



René Guénon demonized

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We have already discussed the allegations of fascism on the internet with regard to René Guénon¹, and we have found an article² that really takes the discussion to a whole new level of disgrace and confusion, by completely mistaking the meaning of Guénon's work and interpreting it through an ultra materialistic and political filter.

First all, it is once again striking to notice that the most voracious adversaries of Guénon are not spiritual individuals³ but self proclaimed non-God believers. Guénon's work, and the whole metaphysical system he brought to the Western world, can only be understood from the point of view of spirituality and should be totally disconnected from the material world and its contingencies. When Guénon speaks about the "intellectual elite", he is not talking about the most often political or flawed religious leaders who have been in the spotlight, in the West, for the past centuries but of rare and exceptional individuals. The concepts of *facism* and *totalitarism* constantly associated to René Guénon over and over by the author of the article seem completely disconnected from the true meaning of what Guénon's metaphysics system is all about and more or less directly related to a bad experience the author of this article had in his "cult"⁴.

Even more devious, the author gives excerpts of metaphysical concepts for an ideal traditional society⁵ and then translates them with his own words into evil and demeaning ideas of the worse human kind, without ever wondering if his examples are not the perfect *counter examples* of what Guénon is trying to prove and prevent. What this person is doing is exactly what Guénon defines as the "counter-initiation" where

¹ See *An end to René Guénon's political affiliation rumors*, Oriens, V, 1-2, Feb 2008

² <http://www.naturesrights.com/knowledge%20power%20book/guenon.asp>

³ Second paragraph of mentioned internet article: "I'm not sure I want to call myself an atheist, if only because I'm not sure that defining myself by a negative is a good idea. But I am not a theist. Theism seems untenable to me as a historian, first because there is no evidence whatever that there is a god, and second I know how horrible have been the atrocities caused by the god idea."

⁴ Second paragraph of mentioned internet article: "I should state that though I belonged to the Schuon cult for a few years, when I left it, I left religion too, shortly after. I had the misfortune of witnessing just how controlling, megalomaniacal and delusional Schuon was in person."

⁵ Chapter 5, first paragraph: "What would return us to a society were 'everything is in its place?', Guenon asks in his book *Crisis of the Modern World*". He answers that "everything would fall into place again, provided the intellectual elite were effectively constituted and its supremacy fully recognized" (pg30). *Slaves and women could again be exploited at will. Witches could be burned. The poor could be turned into serfs and driven with whips.*"

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everything spiritual is inverted. Our author claims he is unveiling a Satanist in Guénon, but he is in reality covering pure and untainted spiritual concepts with the colors of his own corrupted mind.

Interestingly this person throws accusations at Guénon the same way he reproaches other people behaviors : “*Schuon had a similar tendency to demonize his critics.*” (Note 8), and he is of course basing all his attacks toward Guénon on his pseudo-relationship with Schuon and his reading of the Mark Sedwick’s flawed book about traditionalism. In other words he has no idea what he is talking about. It makes one think, as an analogy, of a man participating to a black mass thinking it is a Christian mass, and judging Christianity based on that experience.

It is pointless to continue responding to this long article, especially considering this essential quote from Guénon, from April 1933:

"We are asking our correspondents to refrain from asking us questions related closely or by far to the political field, **subject we know absolutely nothing about and of which we intend to remain completely out.**" (René Guénon, *Articles et comptes rendus – Tome I*, page 254, translation P. Béthel)

Isn't it clear that Guénon's allusion to an *intellectual elite* is totally apolitical in the modern sense of the word and only related to a spiritual model of perfection, built on the observation of metaphysical concepts?