



Blessing and Cursing

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René Guénon explained, in an article of 1937, that the same symbol could have two faces or two opposite meanings; and, in some cases, these opposite faces are, one “beneficent,” the other “maleficent.” Guénon said:

On s'étonne parfois qu'un même symbole puisse être pris en deux sens qui, apparemment tout au moins, sont directement opposés l'un à l'autre; il ne s'agit pas en cela, bien entendu, de la multiplicité des sens que, d'une façon générale, peut présenter tout symbole suivant le point de vue ou le niveau auquel on l'envisage, mais, plus spécialement, de deux aspects qui sont liés entre eux par un certain rapport de corrélation, prenant la forme d'une opposition, de telle sorte que l'un d'eux soit pour ainsi dire l'inverse ou le « négatif » de l'autre. Pour le comprendre, il faut partir de la considération de la dualité comme présumée par toute manifestation, et, par suite, comme la conditionnant dans tous ses modes, où elle doit toujours se retrouver sous une forme ou sous une autre; il est vrai que cette dualité est proprement un complémentarisme, et non pas une opposition ; mais deux termes qui sont en réalité complémentaires peuvent aussi, à un point de vue plus extérieur et plus contingent, apparaître comme opposés. Toute opposition n'existe comme telle qu'à un certain niveau, car il n'en peut être aucune qui soit irréductible; à un niveau plus élevé, elle se résout en un complémentarisme, dans lequel ses deux termes se trouvent déjà conciliés et harmonisés, avant de rentrer finalement dans l'unité du principe commun dont ils procèdent l'un et l'autre. (...)

Dans ces conditions, on peut comprendre que le fait d'envisager dans un symbole deux aspects contraires n'a, en lui-même, rien que de parfaitement légitime, et que d'ailleurs la considération d'un de ces aspects n'exclut nullement celle de l'autre, puisque chacun d'eux est également vrai sous un certain rapport, et que même leur existence est en quelque sorte solidaire. (...) Ce qui montre bien que les deux aspects ne s'excluent point et sont susceptibles d'être envisagés simultanément, c'est qu'ils peuvent se trouver réunis dans une même figuration symbolique complexe. (...)

Tout cela étant posé en principe, on pourra sans peine en déduire certaines conséquences concernant ce qu'on pourrait appeler l'usage pratique des symboles; mais, à cet égard, il faut faire intervenir tout d'abord une considération d'un caractère plus particulier, celle du cas où les deux aspects contraires sont pris respectivement comme « bénéfique » et comme « maléfique ». Nous employons ces deux expressions faute de mieux, car elles ont l'inconvénient de pouvoir faire supposer qu'il y a là quelque interprétation plus ou moins « morale », alors qu'en réalité il n'en est rien, et qu'elles doivent être entendues ici en un sens purement « technique »¹.

¹ René Guénon, **Du double sens des symboles**, Études Traditionnelles, no. 211, 1937.

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The two opposite significances of a symbol exist only at our level of manifestation, since our world is based on duality; and this is true also for the Principle itself, which is symbolized both as merciful and terrible.

Roman tradition considered that Saturn had shared the reign of the “Golden Age” with Janus. Janus, as Macrobius told us (**Saturnalia** I.13), was considered two-headed, the janitor of the celestial and infernal gates. Janus is the perfect emblem of the two-sided Principle². The noose of the “Golden Chain” is an illustration of this double gate. The “hanged man” could be the sage or the ignorant. For the first one, the noose is the “celestial” gate, the Gate of Liberation, and the *Ianua Coeli*; for the second one, the noose is the “infernal” gate, the Jaws of Death, and the *Ianua Inferni*. The Dragon’s jaws are another symbol of the double gate. The Dragon is one of the symbols of the supreme Principle. Heaven and Earth, the primordial couple, are the Dragon’s jaws: the upper jaw, fixed, is Heaven, the lower jaw, mobile, is Earth.³

When the “elected” one accomplishes the spiritual journey and finds Liberation, the mouth represents *Ianua Coeli*, the “supernal” gate, opened towards Heaven. The liberated being passes through the solar gate (the Sundoor) into non-manifestation, the domain of immortality and absolute bliss. The “Supreme Identity” is achieved and the Self is unified with the Principle. The same mouth is *Ianua Inferni*, the “infernal” gate for the ignorant, for the profane being. It represents the mouth of Death, opened towards Earth. The ignorant will return into manifestation, caught by the mundane noose, by the “bonds of Varuna.” Hence, the Dragon is frightful and terrible only for the profane, ignorant people. For them, the Dragon is Death; for them, the Dragon is an infernal beast and a malefic creature. For the sage peregrine, the Dragon is the salvation; it is the spiritual Sun. Being swallowed by the Dragon means Liberation, and in the sacred writings the neophyte, after being devoured by the dragon, is vomited out again, which symbolizes its resurrection into the eternal and immortal order.⁴

The “bad wolf” of the fairy tales is the Dragon, having all its attributes. The wolf is, like the dragon, the mask of the Principle. It is a “bad wolf” only for the ignorant, to whom it represents Death, the ferocious beast. Simultaneously with the loss of the sacred kernel, the wolf lost its benefic attributes and remained just a malefic symbol. In the Hindu tradition, the white boar is the emblem of the “Lord of the World,” the *Manu* who rules the present cosmic cycle, called *Shwêta-varâha-Kalpa* or the “cycle of the white boar.” In various traditions, we can trace the importance of the boar’s symbolism. Ulysses was wounded by a boar and marked as an “elected” one. Sometimes, the bear contests the boar’s supremacy, as an illustration of the revolt of temporal power against the spiritual

² Saturn also had a two-folded symbolism; in time, his golden aspect has been forgotten and he became the ogre and his weapon became the Death’s tool.

³ **Î**, the 27th hexagram of **Yi: Jing**, symbolizes the jaws. A striking illustration of two-faced Janus is the Celtic *Axis Mundi*, presented as “a tall tree on the river bank, and the one half of it was burning from its roots to its tip, and the other half with green leaves on it” (**Mabinogion**).

⁴ The Sforzesco Castle in Milan preserves the Visconti family’s coat of arms representing the dragon half-swallowing a young person. For the modern visitor this picture depicts, without a doubt, the vicious beast, the devil, devouring the poor human being. It is hard to believe that a coat of arms would illustrate evil. That is the error when deciphering the heraldic symbolism. The dragon is here, on the contrary, the sign of the divine Principle, the spiritual Sun liberating the neophyte.

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authority.⁵ The two English words, “boar” and “bear” are obviously etymologically related, as Guénon pointed out; they derive from an Indo-European root, *var* or *vri*. The question is how does the wolf fit into this pattern?

We should note first that “wolf” comes from the Sanskrit *vrka*, a word derived from the same root as boar and bear.⁶ Hence, we can assume that the boar, the wolf and the bear are connected not only linguistically but also symbolically, composing a sacred triad, corresponding to the Christian meaning of the Three Magi. If the boar is an emblem of a supreme ruler, the “Lord of the World,” and the bear is, without any doubt, an emblem of temporal power and of the warriors, there is only one position left for the wolf: the spiritual authority. Sometimes, the boar takes on the spiritual authority function, yet if we want to have the whole picture we must admit the triadic representation.

The wolf changes its significance dramatically. Far from being “pure evil,” the wolf is first of all an emblem of wisdom and of spiritual initiation; the wolf is the Initiator (*Guru*), the divine guide, and the sacerdotal power. We still can trace in mythology this celestial symbolism. In the myths of the Norsemen, Odin, the lord of wisdom and initiation, has as emblem, besides the raven, the wolf. In Greek tradition, Apollo, the god of spiritual initiation, representing the spiritual Sun, is called Apollo Lykos, that is, “Apollo the Wolf,” his twin sister being “Artemis the she-Bear.” They are the two branches of the supreme power, the sacerdotal and temporal authorities. The related Greek word *lyke* means “light,” Apollo Lykos being also the “lord of the divine light.” Thus, the wolf symbolizes first the spiritual light and wisdom, and only when the sacred kernel became hidden, did he change, like Saturn, into a “creature of darkness.”

The “bad wolf” is, consequently, “bad” only for the lost people wandering into the wild forest. For a sacred society, the Wolf is the “spiritual father” and the face of the supreme Principle; for the neophyte, the Wolf is the Initiator, the Dragon that will devour the body-soul aggregate, liberating the Self, the *Spiritus*.

Even more delicate is the two-folded symbolism of the colour black. We know that usually black means the materialistic or inferior world and white describes the spiritual world and celestial light. That is how we can read the well-known Yin-Yang symbol of the Far-Eastern tradition, but the same interpretation is available in Islam and in the Christian tradition. Nevertheless, René Guénon explained that the colour black has another meaning, a supernal one, when it represents the super-luminous night of the Principle (**Symboles**, p. 308).

In the Grail’s legends, during his Quest, Bors has a dream in which he experiences a vision of two birds: one white and big as a swan, the other black and small. The white bird offers all the riches of the world to Bors; the black bird asks for his services. A fake hermit, representing the devil, interprets the dream: the white bird means “love” and the black one means “sin.” We see the mundane (inferior) and exoteric point of view. A holy hermit tells the reverse: the white bird symbolizes “the enemy” (the devil), the white

⁵ René Guénon, **Symboles fondamentaux de la Science sacrée**, Gallimard, 1980, p. 177.

⁶ Sanskrit *varāha*, “boar,” is related to *vrka*, “wolf,” and also to *(v)riksha*, “bear.” Derived from *vrka* we find Lithuanian *vilka*, Slavic *vluku*, Gothic *Vulf*, Greek *(v)lykos* and Latin *(v)lupus*.

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color being a hypocritical and a false one; the black bird represents the Holy Church, in accordance with the biblical saying “I am black, but I am beautiful.”⁷

Consequently, the supernal face of the colour black is the blessed night full of bliss and the infernal face is the cursed night full of wrath. These two aspects are the merciful and the terrible faces of God.

Related to the two faces, merciful and terrible, of the God, we should quote again René Guénon, who said:

Il y a dans la doctrine islamique un point intéressant et important en connexion avec ce qui vient d’être dit: le « chemin droit » (*Eṣ-ṣirâtul-mustaqîm*) dont il est parlé dans la *fâtihah* (littéralement « ouverture ») ou première *sûrat* du *Qorân* n’est pas autre chose que l’axe vertical pris dans son sens ascendant, car sa « rectitude » (identique au *Te* de Lao-tseu) doit, d’après la racine même du mot qui la désigne (*qâm*, « se lever »), être envisagée suivant la direction verticale. On peut dès lors comprendre facilement la signification du dernier verset, dans lequel ce « chemin droit » est défini comme « chemin de ceux sur qui Tu répands Ta grâce, non de ceux sur qui est Ta colère ni de ceux qui sont dans l’erreur » (*ṣirâta elladhîna anamta alayhim, ghayri el-maghdûbi alayhim wa lâ ed-dâllîn*). Ceux sur qui est la « grâce » divine, ce sont ceux qui reçoivent directement l’influence de l’« Activité du Ciel », et qui sont conduits par elle aux états supérieurs et à la réalisation totale, leur être étant en conformité avec le Vouloir universel. D’autre part, la « colère » étant en opposition directe avec la « grâce », son action doit s’exercer aussi suivant l’axe vertical, mais avec l’effet inverse, le faisant parcourir dans le sens descendant, vers les états inférieurs⁸: c’est la voie « infernale » s’opposant à la voie « céleste », et ces deux voies sont les deux moitiés inférieure et supérieure de l’axe vertical, à partir du niveau correspondant à l’état humain.⁹

As Guénon was saying, taking the Islamic tradition as illustration, *Axis Mundi* has two directions: upwards – in connection to the divine grace (also related to the divine blessing and mercy), and downwards – in connection to the wrath of God (also related to the divine cursing).

Our collaborator, Mansoor Ahmad, said once that in the Islamic tradition, Noah’s family was considered a blessed tree (*Kalima tayyib*) and flourished like the goodly tree, whereas the Tower of Babel was a cursed tree (*Kalima khabees*) and was torn up by the root like the evil tree.

No doubt, we have to accept two opposite aspects of God’s Activity, His mercy and His wrath, that is, God’s blessing and God’s cursing.¹⁰ There are in the sacred writings many examples of these two facets. In the **Bible**, the “fall” from Paradise was accompanied by

⁷ See **The Quest of the Holy Grail**, Penguin Books, 1969, p. 183 ff.

⁸ Cette descente directe de l’être suivant l’axe vertical est représentée notamment par la « chute des anges »; ceci, quand il s’agit des êtres humains, ne peut évidemment correspondre qu’à un cas exceptionnel, et un tel être est dit *Walîyush-Shaytân*, parce qu’il est en quelque sorte l’inverse du « saint » ou *Walîyur-Rahman* [Guénon’s note].

⁹ René Guénon, **Le Symbolisme de la Croix**, Guy Trédaniel, 1989, p. 134.

¹⁰ Or, as Coomaraswamy said, “grace” and “disgrace.”

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God's cursing: "Be accursed beyond all cattle (...)" (**Genesis** 3:14).¹¹ We should stress that God's cursing is a direct consequence of the fact that Adam broke a sacred covenant, that is, an oath. There is something similar in the Islamic tradition where, because Adam betrayed his covenant with God, the White Pearl became the Black Stone. The change in colour from white to black, due to God's cursing, refers here to the common symbolism of the colour black, yet there is also a deeper meaning. Ovid too, in his **Metamorphoses**, told the story how the raven was cursed and from white became black.

However, even if the divine cursing, equivalent to the wrath of God, has as effect a "fall" and an expulsion from Paradise, in fact, the human being is the one who, by breaking the ties with the Principle, attracts the cursing. "This one, truly, indeed, causes him whom he wishes to lead up from these worlds, to perform good action. This one, also, indeed, causes him whom he wishes to lead downward, to perform bad action" (**Kaushîtaki Upanishad**, III, 8)¹²; but again, only apparently God intervenes, in fact it is our choice.

We said that the Tower of Babel is a cursed tree; this well-known episode illustrates also that, actually, the human being's arrogance, ignorance and "bad will"¹³ are the measure of the divine cursing and wrath. To explain this episode, the law of inverted analogy, specific to traditional symbolism, has to be applied. The divine Will imposes the multiplicity just because it is possible. Without developing doctrinal questions, we may say that the supreme Principle as universal Possibility comprises both, non-manifestation and manifestation, hence the Lord's incentive: "Then God blessed Noah and his sons, saying to them, «Be fruitful and increase in number and fill the earth»" (**Genesis** 9:1); this multiplication is one blessed by God, that is, a multiplication from Unity, not a deviated one, detached from the Principle. In the Tower of Babel episode, we find also a "unity," but an inverted one, a "human" (if we may say so), not a "divine" one; this "human unity" is, in fact, extreme sectarianism, the total severance from Divinity. Human beings started to be more and more conceited and to believe that they were similar to gods and the Tower of Babel was the token of this vanity.¹⁴ God's punishment was not so much the multiplicity, but the "dispersal," and of course, considering the inverted analogy, human beings, dreaming about a "union" outside God, generated this scattering and God's cursing.¹⁵

¹¹ Also: "When Noah awoke from his wine and found out what his youngest son had done to him, he said, «Cursed be Canaan! The lowest of slaves will he be to his brothers.» He also said, «Blessed be the Lord, the God of Shem! May Canaan be the slave of Shem. May God extend the territory of Japheth; may Japheth live in the tents of Shem, and may Canaan be his slave»" (**Genesis** 9: 22-27).

¹² **The Thirteen Principal Upanishads**, Oxford Univ. Press, 1971, p. 328.

¹³ In opposition to *homini bona voluntatis*.

¹⁴ In the Judaic Kabbalah, the invitation, "Come, let us build us a city, and a tower, with its top in heaven," underlines a revolt against the Holy One, blessed be He, connected to Nimrod, about whom it is said, "and the beginning of his kingdom was Babel" (**Zohar**, I, 74 b, see **The Zohar**, Rebecca Bennet Publ., 1956, vol. I, pp. 253-4). In Masonry, in the Scottish Rite, the 21st degree, called *Patriarch Noachite*, contains Nimrod and the construction of the Tower of Babel as central elements; also, the sacred words of this degree are the names of Noah's sons.

¹⁵ "It is the dispersion in multiplicity, and in such a multiplicity that is not anymore united by the admittance of a superior principle" (René Guénon, **La Crise du monde moderne**, Gallimard, 1975, p. 62).

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Therefore, from a principial point of view, the cursing is not so much part of God's Will, as it is an effect of human bad will and *superbia*. We may remember that Guénon stressed that there is no profane domain opposing the sacred domain, but only a profane viewpoint, due to the human ignorance and decadence. And the same judgment applies to blessing and cursing.

The highest name of god is "the Merciful," not "the Wrathful." Comparing the "Golden Age" to the "Iron Age," the former is supposed to last four times longer than the latter, illustrating God's Mercy; moreover, the darkest period of the "Iron Age" will be the shortest one of the entire human cycle, and will depend on the righteousness of people rather than on the wrath of God. Therefore, the real problem is not that the spiritual influence withdrew from our world, and the Self hid underground, or that the gods are full of wrath against humankind. The essential problem is how thick is the veil of ignorance, how callous are the hearts. Since, "because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God's wrath, when his righteous judgment will be revealed" (**Romans** 2:5). In other words, the wrath of God exists only from the profane point of view, being a reaction to the human ignorance. And Proclus' words are truer than ever: "the wrath of the Gods does not refer to any passion of theirs, but indicates our inaptitude to participate to them [and be indeed a race of Heaven]."¹⁶ Since, Sallust added, the Divinity has no joy, sadness, or wrath. "And while we live according to virtue, we partake of the gods, but when we become evil we cause them to become our enemies; not that they are angry, but because guilt prevents us from receiving the illuminations of the gods."¹⁷

Similarly, from this principial point of view, the cursing is the lack of blessing, due to human ignorance.¹⁸

The blessing and the cursing are present in any initiatory organization. The blessing is in fact the spiritual influence, which is the essence of any genuine initiation, transmitted through the initiatory rites. The cursing is part of the initiatory oath stated by the neophyte. In French, the oath is called *serment*, a word derived from Latin *sacramentum*, which indicates that swearing means to be bound by a sacred oath, similar to Adam, and any violation will bring the cursing into effect.

Any initiatory oath contains such a cursing.¹⁹ There is in Romania a traditional rite, named *Căluș*, and performed on Pentecost.²⁰ Even if connected to a Christian feast, the rite is probably older. This is not the place to elaborate about the ritual, but we must

¹⁶ See Thomas Taylor's note in Iamblichus, **On the Mysteries**, Wizards Bookshelf, 1984, p. 263.

¹⁷ Sallust, **On the Gods and the World**, The Philosophical Research Society, 1976 (tr. by Thomas Taylor), pp. 70-71.

¹⁸ In some fairy tales and myths, the hero or the maiden is under a curse, being covered with an animal skin. This skin is the veil of ignorance.

¹⁹ Of course, an adept, like a Rose-Cross for example, is beyond such thing. "Thus when for an illuminated sage there is no injunction or prohibition, where is his violating them? Only for him can violation be possible who is bound by them" (**Pancadashi**, IX, 105, tr. Swami Swâhânanda). This "illuminated sage" is "a knower of truth," which is superior to those who "can bless and curse with effect... for these powers result from the practise of austerities. (...) Austerities ment for knowledge are different from them" (**Pancadashi**, IX, 108-109).

²⁰ About this rite see Gail Kligman, **Căluș. Symbolic Transformation in Romanian Ritual**, Univ. Chicago Press, 1981.

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stress its sacred and traditional nature. There are two elements of the rite which will help us here. First, some parts of the ritual were performed in total silence, and a member of the *Căluș* is called “the Mute.” Second, there is another type of silence, related to the *disciplina secreti*. The members of the *Căluș* (which have to be an odd number, that is, a celestial number) are forced to secrecy by a special oath and the leader could transmit (orally) the secrets only to the next leader and not to his son or others.²¹

We know though that the *Căluș*’s oath contains a very powerful cursing very similar to the profane swearing. René Guénon also stressed that the expression “to swear like a Templar” is an allusion to the initiatory oath, which was deviated from its true significance by ignorance and malevolent profanes.²²

This confusion is another sign of the modern world. For the profane mentality, “swearing” has nothing to do with the sacred oath; it refers only to profanities and coarse language.²³ The “cursing” lost its other side, the “blessing,” and decayed into “coarse language.” One more difference is that the sacred swearing is directly related to truth and mercy, while the profane swearing is attached to falsehood and wrath.

We should not end this article without remarking how this profane swearing invaded many fields, spreading mud and other inferior elements²⁴; and, of course, the traditional domain could not be exempted from this plague, Guénon himself being pestered by it. Here is René Guénon’s reply to some of these profanities and obtuse attacks:

Cet écrit, dont l’ignominie dépasse tout ce qu’on peut imaginer, a toutes les allures d’une note policière de la plus basse catégorie; son rédacteur anonyme est d’ailleurs assez mal informé, et, sur certains points, il fait preuve d’une imagination si délirante que nous nous demandons s’il n’aurait pas été inspiré par quelque « voyante »... très peu lucide! (...) Si nous avons dû, à une certaine époque, pénétrer dans tels ou tels milieux, c’est pour des raisons qui ne regardent que nous seul; (...) Si nous avons répondu favorablement à certaines demandes de collaboration (demandes expresses à nous adressées, et non pas « infiltrations » de notre part, ce qui serait absolument incompatible avec notre caractère), de quelque côté qu’elles soient venues, cela est encore exclusivement notre affaire; et, quelles que soient les publications où aient paru des articles de nous, que ce soit « en même temps » ou non, nous y avons toujours exposé exactement les mêmes idées, sur lesquelles nous n’avons jamais varié. (...) Au surplus, nous ne sommes le « serviteur » de personne ni de rien, si ce n’est de la Vérité ; nous ne demandons rien à qui que ce soit,

²¹ Even if the *Căluș* became dormant, the leader still had to transmit his secret learning to a chosen new leader, when the time came. Many tried to find out their secrets, but still recently when some old member was interviewed, he played the ignorant and preferred to lie (he said that only the leader knows the secrets, yet he was in fact that leader). This is a common practice, and we know how Pallis was deceived in his research for Agarthā, confusing secrecy with ignorance. For the same reason, the authors who unveil in their works the “secrets” of the Templars cannot be trusted. The *Căluș* is part of an old tradition, yet this doesn’t mean that Romania is a traditional country. The *Căluș* is a “vestige” that survived due to its secrecy and sacred essence.

²² René Guénon, *Aperçus sur l’ésotérisme chrétien*, Éditions Traditionnelles, 1983, p. 62.

²³ In Romanian, for example, *a jura* means to swear (to be bound by a sacred oath) and *a înjura* means to swear (to utter profanities). In French *jurer* has the same double meaning.

²⁴ Guénon said that the individuals chose the masks to wear for the Carnival according to their own inner tendencies (**Symboles**, p. 165). Similarly, the aggressive individuals that use profanities express their own inner status.

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nous ne travaillons « pour le compte » de personne, et nous nous passons de tout « appui »; nous avons donc le droit absolu de vivre comme bon nous semble et de résider où il nous convient, sans que nul ait rien à y voir, et nous ne sommes aucunement disposé à admettre la moindre ingérence dans ce domaine. Notre œuvre est d'ailleurs rigoureusement indépendante de toute considération individuelle, et n'a par conséquent rien à faire avec ces choses qui ne peuvent véritablement intéresser personne; et nous ajoutons même que nous ne voyons pas du tout pourquoi nous serions obligé de vivre toujours dans la peau d'un même personnage, qu'il s'appelle « René Guénon » ou autrement (...) Pour le surplus, nous ne nous abaisserons pas à relever leurs misérables calembours; nous leur dirons seulement qu'il n'y a aucun intérêt à s'occuper d'un nom qui ne représente pour nous rien de plus qu'une... signature, et auquel nous donnons tout juste autant d'importance qu'au vêtement que nous portons ou à la plume avec laquelle nous écrivons ; c'est exactement du même ordre, et cela ne nous touche pas davantage.²⁵

As we can see, Guénon stressed that the attack's "ignominy passes everything that one can imagine," and he compared it with a "police note of the lowest category." Patiently, René Guénon explained that if he had to penetrate, at a certain time, in such or such milieu, it was for his own reasons and does not concern others. If he answered favorably some demands of collaboration that was again exclusively his business. Moreover, Guénon stressed that he is not the "servant" of anyone or of anything, if it is not the Truth. He said, "we have the absolute right therefore to live as we like and to reside where it suits us." Eventually, because his opponents played with his name, suggesting imbecile puns, he said: "we will only say to them that there is not any interest to take care of a name that represents for us nothing more than a... signature, and to which we give exactly as much importance as to the garment that we wear or to the pen with which we write."

If the Internet had been available in Guénon's times, he would have received much more foolish and aggressive profanities. But it is notable that the same pattern perpetuated in time, these individuals, using with enthusiasm the coarse language and profanities, being a special type of parrots. And, with regard to imitations, what better example can we give than the author of **The Da Vinci Code**, which reminds us of another review written by Guénon with respect to Pierre de Dienvall's book, **La Clé des Songes**, seventy years ago! The book, evidently, tries to unveil "the secret," a secret so well kept that nobody could discover it, except, of course, the author; René Guénon wrote:

Mais laissons cela, et, sans nous attarder à relever les trop nombreuses fantaisies pseudo-historiques dont l'ouvrage est rempli, venons-en à l'essentiel: d'abord, l'auteur n'a évidemment pas la moindre notion de ce qu'est l'initiation; et, si les «hauts initiés» (qu'il se représente comme formant un « comité supérieur », sans doute à la façon des administrateurs d'une société financière) n'avaient d'autres préoccupations que celles qu'il leur prête, ils seraient tout simplement les derniers des profanes. Ensuite, le prétendu « secret », tel qu'il l'expose, est, il le reconnaît lui-même, d'une simplicité enfantine; s'il en était ainsi, comment ce « secret » aurait-il pu être si bien gardé, et comment beaucoup d'autres, à toutes les époques, ne l'auraient-ils pas découvert tout aussi bien que lui? (Guénon, **Franc-Maçonnerie**, I, p. 99).

²⁵ René Guénon, **Études sur la Franc-Maçonnerie et le Compagnonage**, Ét. Trad., 1980, I, pp. 196-199, 203-204.

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Today, after seventy years, the parrots are more active than ever; the same tactics, almost the same words, which make us think that they, so addicted to cursing, are, unfortunately, under a different kind of curse.