. Tradition is broken, god is dead, Nothing is crawling from everywhere.

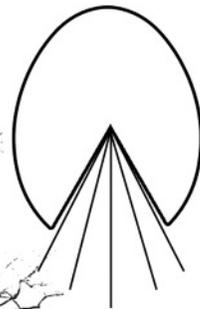
TRADITION



MODERN



POSTMODERN



The first Path is, undoubtedly, correct, acceptable for the majority and for a definite type of people, existing on a certain stage of Self-actualization. Jedem das Seine. As one could see, the path of Guénon is dichotomous and is leaning on monotheistic creationist doctrine. This is the path of the Demiurge, the border of which is the Cosmos. But if in the Golden Age one could see the manifestation of the Absolute in everything but later, after the creation of God-Demiurge, only Nothingness was there, can the Demiurge declare itself the “authority”? The Non-being, the Chaos.

Usurpation of the Cosmos-Egg by the Demiurge, his announcement of his own Uniqueness (Exclusiveness) and his posterior Death; all these are events taking place in the Totally Inclusive, inserting Everything in its Self-Chaos, Supra-Being. The Left-Hand Path in traditionalism is a descent: Lower than the Lowermost. It is an immersion into the Matter for the purpose of its destruction through the “positivation of all the negations”, according to Yuri Mamleyev.

Guénon insisted on belonging to one tradition and following it, he understands tradition as the language of description and designing the world. It is a collective Right Path of the Returning to the Beginning. The Left-Hand Path is not the language of this or that tradition, but of traditionalism in general, laying emphasis on comprehending the cults, the practice and metaphysics of violence, sex and death. According to the triptych of Guénon, this way leads to the third picture – the Opening of the World Egg from Below – the global world parody, confusion, impossibility of detaching Tradition and Modernity and returning to the first one. Post-modern.

If Guénon's traditionalism will lead to the reconstruction of a non-Demiurgic Tradition, of the Being, in this situation the Exit to the Non-being, the Path to the Non-being will be more evident. The Non-being will return to its place in the World (although there is no other place for it, in principle). The Being knows about Non-being, even denying It. Nothing is Absolutely Sterile.

The Left-Hand Path is the realization of one's Self as the Consciousness of the only possible, permanent “instance” – Chaos, for only it is totally inclusive. In the collision between the Demiurge and the Gap becomes apparent only the

Gap: A Left-Hand Path approach to Odinism

possibility of this as well in the Chaos, God's Death and the Nothing having access to the throne, the disappearance of the Being and the Sacral – the only realization of this possibility. No matter where and what the man looks at, Chaos is EVERYTHING, even the things which are not Chaos.

That is the nature of wisdom of the yogini-shaivite, who realized himself as the Highest Consciousness of Shiva – ParaShiva –; the distance between It and Shiva is Maya – the delusion. Moreover, there is no distance between Shiva and Maya, Maya is Shiva's Consciousness.

***Post scriptum:** attributing oneself to this or that tradition, man chooses only the language of the description-designation of the world. Using the language while designing the ambient reality, man also designs his Consciousness and sets the Boundaries to it. In other words, concrete language is able to depict a concrete worldview, in which some elements will be present and others absent. But traditionalism is the kind of language which includes possibilities of drawing the "Exit" sign, which is followed by **Silence**.*

2012 E.V.