



Seth

Athos

Seth is a dangerous subject, and not everybody is able to touch it without being affected. Twenty years ago, Jean Robin published a book **Seth, le dieu maudit** ("Seth, the cursed god"),¹ and, of course, the modern mentality, which influences even people declared to be traditionalists, will laugh at this attempt to review such an old material.

Even though the book is "old," the subject is by no means obsolete and the author is still considered from time to time an "expert" with respect to Kali-yuga and René Guénon. Also, we have no intention to thoroughly review Robin's work, but just to stress, what we already said, that he plays a very dubious role.

No doubt, the idea of a book about Seth came to Robin's mind after reading René Guénon's articles **Sheth** (published in 1931) and **Sur la signification des fêtes « carnavalesques »** (published in 1945), both articles being included by Michel Valsan in **Symboles fondamentaux de la Science sacrée**, as chapters XX and XXI.

Yet, Jean Robin forgets to mention Guénon, though from the beginning (p. 19) he copies one of Guénon's famous affirmation with respect to Manu, the Lord of the World (see René Guénon, **Le Roi du Monde**, Gallimard, 1981, p. 13). Then, on page 75, Robin alludes to Guénon without naming him ("Et même des gens de très bonne foi s'imaginent que ces fêtes de l'âne étaient de fêtes « carnavalesques » ...). This tactic is part of Robin's dubious activity. He contradicts René Guénon with respect to the meaning of the carnival, and uses a bias approach. In fact, Jean Robin tries to present an imaginary "Sethian tradition" or a "tradition of the donkey," as a sacred lore transmitted over the ages and being the origins of Christianity and of other elements. We do not deny the existence of Sethian influences, on the contrary, we consider these ones very developed today; but Robin defending Seth and fantasizing about its tradition is a mark and a sign, which nobody should ignore.

We could disregard Robin's delirium with respect to various etymologies and puns, and the fact that he quotes two extremely suspect characters, Robert Ambelain and Michel Lamy. But we cannot disregard the similarity between Robin's book and **Da Vinci Code**, for example. However, it is ridiculous to see today the author's of **Da Vinci Code** sued for plagiarism, when the people suing him belong to the same "Sethian current."

¹ Guy Trédaniel, Éditions de la Maisnie, 1986. Seth was the famous Egyptian god, sometimes represented with a donkey's head.

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We live in the middle of tenebrous disarray. When authors, considered “experts” with respect to “the life and work” of René Guénon, appreciate Mark Sedgwick’s book, like Jean-Pierre Laurant does, or promote the infernal forces, like Jean Robin does, we should go outside and walk in the rain, but even this was already desecrated by the Far-Western mentality. The rain, a symbol of the spiritual influences, is today a polluted and acid rain, but the pollution and acid do not belong to the rain itself, they are products of our modern society.

The pollution distributed by Jean Robin seems to work even today.