

Book 2

The Paranoid Fictions of Rene Guenon and his

Followers:

Trampling Rights and History under Ideology

This is the shortest of the three books and is concerned mostly with Rene Guenon and some of his precursors, competitors, ideas and followers. It culminates in a the last essay, perhaps the most important one in this book, which is a chapter by chapter Review and refutation of Guenon's Reign of Quantity, a book that has never been reviewed before with any kind of accuracy. This essay was probably written in 2013. It shows clearly how the Guenonian system is a system of make believe and situates it in the context of extreme and paranoid 20th century literature. The chapter called "Traditionalist Executioners: The Violation of Human Rights in De Maistre, Guenon, Schuon, Krishna, and Khadir" is rather important to all these books and was written fairly early Perhaps as early as 2000. It deals with the moral question of why religions are so often immoral and violates human rights in their basic outlook and behavior, as well as the unethical activities of their fictional gods and how they often embody political cruelty. The Chapter on "Innocent the III" could have been put in the third book, but I decided to leave it in the Guenon section, as it defines the Christian political system at its apogee, which was important to traditionalist ideology or their political metaphysics.

The essays in the book are central to my overall thesis, but man of them related but tangential. Guenon is merely an arcane lacunae in the history of far right mysticism. So this central book is not necessarily the center of the book as a whole, though it does contain some of the original material written in 1996, written as an illustration of my Master's thesis.

However, I should point out that the first and last or first and third books are continuous. The main thesis began in the first book, and concrete applications explored in the third book. The essays in the first book continues into the third book and so the second book is rather isolated, and focuses mostly on specialized studies of Guenon and his work. In the first book, Religion as Politics, the relation of varieties of religion and politics is considered as examples of social control, and theories of religion are analyzed and compared with the theory of evolution. In Persistent Delusions, the third book, the essays on anti-Science or the Eucharistic controversies, as well as language and art are important and continue to develop ideas considered earlier. History is widely considered in the last book, particularly the history that leads to modern science. Therefore, the second book is rather solitary, and focuses mostly on specialized studies of Guenon and his work.

However, in the present book there are some rather fun and interesting forays into obscure history, which I rather enjoyed researching. One example is the essay on Innocent III, which explores some strange and interesting byways in medieval history and how it had influence in the 19th and 20th centuries. Another is “Guenon , Action Francaise and the Pivotal year of 1927”, which deals with a pivot point in Guenon’s life where he was influenced by personal and political events to move even further to the right than the fascists and Catholics with whom he had been associating. . In any case, this book is about questioning an intellectual who created one of the more far right political/religious groups of the last century.

. The Paranoid Fictions of Rene Guenon and his Followers:

Trampling Rights and History under Ideology

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Critics of Guenon

"Traditionalism is inherently reactionary –
[and imagines] any change away from the
established forms of the past by definition

must be wrong. In order not to be just another subjective ideology, Traditionalism relied on its claim to truth. If that divine truth is thought to be a tendentious construct, then Traditionalism is as open to question as any other ideology. “

Ed Crooks

From “John Cage’s Entanglements with the Ideas of Coomaraswamy”

It is clear that not just Guenon’s and Schuon’s ideas but all religious ideas are a tendentious construct. But few have addressed the implications of this as yet. So let’s look at some of the skimpy historical criticism of these writers, the majority of it neither public or well known. It is harder to find critics of Guenon than critics of Schuon. There are a few open critics of Schuon, though there are many scared ones who refuse to say anything publicly, since Schuon, like Scientology, has hired thugs who like to sue anyone who uses free speech against them. There are a few critics of Evola, such as Roger Griffin and Thomas Sheehan, among others. However, most of Evola’s and Schuon’s main ideas come from Guenon. So, in order to really understand what went wrong with Evola and Schuon, Dugin and others, critical insight must be applied to Guenon. Sedgwick failed to do this. Someone needs to assess this thinker in order to assess his followers more effectively. Once I began to do that the way was open to questioning religion as a whole.

The Traditionalists in general followed Guenon’s mania for secrecy partly in an effort to hide morally repugnant actions. It is essential to remove the veils of secrecy as much as possible and render the Traditionalist movement as transparent as possible. No one has written a good critical assessment of Guenon’s person in relation to his ideas. This could only happen in France, where most of the relevant documents are.

Here I say what I know of his person and could be more thorough in respect to his ideology. But I think I have gone plenty far enough in these books. No one has written about him who has escaped from his ideology.

Within the circles of the traditionalists themselves there are only insignificant criticisms of Guenon. For instance, Frithjof Schuon (1907-98), a long time follower of Guenon, whose career as self-appointed “Shaykh” was largely a Guenonian creation⁶⁶³, criticizes Guenon on the subject of Guenon’s neglect of Buddhism.⁶⁶⁴ But this is a trivial critique. However, Frithjof Schuon criticizes Guenon only to try to show that he is

⁶⁶³ Guenon largely created and installed Schuon in the 1930’s as his hope of a Sufi “tariqa” in Europe. Schuon was already writing for Guenon’s traditionalist magazine, and the Guenonians often edited his texts, since they did not think they were good enough. By 1950 Schuon had disappointed Guenon. By 1990 Schuon was insanely claiming to be “the last manifestation of the Logos at the end of time” and enjoying nude women dancing around him. This is certainly not to say that Schuon was a degenerate Guenonian. Guenon and his teacher Papus were already delusional all by themselves. The whole project from the beginning was based on delusions. Each local leader from Lings to Nasr to others, had their own delusions to nurture. Dogmas, taken from Guenon or other religions were used as parameters to keep followers in line.

⁶⁶⁴ They argued over the role of Buddhism, which Guenon slighted in Schuon’s estimation, and over various points in Christian dogma. But Schuon was thoroughly a Guenonian, and their points of commonality far outweigh their differences. Schuon read Guenon’s books at age 17 and did not split from Guenon till he was over 40. He was utterly immersed in Guenon’s ideology for over 20 years. According to Clavelle, the Guenonians even corrected and edited Schuon’s writings, which they thought poor, through the 1930’s. Since the child molestation case of 1991 which involved Schuon (enough evidence now exists to indicate Schuon’s guilt) many Guenonians and followers of Evola have tried to exaggerate the differences between Guenon and Schuon. But this is inaccurate. The differences between the various Traditionalists are slight and are often exaggerated by the Traditionalists themselves, each of whom belongs to the tradition of romantic individualism, despite their hypocritical hatred of this same individualism. Each of them considers their contribution unique, hence their similarity and hence their inability to tolerate each other’s points of view.

The Traditionalists like to use Latin, Hindu or other old terms for what really are modern constructions. The so called perennial religion is an invention, a confection, a 20th century suburban wedding cake of forced analogies and fanciful associations of ideas. But when you call it the “Religio Perennis” it sounds less like a phony Disney wedding cake and more like an ancient manuscript written on parchment by Plato and Aquinas themselves. With the Traditionalists pose and perception is everything. It is all a theatre made up of supposed sacred props stolen from expensive art books and antique shops.

more Guenonian than Guenon, as it were. Schuon's main concern was always for his own supreme election, transcendent status and power positioning. He had to dominate Guenon posthumously, since he could not do it during his life. Schuon was very much a throwback to the science-hating Scholastics, who tried to seek social position through the promotion of a dogmatic ideology. Posturing was everything in Schuon's world, as Guenon's or all the religions, really.

Schuon was essentially a cowardly man who hid behind his "wives" and books.⁶⁶⁵ Schuon felt that Guenon was leaving out a possible avenue of exploitable data, by leaving Buddhism out of the "transcendent unity of the religions". The whole notion of the "transcendent unity" was a Guenonian fabrication, though others had thought of it before him. The various religions are social constructions, reflecting different social conditions. Any comparison between them is accidental and merely reflects the fact that humans make similar social arrangements in different cultures, given our genetic proclivities and the environmental and historical causes that have brought about power structures. There is no "essential" or esoteric religion: the whole artifice of the so-called "perennial" religion involves convincing people of the illusion of each religion being a subset of a larger imaginary entity they call "esoterism" or the "religio perennis"—the perennial religion.⁶⁶⁶ As Fritz Staal has written

⁶⁶⁵ Schuon's books are really pretentious veils ---an elaborate game of hide and seek and pretending. Schuon makes poses and strikes positions to situate himself at the head of all the religions.

⁶⁶⁶ The Traditionalists like to use Latin, Hindu or other old terms for what really are modern constructions. The so called perennial religion is an invention, a confection, a 20th century suburban wedding cake of forced analogies and fanciful associations of ideas. But when you call it the "Religio Perennis" it sounds less like a phony Disney wedding cake that Schuon group really was and more like an ancient manuscript written on parchment by Plato and Aquinas themselves. With the Traditionalists pose and perception is everything. It is all a theatre made up of supposed sacred props stolen from expensive art books and antique shops. So you find the traditionalists using pretentious terms like "Deo Volente" or "Mutatis mutandis", "Inshalla" or Sophia Perennis. What they really longed for was a neo-fascist empire built into a theocratic caste system, and speaking in a language that only the effete and religious can understand. This

“there is a clear parallel between the doctrine of irrationalism which entitles its advocates to get away without providing arguments, and the doctrine of esoterism, which entitles its advocates to get away without providing arguments”⁶⁶⁷

The many different views of mystics on mysticism are not consistent with each other; and most of them result from prior convictions and are mere dogmatic assertions.. Where there is consistency it is due to human psychology having similar features across cultural boundaries. Esoterism is a construction, an invention and not a reality. Indeed, esoterism is really the late and degenerate effort to keep a religion alive by trying to sell its “deeper secrets” to a less and less gullible audience. The concept of esoterism is just the elaboration of a class of professional intellectual metaphysical speculators trying to keep their jobs or exert the influence to make themselves famous. It is an elaborate and baroque embellishment that elaborates and deepens delusions. Religious studies professors are particularly important to sustaining this hoax.

Schuon says somewhere that religion no longer works and that is the reason why esoterism is necessary. This is right, though Schuon did not grasp or would not admit that esoterism is a fraud too. Esoterism is a new attempt to make a religion that last a little longer as it all goes into eclipse. Sedgwick says that Schuon’s main fault is to “substitute a fantasy for genuine esoterism”. But there is no genuine esoterism, and Sedgwick, like Schuon, is unfortunately the one that is living a fantasy. Sedgwick’s fantasy is called Islam or Sufism ⁶⁶⁸

doesn’t mean that they were particularly bright people, it only means they aspired to lord over everyone despite their lack of real human insight or deep understanding of the condition of beings on earth.

⁶⁶⁷ Quoted in Hall, David. Islamic Mysticism, A Secular Perspective. Prometheus Books. Amherst New York. 2000. Pgs 139

⁶⁶⁸ Sedgwick, Against the Modern World pg.177

Although the basis idea of an “inner kernel” of a religion goes back far in the past (Sufism, Kabbalah, Taoism etc.) the concept of exoteric as opposed to esoteric was made up by the charlatan Gerard Encausse. Encausse’s “esoterism” is a fiction. Encausse abused Aristotle’s definitions of the terms. He worked for Tsar Nicholas II and Tsarina Alexandra both as physician and “occult consultant”, which means that he was a fake, a table tapper⁶⁶⁹ or conjurer. Encausse may have gotten the idea of the “esoteric” from a misreading of Aristotle and Guénon followed suit.



Gerard Encausse (Papus)

Guénon’s first big influence

The first use of the idea of exoteric/exoteric goes back to Aristotle. He made a distinction between works intended for the public (exoteric), and the more technical works intended for use within the school (esoteric). There is nothing mystical about ‘esoterism’. It is a fiction. Modern scholars commonly assume these latter to be Aristotle’s own

⁶⁶⁹ Like Papus and other spiritualist charlatans of the period, Guénon writes a lot of nonsense about spirits from beyond the grave Guénon writes with the usual authority about nonexistent events as follows subjects as follows “It is well known that what can be evoked [in a séance] does not at all represent the real, personal being, which is henceforth beyond reach because it has passed to another state of existence...but only the inferior elements that the individual has in a manner left behind in the terrestrial domain following the dissolution of the human composite which we call death” (Guénon, *L’erreur spirite*, 54–55).

(unpolished) lecture notes (or in some cases possible notes by his students). So esoteric has nothing spiritual about it, on the contrary it merely refers to more technical shop talk. Encausse and Guenon misuse the terms to mean something that is fictional. There are no inner spiritual teachings in the mystical traditions, there are merely increasingly secretive and bogus fictions made up by specialists who are inventing nomenclature (shop talk) for things that have no reality behind them, other than to create a male-centered hierarchy or a bogus caste system. It is all about the grand “Pooh Bah”.⁶⁷⁰ If you crawl down into the dregs of Sufism, Taoism, Christian esoterism or Masonic organizations at the very center is nothing, mere subjectivist mumbo jumbo that turns out to be about hierarchy and control. The idea of “Esoterism/exoterism” was a useful distinction as it liberated charlatans like Encausse and Guenon from the old detritus of the faiths. Encausse was, of course, Guenon’s first and perhaps most important teacher⁶⁷¹ and mentor. The idea of esoterism was idea born of conceit and pride, elitism, the imaginary “Intellect” and phony visions of these men. Esoterism really amounts to a new religious fiction, one meant to appeal to those who really doubt the truth of the major religions. It prolongs the

⁶⁷⁰ According the Wikipedia, not always the most trusted source,--- “Grand Poobah is a term derived from the name of the haughty character Pooh-Bah in Gilbert and Sullivan's *The Mikado* (1885). In this comic opera, Pooh-Bah holds numerous exalted offices, including "First Lord of the Treasury, Lord Chief Justice, Commander-in-Chief, Lord High Admiral... Archbishop of Titipu, and Lord Mayor" and Lord High Everything Else. The name has come to be used as a mocking title for someone self-important or high-ranking and who either exhibits an inflated self-regard or who has limited authority while taking impressive titles the term.... "Grand Poobah" was used on the television show *The Flintstones* as the name of a high ranking elected position in a secret society. Fred Flintstone and his friend Barney Rubble were members of the Loyal Order of Water Buffaloes Lodge No. 26.” This is esoterism in a nutshell.
This appears to be accurate however.

⁶⁷¹ Encausse was in many cults, such as Cabalistic order of the Rosy Cross, the theosophists and the Martinists. Guenon followed the ideas of Papus, including the ability to tell lies and make stuff up to exalt himself. One of Guenon’s silly cult names was as Tau Palingénus, Guenon was a member ‘Synésius’ (Léonce-Eugène Joseph Fabre des Essarts)Gnostic Church in 1909 (other sources claim 1908) after his expulsion from the Martinist Order. Guénon became the editor of "La Gnose", a periodical described as ' the official organ of the Universal Gnostic Church'

life of the dying religions, which are no longer needed.

The religions grew up in different places in different times and though there was obvious influence of them on each other, they are independent constructions, social creations, not genetic productions. Religion is not genetic anymore that politics is, though obviously genetic traits play into organization and structure of both religion and politics. Religious do not explain the world so much as the organize people into manageable groups, and thus religions are inherently political. Indeed, it is doubtful that religion and politics are at root different from each other at all. The social hierarchy of Chimps and Bonobos already suggest political organization, as chimps form into male dominated societies who kill to show power and Bonobos are more matriarchal and tend to be less conflict driven..

Positing a universal religion can only be done by creating false analogies, which is what Guenon and his followers spent most of their lives doing. Guenon and Schuon create a lot of false analogies. Guenon wrote that he was intrinsically independent and thus superior to the religions because “whoever understands the unity of traditions... is necessarily... ‘unconvertible’ to anything” The fiction of such an esoterism or “super-religion” has been a potent fiction, as I will show in this essay. From the point of view of the super religion all the other religions are merely “exoteric” or lesser vehicles of imperfect truth. This is a grand idea for conceited men.

But since the distinction between “eso” and “exo” is itself false, one cannot take any of this seriously on its own terms.

In any case, my point here is that Schuon was Guenonian, through and through. He was a convert to the super religion of ‘esoterism’ that Guenon co-opted from Encausse. Guenon made Schuon what he became, though in later years Schuon added his own unique obsessions to Guenon’s paranoid metaphysical theatre. Guenon’s statement in a

letter quoted in Louis Charbonneau-Lassay's Le Lièvre qui Rumine states that "I have been surrounded, all unsuspecting, with a veritable network of spying and betrayal." (p. 53). ⁶⁷²This is typical of Guenon's paranoia, so much in evidence in his work as a whole. Guenon writes in a letter to Evola for instance that photography is "dangerous" and he has no photos of himself. Guenon thought that people might misuse such images, presumably,, for malicious and magical operations. ⁶⁷³ Guenon says many nutty things like this.

I am sorry to say that within the Traditionalist school there are no effective critical assessments of Guenon, at least that I have been able to find. Indeed, I have looked to find just one critical assessment⁶⁷⁴ of Guenon's book Reign of Quantity and the Signs of the Times such as the one I wrote below, but I cannot find one. This is partly due to it being due to it being such a ridiculous book that no one serious will bother with it. But also there are many unthinking and like-minded adulators are able to get through it and write all sorts of adulatory nonsense about it. Unfortunately there are many gullible people who have no critical faculties at all and swallow Guenon's ideas hook line and sinker.

Another reason for this is that the Traditionalist authors themselves promoted the vicious idea that any critic of theirs was

⁶⁷² The atmosphere of lying and secrecy around Guenon is suggested by some of Charbonneau-Lassay's behavior. Sedgwick records how he tried to set up a secret Catholic order akin to Schuon tariqa Maryamiyya. It was called rather pretentiously, "Fraternity of the Cavaliers of the Divine Paraclete" But he "dreamed up" the order, says Sedgwick. He also invented the traditional rites to go with the order. The "practices of the order are "simply too convenient to be credible says Sedgwick. (see Sedgwick pg. 81) Of course the Maryamiyya was itself literally "dreamed up" by Schuon and his followers. Orthodoxy is a way of pretending that religious delusions are real by tracing lineages and lines of decent to some person who dreamed the whole thing up to begin with. But in the case of the traditionalists we can see how the whole charade began and developed. It is harder to do this Islam or Christianity, but it is clear that a similar process of fabrication took place. The unorthodoxy of the Schuon cult is the exception that proves the rule that all orthodoxy is bogus, a rule of reason that services a basic delusion. Orthodoxy and unorthodox this a false alternative. Impeccable practice of a religion does not make it any less a delusion.

⁶⁷³ (see Cahier de l'Herne, 1985. Publiée par Evola dans La Destra, en mars 1972.)

⁶⁷⁴ Besides that of David Fideler which is very short and I discuss this below.

necessarily evil or in conspiracy against them. Who wants to enter into a foray with such a malicious group of fanatics and “true believers”, in Eric Hoffer’s excellent phrase. They are not just fundamentalist esoterists but Moslems as well, and Islam has virtually banished criticism and free speech too. Both Guenon and Schuon despised free speech and banished any criticism. They have a paranoid, cultish “Them versus Us” attitude” rather like Christ or George Bush, both of whom said, “either you are with me or against me”... Indeed, both Schuon and Guenon had deeply paranoid reactions to the slightest criticism, and a large part of the secrecy of these groups is the desire to avoid examination and criticism. Unlike science and good scholarship which welcomes criticism, these cowards hate it and run from it, or they attack their critics ad hominem or send the vicious emails and try to cyber bully them into submission .

The following passage from a letter by Guenon illustrates how deep Guenon’s paranoia was and casts some light on the psychology behind the Reign of Quantity. Evola had written Guenon about an illness he had. Guenon replies that he was sick in 1939. “I was confined to bed for six months, unable to make the slightest move. Everybody thought this was a case of rheumatism, but the truth is we all knew who acted as the unconscious vehicle of a maleficent influence”. Supposedly the man was sent away and Guenon recovered.⁶⁷⁵ But the story shows that Guenon was sick in a way similar to schizophrenics I have met who imagine elaborate universal plots against their persons. Anyone who spoke out against Guenon or Schuon was branded as evil. Criminal or mentally ill.

⁶⁷⁵ Schuon had a similar tendency to demonize his critics. He also was prone to having convenient asthma attacks when he heard something he didn’t like. He also would blame his personal illnesses on the moral faults of others, claiming that he was sick because they did this or that. It is odd that both Guenon and Schuon used illness as a form of moral blackmail. I suspect that Schuon learned this from Guenon and kept up the practice. It is unclear to me where Guenon derived this tendency from--- did he acquire it as a result of his paranoid tendencies or did he acquire it as a strategy to manipulate others from the con-man Encausse or another of his teachers?

Guenon's Reign of Quantity and the Signs of the Times is a classic of schizophrenic or Paranoid literature.

There few critics of Guenon I have been able to find who offer criticisms that present complications. There are no relatively disinterested studies of Guenon. These critics present views that may or may not be cogent enough to be a real part of a historiography, however. This is not to say that they are false. But I am not sure that they are true and finding out the truth is not easy in the case of some of these criticisms. One of these critics, for instance, is Marie France James, a Canadian Catholic who was connected to the University of Paris. James critical book about Guenon is Esotérisme et Christianisme: Autour de René Guénon(1981).

I should mention, before discussing Marie James' view of Guenon, that the introduction of James's book is written by Jacques-Albert Cuttat. Cuttat was not just a follower of the Traditionalists, but along with Titus Burkhardt, he was an intimate childhood friend of Schuon. He was later a disciple of Schuon, as well as a "muqadam" in his cult. I heard about Cuttat in the Schuon cult. He was in the Schuon cult early on in the 1940's or early 1950's and was very close personally to Schuon. But in the 1950's he began to see through it and completely renounced it and Schuon . Marie James has a photo of Schuon, Cuttat and Burckhart in her book from 1930. Jacques-Albert Cuttat worked at the Swiss Legation in Argentina from 1938 to 1946. He has been accused of conducting unauthorized private business and maintaining questionable wartime contacts with known Nazis. This evidently occurred while Cuttat was still in the Schuon cult, which itself raises unanswered questions. He is accused of being a "key figure" who brokered a deal with Evita Peron to create an Nazi "escape apparatus" whereby the Catholic Church

helped known Nazis escape from Germany. ⁶⁷⁶ He was evidently part of this so called “Rat line”, whereby the Nazis escaped justice. In spite of those allegations, the Swiss government promoted Cuttat to chief of protocol of the Swiss Foreign Service. Cuttat got mixed up in helping in the relocation of various Nazi’s to Argentina. He met with Evita Peron, the wife of the Argentinean fascist dictator, Juan Peron. Cuttat follows the general pattern of traditionalists attracted to far right interests and causes. Did Schuon know his childhood friend was a friend to the Nazis?. He had to have. Cuttat was one of his best friends. I suspect he did and did not care or perhaps even supported these efforts....

In any case, Cuttat’s relation to the Traditionalists is deep if ambiguous. It might be worth someone looking into this further. The fact that Cuttat later renounced aspects of Guenon and Schuon’s ideology is interesting. I have seen texts of Cuttat where he shows his dislike of Schuon for various reasons. I spoke with various people in the early 1990’s who claimed that Cuttat left the Schuon cult in the early 1950s because he had dinner at the Schuon’s and saw naked women sitting at the dinner table with Schuon, not at all an unusual thing in Schuon’s house. Schuon liked to have dinner with his women naked too. Maude Murray told me that Schuon’s obsession with nudity began long before his 1966 “vision of the Virgin” in which he has a sexual vision of her. Schuon says in his Memoirs that he had “the almost irresistible urge to be naked like her little child; from this event onwards I went naked as often as possible”. But it appears that this need to be naked a lot was a much earlier obsession. There are photos of Schuon meditating or posing in his prayer room with no clothes on as far back as the 1930’s or 40’s. The vision of the Virgin that justified nudity in 1965 was just one of many charlatan style visions Schuon had to justify what was already on his mind anyway. He wanted Barbara Perry, who was married, to become

⁶⁷⁶ <http://www.consortiumnews.com/1999/c010699a.html>

his 2nd wife and had his vision of the Virgin partly to justify that. Schuon's earliest "primordial gatherings" begin in his bourgeois suburban dining room in the 1950's or earlier, suggesting a surrealist tableau or Manet's "Dejeuner sur L'herbe". Later, Maude Murray and Sharlyn Romaine often eat dinner with Schuon nude, Maude told me. But who cares? I think it is rather silly. Like Manet's painting "Luncheon on the Grass"—it is mildly shocking to those that are shocked by nudity. However, this desire to shock the bourgeoisie was common among artists in the early 20th century, as in Duchamp playing chess with a nude woman. Schuon's rather infantile need to be naked is clearly part of his mania.

Evidently, Cuttat was offended by the nudity. Sedgwick says that Cuttat left Schuon because Schuon introduced things into his teachings "which are in reality no more than [the fruits of Schuon's] imagination without any traditional value whatsoever." But of course this is Sedgwick's own preference, since he is an uncritical promoter of Islamic tradition as a sine qua non. Sedgwick does not understand that most things with "traditional value" are by definition imaginary. In any case, Schuon and Cuttat disagreed about various things having to do with Christianity,--- this much is obvious from Cuttat's writings. But the fact is that Cuttat was helping Nazi's escape from Germany before he left the Schuon cult.⁶⁷⁷ This hardly leaves Cuttat with much ethical standing room, or Schuon either. Why didn't Schuon protest it? Schuon was his "spiritual master then" and thus shares to some degree in the guilt of his follower.

⁶⁷⁷ Cuttat is highly critical of Guenon and Schuon in his book The Encounter of Religions pg 17-18 (translations by Pierre de Fontnouvelle) and even implies that their 'super-religion' or esoteric "transcendent unity" is 'satanic'. He writes of the "promethean nature of certain temptations inherent in the meeting of religions", He is referring to Schuon and Guenon in this section of Traditionalism. Others would also condemn the whole idea of a super-religion and being based on pride and delusions of grandeur

In any case, back to Marie France James. First it should be said she was a conservative catholic and rather a fundamentalists and everything she says is tainted by that point of view. James must have been partly inspired by Cuttat in her dislike of Guenon, though she seems to have done a good deal of research on him. Indeed, the book of James appears to be partly a Cuttat inspired work `

Like Frithjof Schuon, Guenon thought of himself, conveniently, as beyond morality, and both men needed a sort of worship from others to feel normal. They both felt that whatever they did was beyond anyone's judgment. These are characteristics of a sociopath. Neither of them was beyond basic ethical or legal norms, as much as they might have tried to exempt themselves. Guenon liked to assume false personas and pseudonyms like Palingenisis and Sphinx, two such fake names he used in his writings. He was not beyond lying and playing elaborate secrecy games. For instance, at one point he pretended to be anti-Masonic and another he pretends to be Masonic, using fake names to deceive those he was involved with. ⁶⁷⁸ In later life he becomes the imaginary victim of such attacks himself, accusing others of deceit and role playing. He appears to have had such attacks out of guilty conscience for some of the sleazy things he did.

⁶⁷⁸ Guenon resembles Leo Taxil in this respect, who also took an ambiguous stand toward Catholicism and Masonic organizations. Taxil was a charlatan too. His real name was Marie Joseph Gabriel Antoine Jogand-Pagès. Taxil created a series of hoaxes and bogus stories about freemasonry. Conspiracy theories about freemasonry as common and are largely the creation of religions, be it Catholic or Moslem. (see Abdollah Shahbazi's Plutocracy for a Moslem version of this fiction) Freemasonry is really just a series of business and secular organizations, men's clubs that grew up in order to promote the ideals of the renaissance and the French revolution. It had cultish aspects. The threat they posed was to the more ancient systems of make believe like Catholicism or Islam. Fundamentalist Christians also promote a Jewish Freemason conspiracy theory that is nonsense. Guenon ran with the satanic conspiracy very far and his book Reign of Quantity is a descendent of Taxil's hoax writings which contained fictitious eyewitness verifications of participation in Satanism, just as Guenon promoted the fiction that satanic conspiracy inflects psychiatry. Guénon hated Taxil and freemasonry that did not want to return to the medieval model of it Guenon idealistically espoused. His theory was just another fiction by a man adept at creating fictions. Both men were charlatans who used scurrilous means to create myths and propaganda in their cause.

In the 1910's and 20's Guenon is very much a sleazy character, playing one side against another, pretending to be someone he is not, lying, spying and trying to gain power. He is roundly attacked by the anti-Semite catholic Monsieur Jouin of the R.I.S.S.. the attacks on Guenon appear to have been deserved. The whole tenor of attack and counter attack that shapes the concert of Guenon's life derives from his own duplicitous and deceitful nature. What can be said about Marie France James is that she is writing as a Catholic attacking Guenon who she sees as a Mason and apostate, not entirely without justice, from her point of view. James sees Guenon's deceitful pride and need of power as a form of Satanism. All claims of Satanism are of course ridiculous as Satan is merely another myth, like Jesus, invented by Christians. There have been few Satanist cults in history and the ones that have existed were mostly adolescent in form and content. Cuttat came to see the traditionalists as "satanic" too. During conversations, Rama Coomaraswamy called Schuon satanic several times as did Wolfgang Smith

These ridiculous religious slurs and invectives are really part of the whole problem of religion. Religion is firstly a system of mental controls and then a system of political control. Slurs, invectives, magical thinking, superstitions, outrageous and unlikely beliefs, artificial categories, fictions and make believe are all tools religions use to keep minds and behavior in order. It is true that orthodox religion is far worse in terms of control than anyone who is opposed to orthodox religion. Calling someone a Satanist is more or less irrelevant.⁶⁷⁹ I don't

⁶⁷⁹ Anton LaVey, author of *The Satanic Bible* started a satanic group in 1966 which was prone to excessive posing and pretense. It made him some money. Satanic Ritual Abuse is virtually non-existent. It was often claimed in the 1980's and 90's that reports of physical and sexual abuse of individuals occurred in the context of occult or Satanic rituals. The panic was created by testimony of children and adults that was obtained using discredited, therapeutic and interrogation techniques. Various traditionalist hack writers have tried to resurrect this nonsense

believe in evil or the “anti-Christ” as a metaphysical principle. These are politically motivated and stigmatizing hate speech and fairy tale ideas of the same sort that brought us the witch trials in the 1690’s or the Inquisition. James goes too far when she says that Guenon had a “diabolical” sort of pride. Certainly Guenon was ridiculously elitist and prone to despise just about everything except his own very narrow interests; this is evident in all he wrote. But it does not help to call him diabolical or satanic. James claims that Guenon was guilty of “apostasy” from the Catholic Church and that he was an evil man--- or to more exact--- she says that for Guenon “the Spiritual Authority is the authority of Satan”. It is certainly true he was drunk on power, just as the catholic Church has always been. This is mere mythologizing and I see no point in it. I see no point in calling Guenon evil, Satanic, diabolic or calling him an apostate. I disagreed with Rama Coomaraswamy calling Schuon “evil” too as he used to do often, as did Wolfgang Smith. Rama was obsessed with “evil” and fancied himself an “exorcist” and even did some exorcism rites.. Yes, Schuon is theofascist, but this is a precise judgment made about his political religiosity, not an expression of religious hate speech.

It is true that Guenon and the traditionalists in general, seems to have cultural a sort of love affair with the devil and probably wrote more about darkness and evil than he wrote about ‘god’. However, such medievalism both in Guenon and in James is absurd in a world where humans have rights. As I will explain later, I do not believe in the concept of evil and certainly do not think there is anything real about “Satan” or the “Anti-Christ” or other mythic fictions promoted by fanatical

and claim that Satanic groups are behind the propensity of Catholic Priests to abuse children. The satanic ritual abuse allegations were so widespread and utterly discredited that skepticism about should be the automatic default position. What those who use this slander want to accomplish is not to purge society of evil acts, but rather to obscure real child abuse issues. Those who accuse Catholic priests of being Satanists want to white-wash the Church that has harbored these child abusers.

Traditionalists and fundamentalists. We are beyond this sort of archaic childishness now. M.J James indulges in the same sort of cultish demonization of the other that Guenon himself so often employs. Guenon was not an evil man; he was a sick man, who probably suffered from a persecution mania, who was locked into a cultural setting that made him favor a theofascist form of spirituality. He is hardly alone in this.

⁶⁸⁰James dislikes Guenon's affection for the Masonic organizations of Europe because some of them were anti-Catholic. That is a political determination. ⁶⁸¹ I have no side in such arguments. I am not religious and think all religions are more or less suspect. So James and Guenon are more alike than different as far as I am concerned.

The Traditionalists hate James for her politics. Indeed, both groups call each other evil devils because of political determinations. Of course, the standard reply of the Traditionalists to attacks such as James' is that she criticizes "esoterism" from an "exoteric" perspective, that is, in her case, a catholic perspective. From the Traditionalist's point of view, that invalidates her claims, because in all cases only esoterism has the superior viewpoint, they believe. Objectively "esoterism" is just fancy religion dressing up as elitist and secretive hierarchy. Guenon, Schuon and others, regularly use this self-serving argument that they are the

⁶⁸⁰ James, Marie France, [Esotérisme et christianisme: Autour de René Guénon](#) (1981)

Relié. M.F. James discusses the relation of some of the Occultism of Guenon's milieu to the rise of fascism... I cannot yet assess all of her claims, as my poor French only allows me to read so much

⁶⁸¹ Guenon's evidently wished to reform Masonic societies along more conservative and reactionary lines, declaring liberal Masons to be somehow illegitimate. My grandfather was a Mason, and Masonry is basically a club to promote and facilitate business deals, feel important and stand above other men. Guenon's excessive pride attracted him to this. The Masons were a sort of early corporate boys club, for men of course, and still function as such. The spiritual pretensions of the Masons are similar to boys club theatrics, ---rather like boys in a tree house who make up rituals to exclude kids they don't like or create hierarchy among themselves. The difference is that the boys clubs are inhabited by businessmen and adults who have less innocent motives than boys. One could argue that much of religion is really boys clubbing. Guenon was a sort of boys club leader, as it were, who got mad and the Masonic society of a certain Joюн. It helps to get anywhere in business if you are a Mason, I was told when I lived in the UK.. Guenon's Masonic pretensions are part of his spiritual fascism and his obsession with hierarchy, initiation and symbolism.

‘inner truth’ of the truth. In fact, Guenon and Schuon were not special, chosen people and are not superior to anyone. They were merely bigger pretenders than most.

James is trying to protect her belief system against a group of people she rightly sees are trying to raid her religion.⁶⁸² She is correct in that assessment. The Traditionalists are raiders of other religions, cultural vampires, or to put it slightly less dramatically, perennial parasites, who sink their esoteric proboscis into the body of worn and ailing faiths and try to suck life out of them so as to increase the power of elite traditionalism. The traditionalists are as it were the “predatory lenders” of failing religions. Like today’s bankers they try to ‘leverage’ their stock on the false rinds of dying religions. They are religion’s robber barons.

But the parasitical dependence of traditionalism on other religions does not mean that the religions that Guenon raided were themselves innocent victims of upstanding virtue.⁶⁸³ The contrary is true. Religions

⁶⁸² I make this observation in support of James only because I admire her strength in standing up to traditionalism in 1981, long before anyone else had the nerve. . But I make this observation without at all meaning to support James’ rather bigoted Catholicism. I am not a Christian. There were earlier critics of Guenon, a certain Therion, and a Mr. Jouin who was head of the R.I.S.S., and-Masonic organization. But such critics seem to have been mostly religious. Evidently Guenon feared these people so much he got psychosomatic illnesses from obsessively thinking about them. But these names are hard to research in the U.S so I leave it to others.

⁶⁸³ Another critic of Guenon who resembles James and uses her work is Orlando Fedeli, a far right Brazilian Catholic. He also uses Eric Voegelin’s rather bizarre theory of “gnostic” history to attack Guenon. It is true that Guenon has many ‘gnostic’ features, but the terminology misses the point. Fedeli, like James, is mad at Guenon for being a Mason and not being Catholic enough. He runs a far right Catholic place called the Montfort Association. Fedeli and Olavo de Carvalho have a rather vicious exchange or mutual attacks on the internet. Carvalho, who defends Guenon, is evidently a far right ‘philosopher’ and Fedeli is a Catholic and they appear to hate each other. Such vituperation reminds me of Leonardo Da Vinci, who said that one of the reasons he prefers science to religion is that science depends on facts whereas religion results in endless contention over fictions and arguments with no possible resolution. No wonder there are so many religious wars. In any case, it is hard to know what the truth is in such arguments. Carvalho writes me and says he dislikes Guenon’s notion of “Non- Being”, and that Guenon’s metaphysics is a complex structure that is shattered and fallen to the ground. I agree with Da Vinci, arguments about ‘metaphysics’ are arguments about smoke in mirrors. I first heard of the work of Voegelin from Wolfgang Smith who urged me to read him. I tried but found him too Catholic, elitist and very obtuse. His notion of Gnosticism is too obscure to be useful and is widely criticized as such.

have pandered their fairy tales laced with various poisons for millennia. Traditionalism is merely a revival of that same tendency in the modern age, a fake “esoterism” that cannibalizes the diverse religions at will.

Another dubious critic of Guenon⁶⁸⁴ is an anonymous writer on a Martinist website. (Later, I will discuss the Martinist group that Guenon belonged to and which was started by Gerard Encausse) The essay in question raises similar objections to those of Marie France James, accusing Guenon of inordinate pride. That is a true criticism. The anonymous author also claims various things about Guenon of a sexual nature, without real proof. In such cases, proof is very important, because otherwise the motive might be less than honorable. If Guenon had certain homosexual tendencies or smoked hashish or and cigarettes excessively, or had a drug problem----and all these accusations have been made--- one would have to demonstrate it and show how it had an effect on his work. In the case of his excessive smoking this appears to be documented fairly well. He was sick with respiratory illnesses. It is true that Guenon worked hard all his life to obsessively hide the facts of his life behind veils of secrecy, pseudonyms and pretenses. One wonders why. Certainly Guenon’s need to be duplicitous and secretive is a disturbing fact and does have a bearing on his work. He often played the double agent. But more research would have to be done to determine the truth of these allegations. I do not know what he did, exactly, and it is still an open question. That he was a slimy character who was likely to go one way as well as another, was already noticed by Marie France James and others.

All I know about this is that Guenon was initiated into Sufism by

⁶⁸⁴ See also Jan Van Win’s Contra Guenon, which I have only seen parts of and don’t entirely understand well as my poor French is less than perfect. It seems a rather weak work and is still an insider’s critique, which is not very interesting.

Abdul Hadi, a Swedish Orientalist, and artist,⁶⁸⁵ whose birth name was John (Ivan)f Agueli, who was, some say, a homosexual, though he may not have been,⁶⁸⁶ and who was very close to Guenon for some years.⁶⁸⁷ Indeed, as I said, in some ersatz way, he initiated Guenon into Sufism,⁶⁸⁸ and thus started the whole mess of traditionalist pretense.⁶⁸⁹ Other traditionalists have been said to be homosexual too, the Guenon

⁶⁸⁵ His paintings are pretty bad. They are poorly done abstractions hovering on the dissolution of reality. They are sometimes compared to Klee, but would be more accurate to call them the work of a vagabond hippie who never quite understood what he was doing. Klee is a lot smarter than that and has both intelligence and poetry on his side, even if one disagrees with his subjective romanticism.

⁶⁸⁶ People who talk about this subject, or allude to it in some way are not trustworthy for various reasons. Marie France James, Warnon, Dom Devie all have mentioned it discussed it or alluded to it. It is possible that Guenon and Agueli were lovers, but I doubt it. I don't doubt that Guenon would do something like that, but imagining and knowing are two very different things.

⁶⁸⁷ There are letters and possibly a Diary by Agueli, but I have not seen them.

⁶⁸⁸ Aguéli founded the secret Sufi al Akbaryya

society and then proceeded to initiate Guénon into Sufi Islam sometime in 1912. This was not really a Sufi order but a sort of play acting for these orientalist thinkers.⁶⁸⁹ On the subject of homosexuality, for instance, see Jeffery Kripal's study of Ramakrishna and his homosexuality, Kali's Child. See also his autobiographical Roads of Excess: Palaces of Wisdom, which has a very interesting discussion of how homosexuality is fostered by structural elements in the make-up of the Catholic Church. In my experience the Traditionalists are both misogynistic and homophobic. Many followers of Schuon hated homosexuals. Rama Coomaraswamy said to me, for instance, that he thinks homosexuals should not only suffer as much as possible in this world, but he wants them to suffer forever in hell too. This sort of homophobic hate speech can be found hinted at on Rama's website too. Such homophobic hatred of homosexuals is fascistic. The Nazis also hated homosexuals, many of whom suffered horrible deaths in Auschwitz and Treblinka and other camps. I am not opposed to consenting adults having whatever legal, harmless, sexual preference they desire. Whitall Perry expresses hatred for homosexuals in his book of quotes. Despite this hatred, or perhaps because of it, some of Schuon's paintings of men have a definite homoerotic flavor.

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follower Father Seraphim Rose for instance.⁶⁹⁰ It does not matter if they were homosexual or not. It is doubtful Guenon did experiment with homosexuality early in his career. It does not matter in any case. The relevant fact is that Argueli was basically a wandering hippie vagabond, and animal rights activist, willing to use violence to further his cause, who ends up in jail once or twice, once for shooting a matador who abused bulls. Guenon's relationship to him is about two men deeply versed in delusions who start trying to multiply their obsessions into systematic forms.

But Guenon was addicted to secrecy and led a rather decadent life, hiding, assuming false identities and pretending to be people he was not. Lying and cover up were part of the personality. There was evidently a good deal of drugs involved, as well all sorts of secret practices going back to Papus and Guenon's early years. The later effort to paint Guenon as a saint is specious. Later Guenon married and had a number of children. That means little too as far as his early indiscretions are concerned. But I am not concerned about Guenon's sexual life. I won't pursue this subject further. But I observe that the fact allegations about Guenon's private life arise because he was so manifestly immoral in many of his actions. He was secretive, duplicitous and paranoid, prone to spying and led a decadent life style, making many enemies. It is no wonder many stories are made up about him that may or may not have basis in fact.

In any case, the homophobic and misogynist nature of traditionalism is a subject all unto its own, and well worth a study by some young scholar. Schuon and Rama Coomaraswamy believed that homosexuality was a heinous sin. I have no sympathy for this homophobia and told Rama this myself. His views on this were horrendous. The main question for me in this essay is what influence

⁶⁹⁰ (<http://www.pomona.edu/Magazine/PCMSP01/saint.shtml>)

Guenon has. How does he represent the world: what ideas did he push in his work. Why do people fall for his delusional conspiracy theories now? What role do his followers play in the world? That is what matters. It is clear that Guenon was under the influence of forces that led to the Third Reich and the alliance of the Catholic Church with Hitler.

Just as an aside---- one subject mentioned by the Martinist website of Ernest Warnon is interesting as a curious conspiracy theory. Warnon claims that Guenon was a Nazi spy.⁶⁹¹ The not so anonymous author also states that Guenon spied for the Nazis as well as the English during the 1940's in Cairo and that he started "to accept increasingly considerable sums for the services which he rendered to the Third Reich."⁶⁹² I have no idea if this is true or not. But the story he tells is curious. He claims Guenon was first a spy for the English with John Levy. Martin Lings was his contact. Guenon was indeed connected with the English aristocrat and Hindu scholar, Levy, who bought his house for him in Cairo.⁶⁹³ But was he recruited by the Nazis? Warnon claims Guenon works first for the English but then finally worked much more for the Nazis. I doubt this is true. Warnon says that "after having refused to collaborate {with the Vichy government} and having informed on his

⁶⁹¹ It is unknown if Guenon spied for the Nazi's or not, but he was a spy of sorts. Guenon "mingled with most of the leading continental occultists of his time, many of whom were also engaged in espionage, mostly for Germany: Theodore Reuss, the Polaires with Marquès-Rivière, Postel du Mas, Blanchard, and Kremmerz who would later go on to found the equally infamous "Myriam" rite of Naples." See

<http://jwmt.org/v2n16/essay.html>

It is worth noting that the entire Schuon cult was suffused with an atmosphere of conspiracy and paranoia. It was a cold war cult. They always thought they were being spied on. One day a helicopter flew over the area where most of the cult members live and they were all sure they were being spied on by the government.

⁶⁹² I'm told the anonymous authors name is Maurice Warnon.

⁶⁹³ In 1939, John Levy also financed the trip of Schuon to India . Schuon did not see much and immediately turned around and returned. Levy was from an aristocratic English family and died in 1976.

English its English contacts, (Lings?) Guénon becomes a double agent after he is discovered by the Germans. He establishes a network of local staff.....He starts to accept increasingly considerable sums for the services he returns in 3rd Reich and reduces his contribution to the English services gradually.” It seems very unlikely that Lings or Guenon would work for the English as Lings liked the Spanish fascist Franco, and Guenon hated the French government and fascism, and wanted to create a theofascism that was far to the right of the English and the Nazis. This is a pretty outrageous claim that I dismissed a few years ago as being totally unfounded.

There are other rather scabrous references to Guenon as a spy or knowledgeable about German affairs during the Second World War. He seems not to have a very good spy and the English discovered him and used him. ⁶⁹⁴ But I doubt there is much or any truth in these

⁶⁹⁴ “Le climat politique de l'avant-guerre a pour résultat de transformer l'Égypte en une terre idéale pour l'espionage et Guénon se fait recruter par l'Angleterre; une maison est mise à sa disposition dans le faubourg de Doki, à l'ouest du Caire, par l'agent britannique John Levy. C'est dans cet immeuble situé dans la rue Nawal que René Guénon reçoit de nombreux visiteurs: Titus Burckhardt, J. A. Cuttat, mais surtout l'anglais Martin Lings, son contact. F. Schuon y vint aussi et les deux hommes ouvrent un réseau de comptes bancaires en Suisse, sous le prétexte d'y promouvoir l'Islam. Au cours de l'été 1939, René Guénon commence à souffrir de problèmes respiratoires. Grand fumeur, (jusque quatre paquets de cigarettes par jour, selon ses proches) il met sa faible constitution à lourde épreuve surtout à cause du climat du Caire. Il fait plusieurs rechutes, mais se rétablit au début de 1940. Après le désastre de mai 1940 et l'établissement du gouvernement du Maréchal Pétain, Guénon est approché d'abord par Vichy, puis par l'Allemagne. Après avoir refusé de collaborer et averti ses contacts anglais, Guénon se verra dans l'obligation de devenir agent double une fois découvert par les allemands. Il établit un réseau d'agents locaux et se fait adresser du courrier à leurs adresses. Il commence à accepter des sommes de plus en plus considérables pour les services qu'il rend au 3^e Reich et redevient progressivement sa contribution aux services anglais. Guénon est vu fréquemment dans un bar célèbre du Caire, un vrai nid d'espions, où il rencontre une danseuse égyptienne connue. Patriote et nationaliste, cette femme maintient des liaisons avec beaucoup d'officiers, anglais et allemands, et en profite pour renseigner les services égyptiens. Mais Guénon n'est pas un professionnel du renseignement, il parle trop à son amie égyptienne. En quelques mois, il est découvert par les anglais qui décident de l'utiliser, sans doute à son insu, comme agent d'intoxication. Il est placé sous une surveillance discrète jusqu'à la fin de la guerre.

“The political climate of pre-war period results in transforming Egypt into a land ideal for espionage and Guénon was recruited by England and a house is made available in the suburb of Doki, to west of Cairo, by the British by the agent John Levy. (who also was involved with

inventions. I would have to see real evidence. So far there is none. These allegations give this man way too much credit. He was a delusional thinker, and functioned poorly as a human being.

Another website claims that:

“René Guenon mingled with most of the leading continental occultists of his time, many of whom were also engaged in espionage, mostly for Germany: Theodore Reuss, the Polaires with Marquès-Rivière, Postel du Mas, Blanchard, and Kremmerz who would later go on to found the equally infamous “Myriam” rite of Naples.” <http://www.jwmt.org/v2n16/essay.html>

Certainly it appears that to some extent he was involved with some of the formative forces of the early fascist movements, while not being a fascist or Nazi himself,⁶⁹⁵ he had moved farther to the right of the

Schuon) It was in this building in the rue Rene Guenon Nawal receives many visitors: Titus Burckhardt, J. A. Cuttat, and Martin Lings. F. Schuon came too and the two men opened a network of bank accounts in Switzerland, under the pretext of promoting Islam. During the summer of 1939, René Guenon began to suffer from respiratory problems. He was a heavy smoker (up to four packs of cigarettes per day, according to his family) he puts his weak constitution to test especially heavy because of the climate of Cairo. He made several relapses, but recovered in early 1940. After the disaster of May 1940 and the establishment of the Government of Marshal Petain, Guénon was approached first by Vichy, and then by Germany. After refusing to cooperate and being warned his English contacts, Guenon was forced to become a double agent once discovered by the Germans. He establishes a network of local agents and is addressing mail to their addresses. He begins to accept increasingly significant amounts for services rendered to the 3rd Reich and gradually reducing his contribution to English services.”

“

<http://kingsgarden.org/French/Organisations.F/OM.F/Guenon/GuenonBiographie.html>

⁶⁹⁵ Besides Julius Evola and the pro-fascist Guido do Giorgio Guenon was also involved with the fascist and freemason Arturo Reghini (1878-1946). Reghini was a writer, translator, mathematician, and occultist in Italy. He was editor of the magazines Ignis and Atanor, he published articles “by the noted esotericists Rene Guenon and Julius Evola” says one source. Reghini was interested in the fascism of Mussolini, at least until Mussolini condemned Freemasonry. Evola ended up denouncing Reghini for his freemasonry and evidently trying to sue

Nazi's already in the 1920's as we will see. He did involve himself with Reghina, Giorgio and Evola, who were the leading intellectuals of fascism, and with whom Guénon corresponded very closely. But I have seen no real evidence that he was a Nazi spy. But that he prone to lying and spying is quite clear,---- all his life he was spying on others and seeking shadowy dirt on them, trying to erect himself as the prime exemplar of charlatans. He was a spy on numerous cults and occult groups and he did not mind at all deceiving others and pretending to be something other than himself. Lying was second nature to him as it was to Schuon. Indeed, Guenon's master piece con game was the traditionalist movement itself, which so many people stupidly believe in, unaware how deeply it is based on lies and deceptions. It is clear to me that Guenon was a decadent character, who was racist, caste obsessed, theocratic and flirted with fascism. That makes him utterly distasteful. But a gay spy for the Nazis?: probably not.

Having dispensed with these likely falshoods, I move on now to the relation of traditionalism and far right Catholicism. I don't find either James or the anonymous author (Warnon) of the Martinist assessment of Guenon very informative or satisfying. Yes, Guenon was a right wing fanatic, further right than the Nazis were. Yes, many Catholics were Nazis, in fact, 22% of the SS were part of the Catholic Church. Yes, the Catholic Church tacitly supported the Jewish Holocaust, though Catholic apologists have spilled allot of ink trying to deny this truth .

The following photo shows high ranking Catholics joining in on Nazi salutes.

him and persecute him for it. Guenon was wrapped up in the far right milieu that both Reghini and Evola also were at home in.



Of course, the Church had been involved in horrible business of many kinds for many centuries, from the murder of Native Americans in missions from Canada to California to the Inquisition and the Crusades. This is not to mention the horrible molestations of children so common today by priests protected by the Vatican in Ireland, Holland, the United States, Belgium and other places. As Sam Harris has written

When we consider that so few generations had passed since the church left off disemboweling innocent men before the eyes of their families, burning old women alive in public squares, and torturing scholars to the point of madness for merely speculating about the nature of the stars, it is perhaps little wonder that it failed to think anything had gone terribly amiss in Germany during the war years” ⁶⁹⁶

⁶⁹⁶ Harris, Sam. *The End of Faith*. NY. Norton 2005 pg 105sd

The Church alliance with the Nazi's was to be expected. Supporting or at least turning a blind eye to the German atrocities was an easy matter for them, just as excusing priest molestations of children is common now. Pius 12th (Eugenio Pacelli) negotiated a concordat (a church-state treaty) with Mussolini's fascist regime in Italy in 1929, and pursued a concordat with Germany and he struck a deal with Hitler in 1933. Hitler rightly saw the Concordat with the Vatican as representing papal endorsement of the Nazi regime. Indeed, Pacelli helped the Nazi's in many ways. Just after his election to Pope, Pacelli writes an effusive letter to Hitler saying "we wish to assure you that We remain devoted to the spiritual welfare of the German people...".⁶⁹⁷ He gave approval to their anti-Jewish laws⁶⁹⁸ After Cardinal Pacelli became Pope Pius XII in March 1939, one of his first actions as Pope was to revoke the ban on membership of Action Francaise, allowing all Catholics to join it. Action Francaise became a significant Nazi fifth column in France during WWII. In short, the Church supported the Nazis even if it was not overtly Nazi. The Vatican did nothing for the Jews prior to 1943 and they knew a great deal about what was going on. They had regular reports and did nothing about it. Silence was complicity in that case and the Pius 12 is guilty of partial complicity. Later his views became more helpful. After the German invasion of Italy the Pope did authorize some help for Jews. The Vatican itself hid 477 Jews and another 4,238 Jews were protected in Roman monasteries and convents. But the Nazis arrested 1,007 Roman Jews, the majority of whom were women and children. They were taken to Auschwitz, where 811 were gassed immediately. Of those sent to the concentration camp, 16 survived.

It is no surprise, given the close association of the Church to the far

⁶⁹⁷ Hitchens, Christopher. *God is Not Great*. N.Y. N.Y. Twelve. 2007. pg 238

⁶⁹⁸ Marshal Pétain, head of the Vichy régime, signed the "Statut des Juifs" in Oct. 1940-- "The Holy Father [Pius XII] does not disapprove the recent anti-Jewish measures." Was one of the Vatican's pronouncements a year later

right that Pacelli was admired by some of the traditionalists, notably Schuon and Coomaraswamy⁶⁹⁹, for his far right views and support of a conservative and authoritarian liturgy. Indeed you can read the support of the fanatic Pacelli by Schuon and his cohorts in Studies in Comparative Religion, one of the cult's journals. In a reactionary review written by Whitall Perry, Schuon's close associate, whose wife was "married" to Schuon and who had an affair with Schuon's wife Catherine for many years, Perry attacks a book that records some of the complicity of the Catholic Church headed by Pacelli. Pacelli's Church was compliant with the Holocaust. To this Perry replies that Pacelli was the "last great Pope of the Church." Perry further claims that there is a Guenonian "Subversion" going on in the effort to question Pacelli,--- a grand conspiracy to destroy the Church by criticizing its leaders. Facts rarely concern traditionalists. Perry writes that questioning Pacelli's role in aiding fascism is a "l'Entreprise générale de la Subversion": that

"the formula is simple: to destroy an institution, it is first necessary to demolish the image of its strongest leaders. The systematic auto-dismemberment of the Church in the last decade first postulated the removal of its keystone—the spiritual and intellectual legacy here exemplified in the person of Pius XII."

⁶⁹⁹ Indeed, Pope Pius XII is generally regarded as the last true Pope by most sedevacantists. This is an extreme right wing group—really a cult--- that Rama Coomaraswamy belonged to who believe the Church is corrupted by modernists ideas. And their mass is "invalid", so they believe the pope is not in his chair, there is not pope. They are thus the "vacant seaters" to translate their name. This is really a falsehood since all the popes are vacant seaters—given that the entire Church was founded on the false Donation of Constantine, a forgery. Indeed, Christianity itself is merely a system of make believe. They like the fact that Pacelli ignorantly opposed the theory of evolution. To them Pacelli is saint. Rama told me Hitler was "not so bad" and the Inquisition was a good thing in some ways. You can see some of Rama's fanatical extremist ideas here: <http://www.the-pope.com/articlec.html>

This is nonsense of course, Pacelli was a far-right fanatic of the worst sort. However, what this does show is how the mentality of those close to Schuon internalized Guenonian paranoia and conspiracy theories and applied these to contemporary political realities.⁷⁰⁰

Pacelli was an anti-Semite, as was the Church in general at that time. As Christopher Hitchens notes, the Catholic Church had signed an accord or Concordat with the Nazi in July of 1933. This required the Church to make “parish records available to the Nazi state in order to insure who was and who was not racially pure” and German Catholics were ordered to “abstain from any political activity that on any subject that the regime chose to define as off-limits”. Thus the German Catholics were basically required to go along with Hitler as a matter of spiritual choice and turn in Jews to the racist state for execution. To claim that the Church was not involved in Jewish and homosexual genocide is totally mistaken. Even American Catholics at that time were anti-Semitic. It is hard to escape the conclusion that Pacelli, could have done much more to save the Jews, but that a racist anti-Semitism prevent him from doing so.

The hatred of modernism that obsesses traditionalists appears to have had Catholic origins since the “oath against modernism” required of Catholics by the Vatican in 1910, under Pius the 10th. This oath influenced the young Guenon deeply. The ‘oath against modernism’ was an effort to brand all of science as somehow anti-religious and resulted in many great books like the Origin of Species being put on the absurd ‘Index’ of forbidden texts put out by the Vatican. Index Librorum Prohibitorum (“List of Prohibited Books”) was the original Blacklist was

⁷⁰⁰ Perry was often dispatched to write reviews and articles, even books attacking those who do not support the traditionalist ideology. To see Perry’s essay in support of Pacelli here:

http://www.studiesincomparativereligion.com/Public/articles/review_of-The_Silence_of_Pius_XII.aspx

quite long and lasted for many centuries. ⁷⁰¹On this list at various times were such great classics as Johannes Kepler's *Epitome Astronomiae Copernicanae*, the great works of Rene Descartes Voltaire, Denis Diderot, Victor Hugo, Jean-Jacques Rousseau, André Gide, Immanuel Kant, David Hume, Francis Bacon, John Milton, John Locke, Galileo Galilei, Blaise Pascal and many others. Notice that the blacklist is especially directed at the Enlightenment thinkers like Kant as well as the rise of science and an open society that such people as Galileo, Descartes and Kant represent. Hitler's Mein Kampf was significantly never put on the list.



Hitler with Pius 12th

While it is true that Guenon was not a Nazi,-- as many have pointed out, including me--- all his life Guenon had an affinity with the far right politics of monarchists and the Catholic Church, as well as far right ideologies such as that of De Maistre or the theofascism of Leon Daudet, whose fascist group, Action Francaise was pardoned by Pius XII in 1939.⁷⁰², Encausse, Evola and others. Guenon was' not a Nazi. Because he was even more reactionary than they; More fascist than the

⁷⁰¹ for the Church Blacklist see

<http://www.cvm.qc.ca/gconti/905/BABEL/Index%20Librorum%20Prohibitorum-1948.htm>

⁷⁰²

Nazi.... But it is important to understand that, indeed, Guenon was even more to the far right and more of an extremist fanatic than were the Nazis or Fascists. He hoped for the destruction of everyone on earth but a small chosen few, just as the fascists did. But he was not a fascist of the Nazi kind, he was a universal fascist, a theofascist and one moreover than hates science, democracy can human rights. It is hard to imagine a more monstrous politics than this.

Both the writer of this anonymous article I mention above and M.J. James, are right about Guenon's excessive pride. His writings drip with a sneering superiority and elitist pride. Guenon created an excessive ideology of gnostic intellectuality which raised the subjective, and arbitrary, "intellect" up above all else. This became for both Guenon and Schuon a sort of paranoid mania of magnified and absurd self-elevation. The esoterism of the intellect for Guenon and Schuon is merely a "pathologically subjective" faculty that they project heir self-importance on to Guenon's ideology is really a new religion, (a "NRM")⁷⁰³ and as such is another 'orthodoxy', which is why it is silly to criticize it from an orthodox perspective. People from the Islamic religion have contacted me saying how horrible it is that Guenon or Schuon thought this or that. True, but Islam is itself no standard of virtue. Islam supports horrible violations of human rights. The only just way to look at Guenonism as well as orthodox religions is from a non-religious perspective. I spent enough time in my life looking at religion from the inside. So, comparing

⁷⁰³ An "NRM" is a 'new religious movement', which is a politically correct euphemism for a religious cult and possibly a dangerous religious cult. This euphemism is promoted by such right wing cult apologists as Massimo Introvigne and other 'cult apologists'. The success of those who promote dangerous cults, can be partly ensured by the success of this acronym. All the religions are basically cults that get normalized into accepted institutions. The far right has tried to seize the word cult and eliminate it just as Scientology forced the bankruptcy of the excellent cult Awareness Network and destroyed it. I refuse to use the name NRM because the name is a right wing lie now enshrined in the religious studies departments of the world, where religion professors teach kids delusions.

my approach to other critics of Guenon, my point of view is neither orthodox, religious, nor based on a personal hatred of the man himself.

A more serious critic of Guenonian traditionalism is Umberto Eco who, in his essay *Ur fascism*⁷⁰⁴ writes that:

“One has only to look at the syllabus of every fascist movement to find the major traditionalist thinkers. The Nazi gnosis was nourished by traditionalist, syncretistic, occult elements. The most influential theoretical source of the theories of the new Italian right, Julius Evola merged the Holy Grail with The Protocols of the Elders of Zion, alchemy with the Holy Roman and Germanic Empire. The very fact that the Italian right, in order to show its ‘open-mindedness’, recently broadened its syllabus to include works by De Maistre, Guenon, and Gramsci, is a blatant proof of syncretism. If you browse in the shelves that, in American bookstores, are labeled as New Age, you can find there even Saint Augustine who, as far as I know, was not a fascist. But combining Saint Augustine and Stonehenge is a symptom of Ur-Fascism.....”⁷⁰⁵

Traditionalism implies the rejection of modernism. Both Fascists and Nazis worshiped technology, while traditionalist thinkers usually reject it as a negation of traditional spiritual values. However, even though Nazism was proud of its industrial achievements, its praise of modernism was only the surface of an ideology based upon Blood and Earth (Blut und Boden). The rejection of the modern world was disguised as a rebuttal of the

⁷⁰⁴ http://www.why-war.com/files/ur_fascism.pdf

⁷⁰⁵ but Augustine is a ‘theofascist’ as is Plato.. and many other traditional thinkers, who try to force reality to conform to spiritualistic ideologies. Augustine’s notion of government lead to such injustices as those committed by Innocent the III and the Crusades, not to mention the Inquisition

capitalistic way of life, but it mainly concerned the rejection of the Spirit of 1789 (and of 1776, of course). The Enlightenment, the Age of Reason, is seen as the beginning of modern depravity. In this sense Ur-Fascism can be defined as irrationalism.”

This is exactly right. Guenon and Schuon reject the enlightenment and human rights and science. They reject evolution and want to return to monarchy and rule by priests and long for a caste system to destroy democracy. Too bad Umberto Eco did not yet grasp the idea of theofascism, then he would have understood how Stonehenge and Saint Augustine fit together perfectly as a New Age fascism. Guenon and Schuon are syncretistic, as in Guenon’s combination of Taoism and Ibn Arabi or Schuon’s effort to turn native American religions into crypto-Christian-Sufism. Ivan Aguéli and Count Albert-Eugène Puyou de Pouvourville (Matgioi), were all rather dilettante orientalists. Were Guenon real “masters” and exposed Guenon to their views on Sufism and Taoism. These rather childish beginnings are the real origin of Guenon’s attempt to sell his own brand of “esoteric” religion to followers. Aguéli was recently picked up by an extreme right person in Sweden who wishes to use him as an exemplar of a sort of Islamo-fascism. ⁷⁰⁶

Guenon’s rather superficial encounters with non-European religions were represented by the followers of Guenon and Schuon as

⁷⁰⁶ According the Sedgwick “An Ivan Aguéli Study Group has been established in Uppsala, Sweden by Mohamed Omar (b. 1976, to the left in picture), a Swedish poet and journalist with an Iranian "biological father" who converted to Islam at the age of 16.

Mohamed Omar was previously popular in Sweden as a "moderate" Muslim, but in an article in the Swedish *Kultur* in 2009 declared that he had become a radical Muslim in response to events in Gaza. He describes his Ivan Aguéli Study Group as "radical and Islamist, "radical in the sense that we are looking inwards and backwards in the Islamic tradition, the roots, to draw strength and inspiration. Everything new must build on the old and traditional" and Islamist in the normal, political sense. Mohamed Omar's "radicalism," then, has much in common with Traditionalism.” He is infected with the politics of reaction, in short.
<http://traditionalistblog.blogspot.com/>

great 'initiations', when really they were just enthusiastic encounters with sensational and strange new ideas co-opted to make new brands of Orientalist delusion to sell to the unsuspecting. Traditionalism proceed largely by self-suggestion, creating mythology out of a hodge-podge of superstitions, ill digested books and hints, gossip, false assumptions and suppositions. It is hard to see this assimilation of falsehoods and superstitions as having any other purpose than that of power plays and social aggrandizement. Pascal Boyer claims that such things have evolutionary purpose, but that is a bit of a leap, unless one says that Guenonism is a byproduct of a perverted use of the power motive, here running against itself, creating a clique of theofascist reaction. We are not really talking about evolution in this case, but a devolving or decadent social mechanism. Theofascism is a last gasp of monarchist theocracy, now become a hypertrophy, ---a sort of symbolist shadow of corporate globalism and its need to parasitize cultures.

To briefly look at this tendency of Traditionalists to colonize other cultures and religions in a parasitical way it is useful to look at Ibn Arabi.(1165-1240 C.E.) Ibn Arabi haunts much of the traditionalists movement. There is in Ibn Arabi as well as in Guenon and Schuon a tendency to reduce the prophets—indeed—the religions themselves—to a subjective and narcissistic application of Platonic 'archetypes". The religions are then subsumed in Ibn Arabi's metaphor to, so many 'bezels of wisdom", or in Schuon's metaphor so many jewels (or wives!) in the monistic crown that Schuon and Ibn Arabi affect to wear. In other words the prophets and religions (or women) become fragments in the esoteric kaleidoscope through which they see the world. This monstrous tendency to gobble up religions and women in a sort of misogynistic hunger for syncretistic power is common to all the traditionalists. It should be noted too that Ibn Arabi, Rumi and other Moslem mystics manufactured the whole misogynistic notion female as the doorway to god, reducing

women to a symbol. Schuon writes in his essay “Wisdom of the Virgin” that

“Muhyi ‘d-Din ibn ‘Arabi,’ after having shown that his heart “has opened itself to all forms,” that it is “a cloister for monks, a temple of idols, the Kaaba, adds: “I practice the religion of Love; now it is over this informal religion that—Semitically speaking—Sayyidatnâ Maryam (“Our Lady Mary”) presides. She is thus to be identified with the supreme *Shakti* or with the heavenly *Prajnâpârarnitâ* of the Asiatic traditions.”⁷⁰⁷

In other words, narcissistic spirituality sees its own desires, as the overarching truth of reality, and personifies these desires as mythic symbols. This is an extreme and decadent sort of magical thinking. This ‘pathological subjectivity’, defined as the “Intellect “ is shared by Schuon and Ibn Arabi. ⁷⁰⁸ Both writers were prone to fanciful delusions and prolix “visions”. They pride themselves on being obscurely esoteric and didactic and project what they think they are onto the entire universe. David Hall deconstructs Ibn Arabi’s fanciful delusions very well in his book *Islamic Mysticism*, where he says that Ibn Arabi manufactures the whole notion of a special imaginative faculty (*khayal al munfasil*) that sees “astral visions” as well as psycho-sexual “visions” – really fantasies dressed up as poetry--- that both Ibn Arabi and Schuon share in

⁷⁰⁷ http://www.studiesincomparativereligion.com/Public/articles/The_Wisdom_of_the_Virgin-by_Frithjof_Schuon.aspx

⁷⁰⁸ The same applies to analogies of Zen. Ibn Arabi, Sufism and Taoism as explored for instance in *Sufism and Taoism: A Comparative Study of Key Philosophical Concepts* By Toshihiko Izutsu. Izutsu was a Japanese scholar who fell into Nasr’s orbit and never left it, along with Chittick, Corbin and others. This book is amazingly unconscious of any understanding of the politics of Zen or the subjectivism of Ibn Arabi and Sufism. As such it is an unconscious traditionalist text and a political book even while it denies this, again following Nasr.

common. ⁷⁰⁹ David says rightly that “Ibn Arabi’s career and experiences are wholly explicable in psychological and sociological terms, without the need to resort to anything transcendental”. And thus the “ ‘greatest Shiekh’ (Shaykh al Akbar) turns out to be, when looked at closely, to be little more than a rather pedestrian fundamentalist.” ⁷¹⁰ This is true of Schuon too, in a way, though Schuon’s fundamentalism is bizarrely combined with a delusional component that made him try to do violence to moral and legal norms. Fundamentalism is “strict adherence to specific theological doctrines typically in reaction against the theology of Modernism”. ⁷¹¹ Schuon promoted this for others but did not stick with one religion himself. But his basic views on each religion are fundamentalist. Orthodox Judaism views the Torah and Fundamentalists view the Bible as divine texts, infallible, and transmitted essentially without change, Hasidic Jews frequently ascribe infallibility to their Rebbe’s interpretation of the traditional sources of truth. Schuon’s followers also ascribed infallibility to him and he claimed the infallibility outright. Schuon was a sort of renegade fundamentalist, or ultra-conservative “infant terrible’, with the emphasis on the ‘infant”

⁷⁰⁹ Ibn Arabi, like Schuon, evidently had a thing for underage girls. The one that Ibn Arabi was interested in was Lady Nizam, who he is supposed to have met at the Kaaba, and who he inflated with all sort of meanings which very likely had nothing to do with the actual person he writes about. Ibn Arabi was a master inventor of mythic fictions and imaginary religious fantasies. The misogyny of Dante and Ibn Arabi sets up an ideal woman which they use to demean everyone else. Ralph Austin writes in an inflated style that “Dante had known Beatrice in a distant way for nearly fifteen years and she had become a major feature of his writing, while Ibn 'Arabi probably knew Nizam much better, albeit for a much shorter period; nevertheless, the two relationships are in essence the same, in that Beatrice for Dante and Nizam for Ibn 'Arabi manifest a universal archetypal image, not only of the Divine Sophia in her creational and latent modes”---- This is really mumbo jumbo. This use of young women as “Archetypes”--- is really a way of demeaning all other women and using women as degraded symbols of an ideology. The Divine Sophia— what Schuon calls Mahashakti or Shekina is really just a misogynists card board cut out. As David Hall notes Ibn Arabi was, like Dante “the victim of his own imagination” Hall pg 150.

⁷¹⁰ Hall, David. *Islamic Mysticism, A Secular Perspective*. Prometheus Books. Amherst New York. 2000. Pgs 148-150

⁷¹¹ Fundamentalism is defined this way in Martin Murphy’s interesting [Fundamentalisms Observed](#)

part since Schuon identified himself as the Christ Child, and was prone to whining and petulant fits of anger.

David Fideler of Phanes Press wrote a few essays about Guenon, one called “Rene Guenon and the Signs of our Times”⁷¹² one of the few decent critiques of Guenon’s absurd book--- and the other “Why Esoterism can lead to Fascism”. Both are excellent, indeed, with a rare excellence in what is really a wasteland of poor critics of Guenon. Fideler states that:

Esoterism can become dangerous if it makes a cult out of the ‘supra human Intellect’. I believe that Guenon and the Traditionalists are generally guilty of this, in addition to possessing a general tendency toward spiritual elitism.Based as it is on the Revealed Truth of Eternal Metaphysical Doctrine and a healthy dose of good old Extremism, it is easy to see why the Guenonian position inherently appeals to the authoritarian personality.

This is quite accurate. Another critic of the Traditionalists is Ziauddin Sardar, has written about Schuon the following, though much the same things can be said about Guenon:

⁷¹² “Rene Guenon and the Signs of Our Times” by David Fideler spring 1988 http://www.gnosismagazine.com/issue_contents/contents07.html. I agree with David about his thesis on Guenon but not with his rather naive view of Plato Jesus and others. David is a dreamer who imagines a “timeless harmony” of Orphic, Platonic, Pythagorean, and Kabbalistic number theory. That is pure fiction and has little basis in reality. His Jesus Christ, Sun of God: Ancient Cosmology and Early Christian Symbolism, is a left leaning historical religious fantasy in which he tries to promote a new version of orphic world view, which in my estimation is really about world hatred.

“Much of what Schuon has to say about tradition, metaphysics, authority, caste, race and primordial man is taken from nineteenth century German philosophy and the Symbolist movement of the twenties and thirties in which he grew up. The Symbolist movement which influenced his father,⁷¹³ had a romantic attachment to the esoteric and primordial...[and was] an eclectic philosophy which was a mish mash of all cultures and religions. In its most extreme form, this philosophy produced the volkish ideology and the rise of Hitler. Like Schuon’s thought, the volkish ideology was based on Gnosticism, Occultism, the Hermetic Corpus, Pythagoreanism, [and] neo-Platonism.”..⁷¹⁴

(see:

<http://groups.yahoo.com/group/Rose-Noire/message/960>

for more of this....)

This is accurate too; though most of Schuon’s far-right or theofascist tendencies come from Guenon, more than from his father. However,

⁷¹³ Sedgwick writes, basing himself on Hugo Bergman’s account that “Schuon's father was an Anthroposophist, that is a follower of the Anthroposophy of Rudolf Steiner, and as a young man Schuon participated in spiritist séances”

⁷¹⁴ Sardar, Ziauddin. A Man for All Seasons Impact International February 1994

Margaret Marcus, later named Maryam Jameelah speaks of reading Sardar’s essay on Schuon in Pakistan, She is an expatriate American in Pakistan writes of meeting Schuon’s ex-wife Maude Murray:

“Schuon's writings remained my favorite books until I met with his divorced third wife [Maude Murray]. We became best friends and she related all her experiences in her 30-year life with Schuon. So *Impact's* article turned out to be true after all. My new found friend disclosed even more shocking facts about Schuon which utterly disqualified him as a spiritual guide. She disclosed that Schuon lived with three women without proper *Nikah*. He loved nudity and was accused in court of sexual child abuse. He hugged dozens of beautiful, bare-breasted young girls clad in only a transparent loin-cloth. He painted fifty pictures of his youngest wife in the nude. As entertainment, he and his followers danced native Indian dances. Outside Schuon's house was a life-sized statue of the Virgin Mary.I still have all Schuon's books; they still attract me but I cannot look at them without a profound sense of shame.”

<http://groups.yahoo.com/group/Rose-Noire/message/960>

Schuon does resemble various far right Germans of his day, such as the symbolist poet Stefan George. George evidently thought he was a prophet or priest, like Schuon,-- this was inevitable as romantic Germans, Like Novalis, Schelling and others in the 19th century demanded such a “prophet”.⁷¹⁵ George even thought, like Schuon and Guenon, that he was a “messiah” of a new kingdom that would be led by intellectual or artistic elites. Like Schuon, Evola and Plato he wanted a spiritual aristocracy to rule the world. Unlike Schuon, George was a homosexual. Like Schuon, he hated progress. George’s poetry emphasized self-sacrifice, heroism and power. Like Schuon, he had an authoritarian personality. He gained popularity in National Socialist circles... and the Nazis claimed him as a sort of National Poet in the 1930’s. Some critics considered George’s work to be proto-fascist, though some followers of George actually resisted Nazism. One of the even tried to assassinate Hitler. George himself rejected the Nazi’s as did Schuon, and moved to Switzerland. But as in Schuon, George and Hitler, there is a romantic need of to claim transcendent and heroic status.⁷¹⁶ George thus has a close affinity to

⁷¹⁵ Evola and Schuon were both strongly influenced by Schelling and Guenon.

⁷¹⁶ A follower of George was Swami Gauribaldi , who real name was Peter Joachim Schoenfeldt , who knew Schuon. Gauribaldi had his origins in the early days of Nazism when spirituality and Nazism were not yet separate things. Later they would separate. Guribaldi moved to India and then Sri Lanka and became a Buddhist. Manik Sandrasagra writes that Gauribala later condemned Schuon. He writes that he went to see Schuon in Bloomington and:

Swami Gauribala “wired back asking me to return at once to Sri Lanka. When I returned I asked him why. His response was “You need to be turned off from traditionalism.” He then showed me an article by Schuon that was titled ‘The Problem of Sexuality’ and asked “Do you have a problem with sexuality? Is there a problem with sexuality?” He then smiled and stated in Tamil the famous Yogaswami dictum “Oru Pollapum Illai” meaning ‘Not one problem exists’. Years later we are now witnessing the re-branding of the Perennial

Nazi ideology while yet he split away from it. As I will show later, this ambiguous relationship to Fascism is common among many of the traditionalists. The romanticism that inspired Germany in the 19th century, and which made Nietzsche, Schelling, Fichte, Novalis and others imagine a heroic prophet/conqueror, also led to Hitler and Schuon, both of whom thought they were this prophet. Prophets generally do not like other prophets to compete with them, after all, how many authentic spokespeople for god can there be at one time? They all call each other false prophets, which is funny, because they are all false prophets.

Another critic of the Traditionalists, who criticizes traditionalism as a Moslem is Hajj Muhammad Legenhausen, who writes in his “Why I am not a Traditionalist” that

“traditionalism seems to be too reactionary and too nostalgic to offer a workable way to move through and beyond modernity. Its positive theses about perennial philosophy romanticize the occult aspects of the world’s religious traditions and are backed by unsupported assumptions, tenuous comparisons based on a prejudiced selection of materials, and rather wild speculations. “

Legenhausen makes a valid point here. ⁷¹⁷ Though the notion of moving “beyond modernity” seems not just questionable, but inadvisable. However, Legenhausen is a divided man. He is a New Yorker and now

Philosophy as ‘Traditionalism’ and its adherents as ‘Traditionalists’.”

Schuon’s essay on sexuality justifies Schuon’s abusive relations to women, polygamy and the notion that a “Prophet” has special rights and can use individual women as a “throne”.

⁷¹⁷ <http://www.religioscope.com/info/doc/esotrad/legenhausen.htm>

expatriate philosopher in Iran, who teaches the children of Mullahs at the Imam Khomeini Education and Research Institute, in Qum, Iran. This is itself a very questionable occupation. It is a dark and destructive regime he serves there. He speaks against Feminism, and imagines wrongly that Islam was some sort of women's movement, which it never was. The abuse of women in Islam is legendary, and for good reason. The Koran enshrined the inequality of women as immutable law: Koran, sura 4:34, speaks of men's "pre-eminence" over women or that they are "overseers" of women. But this is just the beginning. While it is true that Muhammad gave women some advantages over European women in the 7th century, such as owning their own property, most of what he said about women has had disastrous results for them. To quote one author in on the abuse of women in Islam: Riffat Hassan, professor of religious studies at the University of Louisville, puts it,

"The way Islam has been practiced in most Muslim societies for centuries has left millions of Muslim women with battered bodies, minds and souls....

---The Koran allots daughters half the inheritance of sons. It decrees that a woman's testimony in court, at least in financial matters, is worth half that of a man's.

---Under Shari'a, or Muslim law, compensation for the murder of a woman is half the going rate for men. ...

---For a woman to prove rape in Pakistan, for example, four adult males of "impeccable" character must witness the penetration, in accordance with Shari'a. "

---In Iran the legal age for marriage is nine for girls, 14 for boys. The law has occasionally been exploited by pedophiles, who marry poor young girls from the provinces, use and then abandon them.

---Wives in Islamic societies face great difficulty in suing for divorce, but husbands can be released from their vows virtually on

demand, in some places merely by saying “I divorce you” three times. -----the Koran says that the husband of an insubordinate wife should first admonish her, then leave her to sleep alone and finally beat her. “ ⁷¹⁸

Legenhausen has to toe the line of the misogynistic Mullahs in Qum, Iran, where he is a promoter of Islam and thus defends its violations of human rights. He does advocate for non-violence, to his credit, but there is no more violent and superstitious religion than Islam. Public executions are held regularly in many Islamic countries and involve decapitation, firing squads, and stoning, all justified by the Koran. Women and men who commit adultery are stoned to death. Women are forced to conceal their body in public, be escorted by a man in public and are not allowed to drive in various countries. The state of medical care is medieval in places like Afghanistan. Some Islamic countries support female genital mutilation. Sharia law is barbaric and in many places results in horrible excess. Polygamy is common and destructive to women. Some of these excesses were recorded on a website called Human Rights Abuses in Islamic Countries.

<http://www.hraicjk.org/index.html>

In any case, Legenhausen is to some degree a supporter of the Iranian state and unwilling to question the fictions on which Islam rests. He tries to give some room to human rights concerns but is hindered by religion.

His point of view on traditionalism is at least somewhat reasonable. Legenhausen makes the valid point that the Traditionalists, such as Hossein Nasr are more reactionary than the fundamentalists. He

⁷¹⁸ Read more: <http://www.time.com/time/world/article/0,8599,185647,00.html#ixzz1NZhce4Fb>

writes that Nasr is very like the far right Taliban----- “Indeed, the only rejection of television and other aspects of Western technology at the level of government that seems to approach what is advocated by Dr. Nasr was to be found in the recently overthrown Taliban government in Afghanistan, a paradigm of Islamic fundamentalism if ever there was one.””The main differences Dr. Nasr elaborates between fundamentalism and traditionalism is that traditionalism is more absolute in its rejection of everything modern and Western. On this account, fundamentalism seems to be downright moderate!”

Yes, Nasr has written a great deal of nonsense about western science. He has no real understanding of science. Traditionalists in general have bigoted notions science and culture. As good as it is to hear Legenhausen criticize the Guenonians, he is still a medieval thinker in many ways. The categories of ‘modern’ and ‘traditional’ seem specious inventions. Something is not necessarily better if it is older, or if it is newer. History is not a spiritual progression but a fact of existence. The Traditionalists pretend to embody “timeless truth” and metaphysical certainty. But in actuality they are apologists for far right institutions and policies in the modern world itself. Legenhausen is to the left of the traditionalists, but that is saying little as Hitler was to the left of Guenon.

In any case, critics of Guenon, such as myself, are merely scientifically minded people who wish to describe the errors and delusions of a system of metaphysical con-man, who, it must be granted, actually believed his own con. Various fanatics of the Schuon and Guenon cults have said I have tried to expose the fraudulent behavior of these groups because I want revenge. Not true. Justice, yes, but revenge no. Certainly I felt anger at Schuon when I saw he was a fraud and a cheat. I had angry thoughts but dismissed these thought as beside the point. I do not want revenge on any one. Justice is a different matter and eventually, justice will be had against this cult, indeed, already the cult fails of its own

accord as more and more people see its corruption, lies and vindictiveness. It is telling the truth that brings justice.

My concern has been demonstrating of the moral insanity of religions. I seek justice in this. I seek for what is fair and true, good for all and good through law. Laws must be changed and to do this, the powerful must be exposed. Revenge, on the other hand, would have involved my personal retaliation against Schuon himself, in response to his moral corruption, his harm of others or myself or his activities as shameless cult leader and tyrant. I did not take revenge at all. I never touched him. The police and courts went after him. Lies and cover up have eaten away at the interior of the cult and now it is largely isolated to extremists, a few royalty who like far right ideology and some religious studies professors who are a dying breed too, who abuse the teaching profession.

I decided at a certain point to step up and tell the truth about what's wrong in the traditionalist worldview and in religion in general. I am a whistleblower. I have done this ploddingly and deliberately, without any particular passion, but with developing inquiry.⁷¹⁹ I've studied it for years now. As a result I became a target of their hate. Whistle-blowers are usually smeared as being deviants who are out for revenge, or fame and profit. I

⁷¹⁹ I suffered the usual fate of whistle blowers, retaliation, bullying and the cult power abuse. Whistle-blowers are usually smeared as being deviant or misfits who are out for fame, profit, revenge, or self-aggrandizement. I was not interested in any of these things. I wanted to tell the truth about a cult that lies. Unlike Maude, who suffered the abuse for years, with only passive resistance, I actively resisted their abuse with the effect that the perpetrators' attempted to control and intimidate me, and when this did not work the perpetrators simply intensified the abuse, to which I responded with more resistance. The main thing was to stick with the truth no matter what and that has always trumped all their efforts. Usually cult perpetrators try to force the targets either leave or break down under the stress of what is happening. I left and blew the whistle, Maude broke down and then left, others had other solutions or reactions. Many people who left the cult joined other cults or new age groups rather than face the illusions and bad choices they made. I told the truth as best I could and do not apologize for having done it.

was portrayed as evil and a criminal. I am neither. My concern was to tell the truth, help others, if they honestly wanted help,⁷²⁰ and to be honest. I have kept as best I could to these aims since 1991. In the end, my concern for the truth and assessing religion as a social construct, was the main motive, and took over all other concerns and this became the book you are reading.

There are many who did not want me to tell the truth. Hossein Nasr called me up crying⁷²¹ and begged me not to tell the truth about Schuon. There are many who attacked me. Years ago I received death threats and told I should burn in hell. However, I have not stopped trying to tell what seems true as best as I can. My awareness of the wrong committed by the Schuon cult taught me about others in other cults who had suffered in like manner. I learned how our society defined irrational and destructive organizations like cults and corporations and how they hide behind the “free exercise” clause of the first amendment.⁷²²

⁷²⁰ Many who claim to want help really just want to harass others. Religion inspires people to be very irrational, and this becomes a passion for them to try to deny the obvious and silence those who know more than they.

⁷²¹ on page 102 Islamic Mysticism David Hall discusses the tendency of Nasr to become hysterical when his favorite illusion or beliefs are questioned. Hall discusses Nasr’s attempts to deny the fact that the Hadith or sayings of Muhammad are certainly all spurious. Hall notes that Nasr’s plea for a defense of the Hadith has produced no credible result and Nasr own attempts to defend the hadith “consist mostly of hysterical outbursts and circular assertions.” Nasr could not admit to himself that Schuon was a fraud so he whined and cried on the phone to me trying to talk me out of bringing witness against Schuon. Nasr’s wife got on the phone and told me in much more sensible tones that her husband had nursed the desire to be Shaykh for many years and what I was saying got in the way of his ambition. Likewise Nasr could not admit that the Hadith were phony and thus the Koran was likely a fabrication too. So his strategy is to try to get me to deny the facts and when I refused he claimed that anyone who repeats the truths I told is “diabolical”. The real problem is Nasr need of power and his use of delusory ideas to get that power. He denies irrefutable evidence. I later heard stories about him hanging around the White House, trying to curry court favor like a fawning courtier. It amazes me anyone takes Nasr seriously.

⁷²² From Wikipedia: The limit of the first amendment have been questioned. “In 1878, the Supreme Court was first called to interpret the extent of the Free Exercise Clause in *Reynolds v. United States*, as related to the prosecution of polygamy under federal law. The Supreme Court upheld Reynolds' conviction for bigamy, deciding that to do otherwise would provide constitutional protection for a gamut of religious beliefs, including those as extreme as human sacrifice.” This is good, but the court should go further. Many cults and corporate entities continue to commit illegal acts. The wisdom of the founding fathers ought to be questioned, churches should be taxed. Why should purveyors of delusion be tax free?

Corporations abuse the 14th Amendment, which was intended for free former slaves to create the fiction of corporate personhood,. I learned about injustices of many kinds committed by many religions, corporations and states. I studied atrocities and inquisitions. I began to see how religions hides its delusions and promotes its lies. I began to see how religion and institutions police those who question them. People who were friends accused me of anger and hate simply because I raised questions about religion. Their thinking is that anyone who raises questions about religious delusions must have a psychological problem!. From their point of view, you must be crazy if you do not believe in spiritual delusions. I lost friends and lovers, people that were close and dear. It was not about hatred or anger for me, it was about telling the truth of my experiences. It was about being true to the truth as I see it. I see no reason to bow before the chauvinism of delusion, the McCarthyism of belief, the THEM verses US mentality that is ubiquitous in 'faith based' cults and institutions.

I still try to tell the truth as best as I can uncover it. So, then, to return to where we were, Guenon created a very effective system of mind control that gives its addicts a sense of enormous entitlement and disdain for others. Guenon writes in style that pretends a Cartesian certainty with no Cartesian science to back it up. I admire Descartes because he wanted his science based on factual evidence, evidence Guenon despises. Rather than concern himself with evidence, Guenon relies on innuendo, suggestion, mystery, false analogies, conspiracy theory, mockery, appeal to elitism, pride, and referring to empty initiations and dogmas as a fount of legitimacy. Guenon writes with French exactitude about things that are mere superstition. His work is a series of delusions fictions created by a metaphysical imagination caught in the grip of a paranoid illness. His followers feel for this charlatan strategy and think Guenon holy.

The following essay is divided into three sections.

Creating Theofascist Fictions:

Guenon in Relation to Action Francaise, Blavatsky, Liebenfels and the Knights Templar.

Part 1. Guenon , Action Francaise and the Pivotal year of 1927

Part 2. The Craft of Charlatans: Guenon in Relation to Blavatsky , Liebenfels Encausse and others.

Part 3 Selling the Big Lie: Innocent III, Guenon and the Knights Templar

Part 1. **Guenon , Action Francaise and the Pivotal year of 1927 :**

The paranoid fictions of Rene Guenon and his followers have a beginning. Rene Guenon created Theofascism between the years 1924-30 when he associated with ultra-right Catholics, royalists and proto-fascists in France. At this point in time ‘theofascism’ or traditionalism is still somewhat vague as a politics and includes elements of monarchism, Catholicism and other mixtures. Also during this period, from 1925-27, Rene Guenon wrote for the ultra-right, Monarchist and Royalist Catholic periodical known as Regnabit. This was a very political periodical, despite its apparent devotion to the subject of “Symbolism”. ⁷²³The discussion of

⁷²³ Symbolist systems of thought or practice are generally hierarchical and patriarchal--- for instance in the symbol ridden middle ages of Europe, where each lord had his symbol laden coat of arms, or in China, where symbolism was used to support the emperor as well as to hide criticism of the emperor behind. Open criticism of the emperor would have got one killed. Democracy is non-symbolic and science abandons symbolism as much as possible. This is because nature is not Platonic or symbolic. There are no “archetypes”. Beings are what they are and are not metaphors for something else. They sky is not the father god. Stars are not angels, etc.

symbolism in *Regnabit* by Charbonneau-Lassay and others, was, in a veiled manner, primarily directed toward an overthrow of the current French government and the return of rule to the Church and the aristocracy. They longed to return to France before the French Revolution, when the aristocracy and the Church were the caste ridden, self-serving guarantors of an unfair social order. The point of view of the *Regnabit* magazine thus reflected right-wing Catholic concerns of the time, concerns that Guenon, who tended towards ultra-right Monarchist and Royalist Catholicism in many of his views, sympathized with.

Guenon was eventually forced to leave the magazine by some of its editors, notably a certain Fr. Felix Anizan, because the Orthodox Catholics, such as Anizan, did not like Guenon's pretensions to an even more extreme totalistic, Masonic and "universalistic" symbolism. Guenon is already leaning toward a global politics resembling theofascism in the 1920's. Those who feared Guenon's will to power through a pretentious spirituality were indeed correct.

Charles Maurras

Also during this period in the 1920s Guenon also got involved with "Action Francaise", a group which some consider to be the first fascist group to ever exist. Action Francaise was headed by Charles Maurras (1868-1952) and Leon Daudet (1867-1942). Another partisan of Action Francaise that Guenon was closely associated with was Ferdinand Gombault.⁷²⁴ Action Francaise was a Catholic Fascist/monarchist group which originated to try to turn back the tide of the 20th century and return to older forms of power. Action Francaise put out a newspaper of

The sky is our solar system and galaxy the Milky Way. The earth is our home, this literal planet floating in a universe that has no creator/creation dualism imposed on it.

⁷²⁴ According to one source Guénon knew "Ferdinand

Gombault, doctor in scholastic philosophy, during more than 30 years, until his departure for Cairo, these two intellectuals maintained regular contact and both were partisans of the Action Francaise

the same name,⁷²⁵ had a large following and was widely supported by Roman Catholics, small businessmen, and professional men.⁷²⁶ The movement was based on a return to the past as well as being a conservative and pro-fascist revolutionary group which advocated the violent overthrow of the parliamentary Third Republic (1870-1940). Maurras, according to Simone Weil, was a "virulent Jew-hater", and Maurras, "along with Leon Daudet founded L'Action Francaise, a movement and a magazine of unspeakable virulence, which prepared the ground for what was to come" when the Nazis took power in France. Weil writes:

"Charles Maurras was an anti-democratic atheist Catholic...Action Francaise occupied a position of extraordinary influence in the French hierarchy and among Catholic intellectuals—Jacques Maritain began his career with Maurras. Maurras supported Roman Catholicism as an instrument of social control, although personally he felt only contempt for Christian faith and morals.... [Maurras wrote] "Catholicism is an attenuated Christianity filtered through the happy genius of France," Maurras hated the Reformation because it released the Christian gospel from the imperial organization, and had set it free over Europe. As an atheist Catholic, he took the imperial organization without the gospel and cultivated that large group of Frenchmen who, in the tradition of de Maistre and Veuillot, had praised the Church for the same reason. ..." ⁷²⁷

⁷²⁵ Clavelle speaks of getting this newspaper for Guenon even when Guenon was in Cairo. Guenon apparently liked reading about fascism in various venues such as "Gringoire", "I am everywhere", "Shock";

⁷²⁶ Besides supporting Action Francaise, Fedeli claims Guénon wrote for the magazine that supported Mussolini called "Il Regimen Fascist". See Orlando Fedeli's essay "A Gnose "Tradicionalista" de René Guénon e Olavo de Carvalho" --- If I understand him correctly he says Guenon published "in this Mussolinian magazine 25 articles since 1934 up to 1940". I don't know if this is true or not. As far as I can make out Fedeli is a Traditionalist Catholic or close to it, with a similar sort of bigoted narrow-mindedness that one often encounters in that school of thought.

⁷²⁷ note, the Simone Weil Reader, edited by George A. Panichas (David

T.S Eliot. It is useful here to consider the poet T.S. Eliot in relation to Maurras.⁷²⁸ Maurras had a big influence on Guenon and other traditionalists such as the poet T.S Eliot., who studied with Maurras at the Sorbonne in 1910 or 1911. Maurras’s Catholic anti-Semitism and early fascist tendencies had a major impact on Eliot as it did on Guenon.⁷²⁹ To understand that Eliot, Ezra Pound and Maurras have something profound in common with Guenon is to understand a great deal about the times these men were living in.⁷³⁰ Eliot was mentored by Ezra Pound who was later a fascist , though not in the early 1920’s when he had a profound influence on Eliot. But like Eliot, Pound had a strong tendency to idealize the past in a reactionary and unrealistic way—and this is common to Guenon, Schuon, Eliot and Pound. Eliot idealized the Christian past and Pound tried to make himself a Confucianist devotee of Mussolini. Pound is a traditionalist in his use of Confucius as a model of behavior that he tried to impose in the modern world, just as Guenon idealized Hinduism and Islam. Confucius call to “restore the rites” is a reactionary call of supporting far right political power, which during the

McKay Co. NY 1977) p 506-7

⁷²⁸ Read more: <http://www.touchstonemag.com/archives/article.php?id=04-03-023-v#ixzz1OK9gwSoR>

⁷²⁹ Isaiah Berlin rightly connects Maurras and Eliot to De Maistre--all of them, Berlin writes “stood for the trinity of classicism, Monarchy and the Church”. Some have argued that this is not fascism, but actually De Maistre is indeed a proto fascist, this is quite obvious in the extolling of the virtues of the executioner, his hatred of most classes of people, he anti-Semitism and anti-intellectual hatred of science. It is true that he was more of a theofascist than a fascism, but he is a harbinger of what would come. See

Berlin, Isaiah The Cooked Timber of Humanity New York Knopf. 1991 pg. 93

⁷³⁰ It is interesting also that Eliot was also influenced obliquely by Henri Bergson who was at the Sorbonne at the same time. Guenon grew to hate Bergson, irrationally and unjustly as I show in the essay above on Guenon’s Reign of Quantity. It appears Eliot was very influenced by him, according to PhilipLe Brun, but repressed awareness of the influence, perhaps because of this right wing leanings.

time of Confucius (Kong Fuzi, or Kung fu-tzu) was basically a slave state and in the Warring States period.⁷³¹ Eliot was a traditionalist catholic. He too wanted to 'restore the rites'. He showed his love of idealized religion when he wrote of Schuon's first book that "I have met with no more impressive work in the comparative study of Oriental and Occidental religions." Eliot saw his own theofascism in a fellow reactionary like Schuon.

George Orwell wrote of Eliot that "'a skepticism about democracy and a disbelief in 'progress' are an integral part of him; without it he could not have written a line of his works." An expatriate American, Eliot did not like the individual, he wanted everyone to be defined by the Church of Europe. Maurras, Guenon Eliot and Schuon all share this reactionary repugnance for the ordinary and democratic and are against progress for the bulk of humanity, desiring only that that elite religious institutions should prosper. The poet Stephen Spender says that Eliot's religious development derives from the logic implanted in him by Maurras, whom he referred to as "a kind of Virgil who led us to the door of the temple'."

Like Guenon, Eliot was not a fascist, exactly. Despite his well-documented anti-Semitism, disdain of liberalism, rejection of democracy, as well as his clearly authoritarian aspects of his political writings, Eliot was, as Stephen Spender once noted, "in the strictest sense of the term, 'a reactionary'". This is rather too kind. If you look at Eliot's suppressed book After Strange Gods (1934) there are racist and elitist ideas expressed like this one:

"The population should be homogeneous; where two or more cultures exist in the same place they are likely either to be fiercely self-conscious

⁷³¹ It is interesting to compare Mao and Confucius. They were two ideologies in conflict. Watching their conflict reveals a lot about the political nature of religions and the religious nature of politics.

or both to become adulterate. What is still more important is unity of religious background, and reasons of race and religion combine to make any large number of free-thinking Jews undesirable....“The spirit of excessive tolerance is to be depreciated” ⁷³²

Eliot echoes the Nazis here quite directly. The Nazis were saying identical things about getting rid of concentrations of Jews at the same time. This is theofascism pure and simple, not to mention implicitly approving of genocide.

Guenon was not exactly a “fascist” either but rather a ‘metapolitical’ fascist, or a theofascist. Eliot tends in this direction too, while still being too liberal for the taste of the traditionalists. However, they do not mind pasting Eliot’s rather ridiculous praise of Schuon on Schuon’s books. Indeed. I only now realize why the Schuon cult has so often used Eliot’s quote about Schuon for so many years. Eliot and Schuon are theofascist brothers in the cause of reactionary religiosity and politics. This shows once again that Russell was correct to suggest that the romanticism already implicit in Byron and Rousseau is one of the origins of fascism.

Joseph de Maistre

The reactionary spirituality that led to Eliot and Schuon goes back through Charles h and Leon Daudet to Joseph De Maistre (1753-1821). This takes us back 200 years to the reactionaries against the French Revolution. Guenon had also been deeply influenced by De Maistre , who was one of these reactionaries. Some Guenon fanatics have tried to deny that De Maistre influenced Guenon much, but that is more of the usual attempt at cover up or obfuscation that characterizes so much Traditionalist writing. Indeed, Guenon seems to have thought of

⁷³² <http://www.archive.org/stream/afterstrangegods00eliouoft#page/56/mode/2up>

De Maistre as the 'quintessence of reactionaries' and thereby reflects an accuracy of insight one seldom finds among traditionalists. Guenon loves him for all those things that define his own hatred of science, freedom and democracy, and that hatred, to Guenon, is "clarity" or insight. To me it is a horrible opacity of ignorance and dogmatic hatred of the enlightenment.

Schuon, following Guenon no doubt, also admired Joseph De Maistre "whose intelligence has great merits" Schuon claims in his essay the "Question of Protestantism".⁷³³ De Maistre, as a matter of historical fact, was a racist, Jew hating, Inquisition supporting, hater of science and advocate of slavery and other injustices. If De Maistre is "intelligent" than Schuon's notion of intelligence is highly questionable. My impression of Schuon, having known him, is that he accepted Guenon's adulation of De Maistre whole cloth because it served himself to do so. De Maistre's repressive, inquisitorial, anti-modernism is based on a despising of human rights. These ideas were attractive to a cult leader like Schuon. In the same paragraph where Schuon praises De Maistre, he calls the Renaissance evil. Actually, the Renaissance was an extraordinary rebirth of all that had been killed by the ignorance of the Church and the Dark Ages it created. More than this, it was the origin of science and without science, our world would be a much sorrier place than it is now.

As Isaiah Berlin points out in his rational and excellent study of De Maistre, *De Maistre and the Origins of Fascism* . De Maistre is not only a throwback to the fanatic Traditionalists or the Inquisition, but he looks forward and is a precursor of totalitarianism and the fascist

⁷³³ Michael Fitzgerald, Schuon's disciple stated: "The enemies of Schuon are people who don't adhere to Schuon's notion of a basic uniformity of belief." "Uniformity of belief" is exactly what the Inquisition required also, as do most cults. Hitler or Joe Stalin.

movement.⁷³⁴ This man is a virulent racist of the worst kind and an apologist for one of the Inquisition which is one of the most shameful systems of torture and enforced theofascist mind control in history. Defining the area between fascism and esoterism, totalistic governments and religious and orthodox mythologies is difficult, but when one grasps the physical horror of human rights violations these ideologies have produced it is unconscionable to side with them, unless one is oneself a monster. It is in this cesspool of traditionalist ideologies of power and “spirit” that both de Maistre and Guenon took their stand--- and it is here, of course, that part of the controversy explored in this book resides.

The great historian Immanuel Wallerstein notes that De Maistre and Burke as reactionaries to the French Revolution and that “the central concern of conservative ideology has always been tradition” and thus resistance to change. De Maistre concern with preserving the “Throne and God” against the revolutionary forces that gave the world freedom

⁷³⁴ There are some rather pathetic post-modernist attempts that try to rehabilitate De Maistre. These fail. Jean Zaganariis tries to rehabilitate him in his post-modernist essay “Des origines du totalitarisme aux apories des démocraties libérales : interprétations et usages de la pensée de Joseph de Maistre par Isaiah Berlin” He tries to write about Berlin’s life to say that he was merely projecting his own concerns on to De Maistre. This ignores the extensive , indeed, brilliant scholarship Berlin did on De Maistre’s writings and views. Berlin is historical and exact. Zaganariis employs the views of Delueze, Habermas, Foucault and other decontextualizing post modernists “philosophers” to promote a rather empty and unconvincing attack on Berlin. It is not merely a coincidence that De Maistre and the totalitarian dictators of the twentieth century have much in common. The commonalities result not just in ideological similarities but in crimes and violations of human rights and facts recorded in history. The checks and cross checks of these ideas and facts are numerous beyond counting and indicate a great deal of evidence in favor of the thesis of Berlin, as well as Poppers comparison of Plato and fascism or Russell’s notion that romanticism had strong fascist leanings. Properly speaking De Maistre was a theofascist and not a fascist, but that is a point too subtle for many traditionalists. Suffice it to say that the evidence is quite overwhelming, just as it is overwhelming that Heidegger was a Nazi or that, T.S. Eliot was a far right bigot. The question is how people embody ideas and how they are expressed in factual histories and not how one can rearrange a “context” to get the result a scholar wishes for, as Zaganariis does in his rather shallow essay. De Maistre’s horrendous book Letters on the Spanish Inquisition is alone enough to show him a despotic, anti-Semite and lover of torture, as well as a precursor the “Protocols of the Elders of Zion” and the Nazi camps. Berlin is quite right about this.

<http://books.google.com/books?id=CrTYIiffD7EC&printsec=frontcover#v=onepage&q&f=false>

from the injustice of Church, aristocracy and Monarchy. This ties De Maistre directly to Guenon and the traditionalists, who were not fascists but to the far right of the fascists, theofascists to be precise. The world was changing and de Maistre become a bitter bigot and racist who longed for the Inquisition. Guenon's rejection of Europe has the same motivation and Guenon would even abandon the world of Europe to follow his dreams of medieval power into Islam.⁷³⁵

Followers of Guenon want to obfuscate the politics of their master behind spiritual 'contemplation', as if Guenon were some sort of saintly prefiguration of the apocalypse. Actually he was a bitter and vindictive expatriate who desired to return to the dark ages and claims a sort of universal prophet-hood that was both absurd grandiose and desirous of destroying the whole world. This is a sick man. The gullible trust that his followers have in him is all based in fiction and wishful thinking. The fact is the "spirit" is used by these people to hide their own pride and delusions from themselves. They will believe in the sanctity of Guenon or Schuon despite the reams of factual evidence against it. This is the obstinacy,--- indeed, the stupidity--- of faith. Faith sides with delusion until the breaking point is reached. The breaking point of liberation from make-believe and fairy tale is very far from the stamina of most people.

As Goya expressed so well in his Caprichos, many people prefer ignorance to inquiry and truth. The "mental virus" of the God delusion, of which Richard Dawkins speaks, is deeply ingrained in gullible children and it takes a very strong adult or a good education to enable seeing through it. Religion lives precisely in this shadow realm of politics and ignorance, stubbornness and mental delusion, superstition and hope for what does not exist and will never happen.

⁷³⁵ Wallerstein, Immanuel, The French Revolution and the Birth of Modernity. University of California Press Pg. 125.

Wallerstein says that the three ideologies in the 19th century were Liberalism, Marxism and Conservatism and they all define themselves by their relationship to change. He also notes that such as Islam were then in the "periphery" of the world system of capitalism.



Joseph-Marie, Comte de Maistre

Joseph De Maistre, like Guenon and Schuon, was a petty bourgeois with delusions of being an aristocrat. According to Isaiah Berlin's essay of the relation of De Maistre to fascism, De Maistre's family was of only recently elected to aristocratic status and his fanaticism appears to have been partly because of the nouveau riche quality, trying to prove himself that he was not a "draper" as his family had been. De Maistre thought of the state as a divine institution, and the executioner as a divine office. He was an advocate for slavery or serfdom, like Evola. Like De Maistre, Guenon despised democracy and basic human rights and wanted to return society to the "Throne and God" of Imperial religious dictators. De Maistre longs for the world of lost aristocratic privileges that were gone, and is willing to kill hundreds of thousands to get this power back. De Maistre wrote somewhere that the banner ideas of the French Revolution, namely, "Liberty, Equality and Fraternity", must be replaced with the call for "Throne and God". De Maistre wrote

that the “two anchors of society” are “religion and slavery”.⁷³⁶ The “infallibility” of religion, in De Maistre’s view is bolstered by the state and both depend upon slavery or serfdom.⁷³⁷ Much of this ideological position was adopted wholesale by Guenon and Schuon. De Maistre would have hated Thoreau, Lincoln, Harriet Tubman or Frederick Douglas, who helped free the slaves or advocated for abolition (Tubman went into the south and physically ushered slaves out of the slave states to the north).

De Maistre also was perhaps one of the most vocal of all supporters of the Spanish Inquisition and believed that nearly any brutality could be used to enforce aristocratic inequality and secure the power of the state. He claims that “The Inquisition is, by its very nature, benevolent, soft and conservative”.⁷³⁸ Besides justifying the Inquisition, De Maistre also

⁷³⁶ Berlin Isaiah The Cooked Timber of Humanity New York Knopf. 1991 pg. 134 This is a marvelous essay and book which taught me a great deal about the origins of traditionalist reaction to the enlightenment

⁷³⁷ De Maistre’s concern with infallibility would also influence Schuon and Guenon in their absurd belief that the “Intellect” was intrinsically “infallible” in Schuon’s words. The idea of the intellect in Guenon and Schuon is central and is basically a sort of ‘divine’ subjectivity. Ultimately amounting to nothing at all but self-magnified vanity and self-magnified mirroring. If you understand this the whole of traditionalism collapses. They claimed to have interior knowledge of the divine through a sort of inner revelation. When they say “intellect” he do not mean reason or any of the usual meanings of the term intellect. Having seen what this actually meant in Schuon, who I questioned about this at length, I became convinced that the Intellect was nothing other than an inner delusion of grandeur, which made both Guenon and Schuon able to project all sorts of nonsense on the ‘god’ idea, which really was a mirror image of their own vanity and delusions of grandeur. Their claim of divine insight and the delusion of infallibility was self-serving nonsense, mere self-magnification. Having seen how the infallibility idea was based on Schuon’s need of power, I began to see how other religions, the Catholic Church, for instance, or Tibetan Buddhism and its “termas”, were able to convince their followers of the utter nonsense that the dogmatic utterances of powerful institutions are infallible.

⁷³⁸ The number killed during the Inquisition is probably never going to be known, since the records were all destroyed by the Church to hide the facts. But historian Cecil Roth, who cites the figures of an ex-Secretary of the Holy Office, Llorente, who claimed on the basis of Church records now lost that the Spanish Inquisition alone burned 31,912 people at the stake, and “reconciled”, that is, forced reconciliation to the will of the church, usually by torture, on 291,450 people. Roth concludes these numbers might be a little high, and quotes a conservative Catholic historian who claimed that 28,540 were burned at the stake and 303,847 were tortured into submission. But accurate records seem to have disappeared. It is doubtful even Llorente had accurate records. This makes any estimate questionable. Indeed, the disappearance of the records

advocated the infallibility of the Pope and absolute power for the King, exactly as Guenon did. He writes:

“ I have never said that absolute power... does not involve great inconveniences. On the contrary, I expressly acknowledge the fact, and I have no thought of attenuating the inconveniences”⁷³⁹

This attitude of excusing torture and violations of human rights is monstrous and is a central element in why the Traditionalists are rightly called theofascists. ⁷⁴⁰ Indeed, De Maistre’s approval of the monstrosity of the Inquisition, akin to Holocaust denial is matched in the Schuon cult. In the 1970’s Schuon follower Whitall Perry, who shared wives with Schuon ⁷⁴¹ was writing positively about the Inquisition. Perry writes:

“It has taken all the ignorance of the passional mentality of the West to try to replace the kingdom of heaven with the kingdom of the world, to ... set the Adversary against God as an equally

would do more than suggest far higher numbers. But these numbers are arbitrary in any case, because they separate those killed by the Inquisition from those killed in colonial wars and peasant uprisings, witch burnings and Imperialist massacres all of which have a relation the ideology of Christian-European supremacy which is the origin of the Inquisition. The Inquisition was not merely an “office” but a mentality and its destructiveness and racist tendencies contributed to the killing of millions of Indians in the Americas, the killing and deportation of Jews and Moors in Spain, the burning of witches in England Germany and other Protestant countries. There was a protestant Inquisition as well as a Catholic one. Indeed the colonization of America has many ties to the Inquisition, not just in Spanish speaking countries but in the U.S. as well. De Maistre’s writings justifying the Inquisition were published in the 19th century and appear to have had an influence on American history to some degree. It would be interesting to look into this deeper.

⁷³⁹ Copleston, Frederick. A History of Philosophy vol IX. New York: Newman Press 1975 pg.9

⁷⁴⁰ It’s not inappropriate here to mention George Bush, spiritual fascist and a president who has overseen the reinstatement of torture as a means of treating prisoners, in violation of the Geneva Convention, in places such as Abu Graib prison in Iraq. This alone should have led to Bush’s impeachment.

⁷⁴¹ This sounds odd, and it was odd. IN 1965 Schuon “married Whitall Perry’s wife Barbara, while Whitall stayed “married” to Barbara too, and according to the third wife Maude Murray, Whitall then got involved with Catherine Schuon for about 10 years. The Perry’s had spent 5 years or so with Guenon before become entwined with the Schuon’s.

matched opponent in a contest between the two for dominion. Writing on the Inquisition M. Verrill states. “one is terrified at the thought of what could have happened if the Catholic Church had not continued the battle, if the Inquisition had not been established and maintained.” “The heretics were just as resolute and just as practical.. as any revolutionary of today... [the object of the revolt against the Church was to instigate the] “abolition of the monarchy, ,, private property...inheritance,,, marriage, order, the total abolition of all religion. It was against this that the Inquisition had to fight and who can be surprised if .. the methods employed by the Holy Office... were a little drastic, a little severe? There can be no doubt that if this most excellent tribunal continued to enjoy its full prerogative and the full exercise of its salutary powers, the world at large would be in a far happier and more orderly position today.... “ “ 742

This horrendously repulsive endorsement of this “most excellent tribunal” ---the Inquisition--- comes right out of the center of the Schuon cult, as Schuon so often had Perry write on subjects Schuon himself did not wish to write on. 743

⁷⁴² Perry Whitall. *A Treasury of Traditional Wisdom* San Francisco. Harper and Row. 1986. pg 439

⁷⁴³ Perry did the attack on one of Schuon’s chief rivals George Gurdjieff, for instance. Gurdjieff in the Light of Tradition is the title. It is totally a biased and interested book, written by a cult member to attack another cult. Yet Theodore Roszak calls it “by far the best independent, critical evaluation of Gurdjieff I’ve come across”—and so it goes to show you, the Schuon cult can pull off and trick those who wish not to see. Gurdjieff teaches his disciples of self hypnotize themselves and many complain of depression and trance states that they have a hard time getting out of. There are lots of complaints about the “elite” feelings of entitlement that they got from him.



Painting by Goya

The Catholic fight against the enlightenment stretched into the 20th century. The members of Action Francaise, following De Maistre, were also militant royalists. They were convinced that the salvation of France depended on the overthrow of the Republic and its replacement by a monarchy, if necessary, by violence. Guenon sympathized with many of these views and them with his. Action Francaise was French fascism in a nutshell. Guenon was an avid reader, and partial supporter of this fascism long before he and Evola connected Traditionalism to theofascism.

It is true that eventually Guenon seems to have had some reservations about Maurras, since Maurras was an atheist, whereas Leon Daudet had ideas that were closer to Guenon's and De Maistre's ideal of a totalistic

theocracy. As one of Guenon's publishers, Chacornac writes in his biography of Guenon

“There seems to be no doubt that there existed then, to varying degrees, a certain sympathy between Guenon and some of the leaders of the Action Francaise . We say: to varying degrees, for it seems obvious to us that Daudet was, of all the leaders of the Action Francaise, the one most capable of understanding Guenon, and of accepting, at least partially, his point of view. It is no less evident that there must have been far less sympathy between Guenon and Charles Maurras,”

Indeed, Guenon seems to have still held Daudet in very high esteem indeed. Friendship with Daudet was friendship with French fascism. Guenon not only befriended the ultra-right fascist who helped bring the third Reich to France, but he also mentions him with approval in one of his books? This might seem trivial but it is not. Guenon hated all expression of personal or individual taste and proclivity. He was a man of strict ideas, cold and some say, of cadaverous impersonalism.⁷⁴⁴ He hardly ever mentions people he knew personally in his books, but Daudet is one of the few contemporaries that Guenon would deign to

⁷⁴⁴ The poet Hakim Bey, aka Robert Lamborn Wilson writes humorously in a poem about Guenon that “We have seen the ghost of Rene Guenon, cadaverous & topped with a fez (like Boris Karloff as Ardis Bey in The Mummy) leading a funereal No Wave Industrial-Noise rock band in loud buzzing blackfly-chants for the death of Culture & Cosmos:” Guenon does indeed look cadaverous in many photos and imagining him as a punk rocker is very humorous and not inappropriate. There is something in him that is both decadent and repressive to the point of vampiric intellectuality. There is also something adolescent and excessive in Guenon, blackened, wanting to destroy the world that let him down, obsessed with fire, blood and doom, as well as a kind of mathematical psychosis that reads meanings into symbols that are meaningless. No wonder he loved Dante so much, that priest of sadism and an imaginary heaven even more repressed, sadistic than regimented than his hell. Dante is the last gasp of the middle ages, just as Guenon is the last gasp of religion as aristocratic Tradition. Wilson wrote about Guenon

speak of with approval in his books. ⁷⁴⁵

Daudet's Catholic sympathies and hatred of the French Revolution and modern industry made him sympathize with the views of Guenon expressed in Guenon's book Orient and Occident. Guenon agreed with the necessity of overthrowing the modern style governments, since he hated democracy and the effects of the French Revolution. However, he eventually broke with Daudet, to whom he had been close, after the Catholic Church condemned Maurras. The Catholic Church placed some of Maurras books and L'Action Francaise on the Index and condemned him on Dec. 29, 1926. "The Index" is of course the list of blacklisted or prohibited books, which the church disliked or forbade reading. The Index was one of the many products of the Inquisition, which sought to control not just social behavior but mental activities of all kinds.⁷⁴⁶

Since Guenon had been close to L'Action Francaise and its leaders the condemnation forced him to choose sides.⁷⁴⁷ Time magazine for Feb 28, 1927 states:

"Pius XI was reported last week from Rome to have excommunicated in the second or more serious degree** Leon Daudet (son of the famed author Alphonse Daudet) and Charles Maurras, both leading members of the French Royalist party. The excommunicated had stigmatized in their Paris newspaper, L'Action Francaise, all Republican Catholics—asserting that true Catholics are Royalists. The Pope not only excommunicated M. Daudet and M. Maurras, last week, but dispatched an official rebuke to

⁷⁴⁵ He mentions Daudet with approval in a footnote in Man and His Becoming according to Vedanta, chapter 2

⁷⁴⁶ When I was in the Schuon cult there were recommended and not recommended movies of books. Stars Wars and Dances with Wolves were approved of but Last Temptation of Christ was hated. When in fact that latter was a better movie. Lately the Traditionalists have been attacking the book and movie the Da Vinci Code, a harmless mystery thriller that misuses Da Vinci for fictional purposes.

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Read more: <http://www.time.com/time/magazine/article/0,9171,730088,00.html#ixzz0qaDIyAET>

the French Cardinals Luçon (Rheims), Charost (Rennes), and Billot for upholding L'Action Française in various letters written by them. “

Guenon's inclination to reactionary and fascist thinking had to be tempered by his love of a Monarchist Church. Certainly too, he was tired of the Church, this is obvious, and was about to convert to Islam in earnest. His earlier conversion to Islam in 1912 with Aguéli being something of a boyish play-act and make believe conversion by a couple of romantic young men. Guenon took sides with the Church against Action Française, thus bringing to a head his differences with Maurras. But there are many complications in this decision that have been utterly avoided by scholars who write about Guenon. Charconac writes:

“This condemnation, and the insubordination of Action Française, were to disturb Catholic circles for some years both in and out of France, to such a point that a member of the Sacred College, Cardinal Billot, relinquished his red hat. Guénon was not in the least occupied with politics but could not avoid hearing of this affair, which seemed to him a characteristic illustration of his contemporaries' lack of understanding, however 'traditionalist' they proclaimed themselves to be, of the normal relationship between religion and politics.This served as the occasion for him to define the traditional position on this point and to set it in a wider context by broadening its scope, which he did in his Spiritual Authority and Temporal Power.”

The idea that Guenon was not “in the least occupied with politics” is ridiculous, since the very idea of “esoterism” is a political construction, indeed, Guenon's notion of 'Beyond Being' is a political construction as is his entire metaphysical system. Guenon had been campaigning against democracy and for the caste system for years already, and had friends among far right Catholics and in Action Française and was fiercely

political about all his metaphysical ideas. Indeed, Guenon's metaphysical ideas are political in their core: the whole point of them being to resurrect the 'spirituality' of a reactionary anti-democratic past against science and democracy. Guenon writes a whole book because a fascist group, Action Francaise, with whom he had some sympathy, is condemned by the Church and Cardinal Billot loses his red hat, and he does so because he wants to use his experience as a teaching lesson for all history. He wants to move farther to the right than Action Francaise. This is totally political. The manifest political arrogance of this thesis seems to escape readers of Guenon, who are mostly obtuse to their own political tendencies. But then the readers of Guenon tend toward excessive hero worship and have trouble thinking about anything unless their hero said it first. Guenon's followers are all political spiritualists and have trouble seeing themselves with any sort of objectivity.

OK then: let us review what Guenon was really up to in 1927. Guenon is good friends with Daudet and has a deep attraction to Action Francaise and the fascism represented there. However, when the Church condemns Maurras Guenon is mad at Action Francaise and takes the church's side against it. He does not much like the Catholic Church either which he calls "temporal and material". The notion that the Catholic Church was ever a 'Shepherd' of the "divine realm" is an elaborate fiction. The Church was always a primarily material institution, political and an extension of the Roman Empire. But Guenon's romantic nostalgia for a Church would never admit this. The fraudulent character of the Church echoes Guenon's own. He keeps up the pretense of his own sanctity all his life just as the Church poses as a 'divine institution' when really is based on the forged Donation of Constantine.

In fact there was nothing saintly about him. He was a meddling spy and intellectual dictator who did all he could to obfuscate his real intentions. He defines a politics with himself on top

and that sets up priests and the ‘sacerdotal’ realm as superior to the ‘temporal’ realm of kings and warriors. This is merely an irrational elitism of the worst kind, setting up superstitious cranks as the lords of knowledge. He never questions the caste system he has set up with himself as the head Brahmin. He wants the pretense of sacerdotal – that is priestly types like himself or Schuon to dictate what happens politically. Once I got to know Schuon I could see how absurd this pretense really was.⁷⁴⁸ So apologists for Guenon are wrong, Guenon did indeed reject German fascism but only to become a theofascist, monarchist and hater of democracy and human rights. Guenon’s politics is already to the right of Action Francaise. His argument with Maurras put him even farther to the right than Action Francaise.

What else was happening to Guenon around this time?

Around the same time as the fracas with Action Francaise, Guenon had been attacked very seriously by Ernest Jouin, (Monseigneur), (1844-1932), a far right Catholic abbot, anti-Semite and head of an anti-Masonic Organization called R.I.S.S. (International Review of Secret Societies). He studied occult organizations. Guenon appears to have been both deeply influenced by this man and utterly despised him—some of this major paranoid fits are about this man and his organization. Guenon had tried to discredit the collaborators of the R.I.S.S. and engaged in a long polemic with them. James says that the R.I.S.S. forced Guenon to move to Egypt. If true, this suggests a considerable weakness on Guenon’s part. He must have had an exaggerated susceptibility to

⁷⁴⁸ Schuon often made decisions by “opening the Koran” a superstitious game of chance where one opens up this book with eyes closed and places one’s finger randomly on a page. The resulting verse is supposed to have been dictated by god as the answer to one’s question. This can give really dangerous answers, as the Koran is often violent. It can also give ridiculous answers. Schuon taught this magical thinking procedure to his wives who swore by the practice. Maude used it all the time and I think it exacerbated her growing mental illness as it gave her bizarre answers, which led her astray.

irrational fear of spiritual ideas contrary to his own. The hatred was really optical on the part of both sides, but of course, delusional organizations invent spiritual plots against each other.

In any case, there is more to Guenon's going to Egypt than James suggests. A close associate of Jouin's was Olivier de Fremond, another extremist anti-Semite Catholic, who one source says was one of the "privileged advisors of Guenon's long polemic in opposition to this RISS". So Guenon, who was trying to reform French Masonry along far-right and traditionalists lines, was not willing to go along with either Jouin or Maurras, the two of them representing the far-right church on the one hand and far-right Royalist or temporal values on the other. Not happy with either far right alternative, but attracted to both, Guenon wanted the far right to extend into a universal domain, along the lines of what De Maistre thought of as an "esoteric" and more ecumenical way. He did not find ultra-right Catholicism, Action Francaise or ordinary Masonry fully appealing though he was deeply involved with all three. What does appeal to him is the totalitarian system of Islam, which is in "holy war" with Europe for the last thousand years.

What I make out in the historical record, is that he had been playing various games adopting pseudonyms and trying to infiltrate various organizations to subvert them inwardly or find out their "real" purposes. Guenon has a sociopathic character, deeply deceitful and rarely honest, playing political games of hide and seek. This corruption of surreptitious activity certainly took a toll on him. During these years Guenon was caught spying. He was exposed as a sort of spy and infiltrator and hardly anyone trusted him, with good reason. So Guenon was really in a very hard place in 1926-29. Humiliated and wanting power, he had to leave Europe in some embarrassment. He wanted to try to find a way to destroy the world he hated at the same time as he wished to be the man at the top of it all. How to be the hero of world destruction and renewal--- that was Guenon's paranoid wish and dearest

hope of revenge against Europe.⁷⁴⁹

However, these events should not be seen as a rejection of fascism by Guenon, but rather Guenon only rejected Maurras himself as an atheist fascist. However, what Guenon wanted was a religious fascism--- Traditionalist or universal fascism, “fascism from above” as someone called it or ‘metaphysical fascism’. From this point on Guenon sublimates his leanings toward an extremist politics into his spiritual metaphysic. Chacornac continues:

“the condemnation of Action Francaise” was an occasion for him to define the traditional doctrine on this point, by widening the perspective and writing Spiritual Authority and Temporal Power, _ which was published in 1929 by Vrin publishers”.

Yes. Guenon was upset that a few in the Church were sympathetic with Action Francaise, particularly that the French Cardinal Billot had gone against the Church and sided with Action Francaise’s “insubordination”. So the real issue for Guenon was not any moral abhorrence at fascism, but rather he was offended at the insubordination and rejection of totalistic hierarchy. He felt it was wrong for the Cardinal to have taken Action Francaise’s side and advocated that only Royalists could be real Catholics. Guenon wanted something even worse than Action Francaise defining who is Catholic and who is not. He wanted Priests, Popes and Cardinals to define who goes to war and who does not. Irrational priests, adherents of a medieval ideology, should control the

⁷⁴⁹ The resemblance of Guenon to Arthur Rimbaud is interesting, who was much younger but who did a similar thing of leaving Europe. Rimbaud left after a horrible and violent affair with the poet Paul Verlaine. after his wife died, Guenon had an affair with a woman and a fight with Catholics and freemasons. Rimbaud seems to have left to be rid of his directionless immaturity and his destructive life as a poet and a homosexual relation with Verlaine. But Guenon seems to have left for revenge against the world he hated. Both are escaping, as did Gauguin, Artaud and others. Guenon was a far right rebel against Europe and Rimbaud was to the left.

warrior class , not vice versa. This defines Guenon's political views as even more reactionary than the political group, Action Francaise.

This series of events is the occasion for Guenon's book Spiritual Authority and Temporal Power. This book is really the center of what Guenon was. His book states that priests, adhering to counter-intuitive church doctrines, should have total control of the state and should make all decisions top down. Guenon was calling for Platonistic theocratic fascism or theofascism. In other words Guenon's trouble with the catholic church as to do with it not being fascist enough. He wants a Catholicism that is every further to the right than the Inquisition. Rama Coomaraswamy would end up advocating for the same extremist Church.

In other words Guenon is creating what Di Giorgio would call spiritual fascism in 1927. He has outgrown fascism of the Catholic Church and wants a larger and more extreme, more totalistic, universal and metaphysical theofascism. He does not want a modernist fascism but a spiritual fascism that harkens back to Innocent III, the pope who started the Inquisition and set up the right of Confession as a way of controlling people. You can see this in one of Innocent III Decrees "Papal Decree on the Choice of a German King, 1201".

It is the business of the pope to look after the interests of the Roman empire, since the empire derives its origin and its final authority from the papacy; its origin, because it was originally transferred from Greece by and for the sake of the papacy...its final authority, because the emperor is raised to his position by the pope who blesses him, crowns him and invests him with the empire... ⁷⁵⁰

⁷⁵⁰ <http://www.fordham.edu/halsall/source/innIII-policies.html>

Guenon is seeking this sort of totalistic power. In other words, according to Chacornac, Guenon wrote his book Spiritual Authority and Temporal Power, partly in response to his disagreement with Maurras and the Catholic Church. He wants Royalism to be contained in the embrace of Guardians of a universal priestly caste. He wants a priestly government of the very few, a veritable caste obsessed theocratic state. Guenon says he wants to priests and warriors or imperial caste in the government to be “each one contained (...) in the common principle from which both proceed, and of which they represented two indivisible aspects, insolubly linked in the unity of a synthesis at the same time superior and anterior to their distinction” (p. 14). In other words royalty and priesthood should be in harmony with priests having the upper hand. This is a theocratic fascism, which he defines and which Evola will question. Both of them are monarchists but Guenon wants a higher role for the priest caste. Both want castes and social inequality based on a top down authoritarian model of imperial control defended by a merciless military.

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Also around 1927, Guenon had disagreed with the Catholics of Regnabit as well, which I mentioned earlier. Fr. Anizan ceased allowing Guenon to write for that magazine because Guenon refused to admit the universality of Catholicism. Marie-France James suggests Guenon was discovered as an infiltrator and under cover spy in far right catholic organizations when really he was a Mason and this led to his being discredited in various circles and even caused him to leave France. No one could really trust Guenon. He betrayed everyone. He was always pretending to be other than he was. He was a con-man, in short.

There appears to be a good deal of truth in Marie-France James's assessment of Guenon's relation to Catholicism. But there are real problems with her views too. She calls him an “apostate”. Such language

Evola of Guenon's political views⁷⁵¹ http://thompkins_cariou.tripod.com/id95.html

does not interest me much—the concept of ‘apostate’ makes no sense in a democratic world that respects human rights. Certainly Guenon rather despised Catholicism, but there is much to despise in it. Like Coomaraswamy he only admired medieval Catholicism. Guenon’s world is one where no critical thought is allowed, you are either with the totalistic program or you are a heretic or ‘satanic’. James’ point in condemning Guenon’s ‘apostasy’ is that Guenon’s hypocrisy and double dealing was found out. Jouin, James, Anizan and others were partly right to be offended by Guenon’s inordinate pretense and charlatanry. Guenon was not much interested in any religion, he was interested in himself as the criteria of all religions—and this is where Schuon got his own particular megalomania. But no one knew this in 1927. They only knew something was wrong with the man. Guenon himself was only able to hold on to his delusions by running off to Islam and using Islam as a place to seek to expand his ideology into a religion that advocates violence and a totalistic ideology that allows no criticism.

But once that is understood, it places the following comment Jacques Maritain in a context. Maritain said “Guenon’s metaphysics are radically irreconcilable with the [Catholic Church’s] faith.”⁷⁵² When Guenon fell out with Ragnabit after falling out with Action Francaise, the reason was that Guenon thought that Catholicism was not a very good road for westerners to take as an initiatic path. What he really wanted was disciples who would spread his universalism as a “super-religion”. He didn’t just want theofascism, he wanted theofascism with himself at the summit of it. Like Schuon, he approved of the Church only as a medieval conservative institution.

But there is another element of what happened to Guenon in 1927. He appears to have read a lot of Joseph De Maistre in 1927, who had a plan to unify the various religions, which Guenon wants to push further

⁷⁵² Quoted in Sedgwick, *Against the Modern world*, pg 30

into a far right phalanx of all religions against the science and the forces of disbelief. He wants to make an amalgam of Masonic and Christian ideologies into a super religion. Quoting De Maistre in 1927, Guenon writes that

“Masonry should have for its purpose the instruction of governments and the gathering of all Christian sects, according to the advisable system. Regarding the first point, [De Maistre writes] “We will use all our strength to remove all kind of obstacles that passion opposes between truth and authority’s ear.....States’ limits could not prevent this second class activity, for Priests from different nations could, sometimes, work with the same zeal, and work for the greater good” And about the second purpose : “Wouldn’t it be worthy of us to suggest the improvement of Christianity as one of our Order’s purpose ? This project would have two parts, as each group must work on its side in order to get close to the others” Correspondence groups or committees must be established, made with priests of different groups we would have hosted and initiated. We will work slowly but surely. We will not make any conquest which fails to assist us in the perfection of this Great Work. All this could help for the advancement of religion,. We will extirpate all dangerous opinions and raise the throne of truth upon the ruins of the false beliefs of the skeptics” (Pyronnists) At last, we will create what Joseph de Maistre calls “Transcendent Christianity”, which is for him the “Revelation of Revelation” and the essential point of the “secret sciences”

This is indeed the “super religion” of esoterism that Guenon longed for. Guenon concludes that this is the rallying cry of the “transcendent unity” of religions against modernism and says

“Who can doubt that these kinds of research do not provide us victorious arms against modern writers”.... [and he concludes that] “... It is essential to note that the union as envisaged by Joseph de Maistre must be completed in the purely intellectual realm This is also what we have always said, because we think it [this transcendent unity] may be true understanding between peoples , especially between those who belong to different civilizations, must be based on the Principles in the proper sense of the word.”⁷⁵³

So in 1927, Guenon is already sure that the far-right agenda of a super religion is possible and will triumph against the modern world and its system of science and unbelief. The ‘Transcendent Unity of Religions’ is thus a political project from the beginning and is conceived by Guénon on the basis of the writings of the arch reactionary, De Maistre, as a political project. ⁷⁵⁴

⁷⁵³ See Guenon’s essay “Joseph de Maistre’s Project for the Union of Peoples. 1927 <http://esprit-universel.over-blog.com/article-rene-guenon-un-projet-de-joseph-de-maistre-pour-l-union-des-peuples-3-et-fin-58044928.html>.

⁷⁵⁴ there are those who deny this, such as Xavier Accart, who is himself an apologist for both Guenon and the Catholic Church, He wrote a sort of fundamentalist tract on the liturgy of the Church. Thus his interests are mostly political, and he writes as a cultish follower. In some of his writings he correctly notes that Guenon’s dislike of fascism was based on his belief that they were too “psychic” which is the same criticism that Evola makes. I discuss this elsewhere and the distinction between psychic and spiritual is a fiction. He also says Guenon thought that Nazism was a sort of parody of traditional “principles”, but when you analyze RG’s notion of ‘principles’ it is utterly empty. Guenon’s politics thus turn out to be pretty close to fascist ideology, while not being fascist but theofascist, as I have shown. Accart makes distinctions that have little content in them. RG rightly thought the fascists were too enamored of science. This is Evola’s conclusion too. They wished the fascists could be more “spiritual”, which would have made them even more dangerous than they were more like Evola and Guenon wished them to be. What Guenon wanted was a more totalistic system than the Nazis’ not less totalist, and Accart conveniently fails to notice this. Racism in Guenon was “spiritual” not biological, again like Evola and also like Schuon. (I discuss this elsewhere in this book at length and will not write of it here—look this up in the index). Guenon and Evola are not fascists but theofascist, and thus their racism and totalism are spiritual. Accart cites a lot of very trivial arguments between Evola and Guenon which amounts to very little. The two men were both of huge egos and as competitors in the same milieu they disagreed while writing glowing reports of each other’s works. In the end both Guenon and Evola were theofascists who hated human rights, science and democracy and who saw even the Nazis as too modern. They both favored a return to totalistic spiritual systems of the past. .

So then, the two disagreements with Action Francaise and Regnabit appear to be linked to this new effort to define a politics of De Maistre's theofascism, now restyled in more universal and Platonist terms. Guenon was creating a system that could be both totalistic and universalistic, based on the imaginary "Principles" of de Maistre and far to the right of the fascism of Action Francaise and more totalistic than the Catholic Church. He would join his theofascism to Islam, and ally it tangentially to Hinduism, since few could touch him in these foreign realms of thought and belief.

Guenon's extreme right-wing form of theofascism is thus a combination of monarchism, metaphysics and fascism at the same time. It is an attempt to be both "esoteric" and universal as well as being open to "exoteric" religions within individual nations. Guenon's active and sympathetic association with leaders Action Francaise seems to have come to an end by 1927 or 28. But he does not then cease to subscribe to a far right repressive and caste ridden line of thinking; rather, he expands a universal fascism into newer and more far flung traditional realms. Guenon's politics is squeezed out between fascism and Catholicism, ends up attached to Islam, but still is basically a De Maistrean version of reactionary Platonistic and Hindu caste politics that resembles fascism in its totalistic ambitions. It combines these toxic attributes with a form of Islam that is virulent all by itself.

Guenon's book on Spiritual Authority and Temporal Power (1927) is thus to some degree an answer to Maurras and Daudet and a text born out of the reactionary De Maistre. It is also an answer to the Catholics as well, who had rejected him from right wing catholic periodical Regnabit in 1927. In both cases Guenon had put himself further in the direction of totalistic control than either the Catholics or

the fascists. ⁷⁵⁵He answered them by providing an elaborate justification of caste elitism and the necessity of Brahmanical control of society by 'principled' intellectuals in Martin Lings phrase. (Influenced deeply by Guenon, to whom he was a secretary Lings will eventually cite the Spanish catholic fascist Franco as the ideal ruler) The fact that the book was probably written in response to the fascists Maurras as well as the Catholics of Regnabit is interesting, since the book goes much farther than Maurras and the later Fascists and Nazis were willing to go in justifying social repression, caste elitism and spiritual totalism. Guenon felt that social control should not merely be "temporal", or in the hands of "warriors", (or kshatriyas), or the military, but spiritual, or in the hands of priests, in short, a political theocracy. What the effete addicts of the Guenonian system never understand is that this man is a political animal almost exclusively and his pretence to spirituality is really just the fictional flourishes of a deluded man.

Maurras was willing to put power in the hands of priests but only as long as they were controlled by a military. Guenon wanted "spiritual" authority to subsume "temporal" power. ⁷⁵⁶ This is basically a Platonic and Catholic Monarchist position, but stretched farther than even the most Inquisition prone Catholics would go. No wonder they rejected him. Guenon wanted to include Hindu caste tyranny and other forms of

⁷⁵⁵ It was also around this time that Guénon began to collaborate with the periodical " Veil of Isis " and gave them some studies. After this Guenon takes effective management and renews the " Veil of Isis " which is soon turned into " Traditional Studies ." Traditionalism is really founded on the premise of a political thesis that masquerades as a spiritual delusion and it is born of a right wing reaction to the Catholic Church and Action Francaise..

⁷⁵⁶ This is the argument that Guenon has with Evola too. It scarcely matters whether one supports priests or warriors and being in control of a society where neither has any real possibility of being in control. Moreover the state in medieval times is a construction that includes religion rather seamlessly in many cases. Church and state were in practice the same thing, more or less. In either case a caste system is what would result. Guenon's support of the priest caste merely reflects his own elitist prejudices and hardly disqualifies Evola from being a traditionalist, just because Evola wanted generals to rule with priests. The notion of caste in both men is closer to the Nazi idea of caste than that of India .

theocratic repression in connection with militaristic government and Catholic domination of every area of life. Guenon's dedication to this vision of a religious and aristocratic stranglehold on all of humanity is relentless. Guenon's interest in Vedanta ⁷⁵⁷ is an interest in social inequality, where Guenon's metaphysical 'principles' are propped up to serve an unjust social hierarchy. Indeed, Guenon's whole notion of "principles" is really a fancy form of intellectual and political prejudice dressed up as mystical metaphysics. Guenon hated everything democratic and was interested in Hinduism's unitary metaphysics because it provided a means to orchestrate society along the lines of a cold, cruel and impersonal political will. In Guenon, impersonal ideas always must trample actual people or beings. Individuals do not matter for him and are expendable. This is usually the attitude of tyrants and those who commit atrocities. Guenon's interest in Hinduism deserves comparison with that of Heinrich Himmler, who was also interested in using Hinduism to justify social hierarchy and "authority". Hinduism also denigrates the personal and the individual.

⁷⁵⁷ Both Schuon and Guenon were very interested in Shankara. (788 CE - 821 CE) He formed the Advaita Vedanta, or non-dual system of thought in India. Schuon often claimed to be at least the equal of Shankara (or better). Shankara was committed to the horrible injustices of the caste system He also believed that the most important access to 'highest truth' was Vedic texts, and that access to these dogmatic texts should be socially restricted to upper-caste males. Advaita Vedanta says the one unchanging entity (Brahman) alone exists, and that changing entities do not have absolute existence, much as the ocean's waves have no existence in separation from the ocean. This is a "gnostic" system in that it reduces the world to nothing basically and erects an abstract ideology into a totalitarian construct. It devalues the cosmos and people in it, beneath unitary and smothering abstraction. Schuon's basic ideas originate partly in this ideology. Also Advaita proposes the theory of Maya, explaining the universe as a " magician's trick" or a delusional dream. The theory of Maya is radically false as it tries to transmogrify and invert the unreal as real and the real as unreal. This results in a bogus notion of "objectivity" that that which leads to the god delusion is good and that which leads away from god or the delusion of god is evil. This is the insanity of Schuon 's system in a nutshell.

⁷⁵⁸Himmler's biographer, Peter Padfield, records that Himmler visited Auschwitz in July 1942. There he watched an extermination of Jewish women. He also notes that Himmler was devoted to the Hindu text, the Bhagavad Gita, and "he never went anywhere without it", including bringing it to the camps as he watched Jews being murdered. Padfield notes that this fact is "important for any attempt to understand what Himmler believed he was doing".⁷⁵⁹ In other words, Himmler watched women die in the gas chambers Auschwitz as he carried the Bhagavad Gita in his pocket. This shows how fascism and spirituality went together during World War II in the case of Himmler. Guenon's similar concern with an impersonal view of human suffering was encouraged by Vedanta and the Bhagavad Gita. For Himmler as for Guenon, the world seemed a place where impersonal duty, such as Hinduism preaches in the Vedanta and the *Gita*, justifies apocalyptic cruelty.⁷⁶⁰ The world is to be riven,

⁷⁵⁸ Boris Pasternak's wonderful novel Dr. Zhivago explores the danger of denying the personal. The context of the novel applies to the Stalinist era, and Stalin was a man who, like Guenon, also held that "the personal" did not matter. It is not known how many people Stalin killed but it appears to be millions. Totalism is the what characterizes both between Guenon and Stalin

⁷⁵⁹ Padfield, Peter. Himmler London, Macmillian. 1990 pg.402

⁷⁶⁰ It is also interesting to note that Robert Oppenheimer also used the Gita to justify himself when the atom bomb exploded. The Bhagavad Gita not only justified the class and caste system of classifications that was important to the Aryan supremacy that the Nazis sought, but the idea of "karma" in this book also generates of notion of "disinterestedness", and thus of objective, impersonal service to duty and obligation. This is what appealed to Himmler in the book. The notion of "caste purity" is evidently related to the notion of intellectual hygiene, thought control, 'pure knowledge', or ideological imposition. Hinduism appears to have attracted both Himmler and Oppenheimer because it enunciates the close relation of pure knowledge to impersonal service and the renunciation of moral scruple in the pursuit of power, knowledge and the commission of acts of violence. The case of Oppenheimer is far more complicated than that of Himmler, however. But I have written about this at some length in my book The Empire of the Intellect. Below are some chapters about Oppenheimer and Hinduism.

<http://naturesrights.com/knowledge%20power%20book/section47.asp>

<http://naturesrights.com/knowledge%20power%20book/section48.asp>

<http://naturesrights.com/knowledge%20power%20book/section49.asp>

ploughed, plundered and destroyed in the interest of ideology. Himmler, according to his biographer, claimed to be “doing his caste duty in a disinterested, passionless way, dedicating it only to god”. Guenon’s book the Reign of Quantity and the Signs of the Times likewise gloats over the destruction of the world with disinterest and impersonal detachment. Guenon sets himself up as a sort of Torquemada or Savonarola, like Augustine, a far-right “hammer of the heretics”. For Guenon, as for other overly strict, repressive bigots, those who do not conform to ultra-orthodox beliefs are “heretics, “profane” and will be destroyed in the soon to arrive apocalypse described in the Reign of Quantity—that is when the whole world will bow to Guenon’s impeccable intellect and pathological sagacity. In Guenon’s book, ‘profane people’, ‘modernists’ and people who value democracy, human rights and ‘ordinary life’ are wiped out like Indians from North America or Jews burned up in crematoriums.

It is amazing to me that the moral bankruptcy of contemporary partisans of Guenon’s work bend over backwards to excuse Guenon’s monstrous sympathy with the anti-democratic elitism of the fascist writers like Leon Daudet at Action Francaise. But it is far worse he felt they did not go far enough. Guenon was not a ‘secular’ fascist as was Maurras, who merely advocated religion only as a means of social control. Guenon wanted religion to control everything. In other words, men like Guenon should dominate society and direct and advise its course. Guenon held that the esoteric elite are alone capable of understanding and dictating the ultimate needs of man (not to mention women). The reason for Guenon’s rejection of Maurras and Action Francaise was that they were too political in a lowly sense and this not the political “elite”, who should rule the political from “above”. Being beyond politics is the ultimate politics since it claims to trump all

government, as well as being the designer of all government. For Guenon the ultimate politics is the fiction of metaphysics. This is what was in his mind when he moves to Cairo in 1930. His reason for rejecting fascism was not moral scruples. He favored social caste and other unjust systems of social control. Guenon wanted not merely the elimination of democratic freedoms and human rights, as Maurras and the Nazis desired, but he also wanted the return of medieval theocratic tyranny and if this could not be had then the world deserved utter destruction.

So after initially being very accepting of Action Francaise, Guenon rejected it because it was not fascist on a grand enough scale for him. Action Francaise was not a sufficiently universal form of fascism. He left France after the rejection of *Regnabit* magazine, Action Francaise, as well as the death of his wife and his favorite aunt. He lost his job at a girl's school. He lost a niece, who he accused him, no doubt correctly, of being two faced and a "viper" and who had been involved in a "real net of spying and treason" – though the truth seems to be that he is having another paranoid fit and blaming a child for what in fact is his own neglect. Of course the writing of Spiritual Authority and Temporal Power before 1927 also must have played on Guenon's mind as a death knell to his concern with Europe. He wanted to leave Europe behind him as had Gauguin, Rimbaud, or Artaud—and all three cases move towards various species of insanity or near suicide. Guenon's suicide is mental. Islam offers him greater freedom to manipulate symbols and reach out towards a delusional wish for universal power than could somehow destroy the earth itself, at least in a unconscious fiction of Guenon's books, as he will attempt trying to do in Reign of Quantity and the Signs of the Times. So he more or less runs off with another woman to Cairo on what appears to be a sexual adventure.

Sedgwick notes that Guenon had not previously shown any interest

in travel prior to his going to Cairo with Mary Shallito.⁷⁶¹ She was an ultra-rich heiress who was interested in the Occult and built a castle style house complete with a chapel made of Tarot mosaics. Robin Waterfield, in his biography of Guenon, notes that she took Guenon there during their affair. Her full name was Mary Wallace Schillito (1871-1928) (also called Assan Faride Dina). Her husband Assan Farid Dina died mysteriously on the 24th of June 1928, while celebrating his fifteenth wedding anniversary on a cruise boat in the Red Sea. Oddly Guenon goes to Cairo in 1930 on what appears to be a sexual adventure with Mary who, like Guenon, just lost her mate. She does not stay with Guenon long,⁷⁶² and after she leaves him Guenon's enormous ambitions will drive him to start a flurry of desperate correspondence from Cairo to keep his influence alive in Europe. It becomes a kind of exile and martyrdom for him, as he tried to hold onto his fictional supremacy as the one man focal point of all the worlds' religions. Really he is merely the focal point of a right wing experiment in colonizing the dying religions as a far-right political front..

So In the late 1920's after Guenon's wife's death, and his dismissal from the school where he taught, and after his affair with Mary Shallito, he also comes under increasingly frequent attacks from the editors of the *Revue Internationale des Sociétés Secretes* , who denounce his devious and subversive maneuvers. In 1930 he leaves France in some disgrace to settle permanently in Cairo.

It should be said also that he leaves Europe shortly after his book on Spiritual Authority and Temporal Power appeared. I would submit that this book is the most important one that Guenon wrote. It really defines his actual position as a writer and thinker in the world. Reign of Quantity, thought by followers to be his masterpiece, is really a book of Madness and superstition, or sort of text book on how a mentally ill

⁷⁶¹ Sedgwick, Mark, Against the Modern World Oxford, 2004. pg 74

⁷⁶² Waterfield suggests she left him with some acrimony

writer might create a universal projection of his paranoid tendencies. But in Spiritual Authority and Temporal Power Guenon advocates for a theofascist dictatorship and a caste system more rigid than anything Hitler dreamed of. As Guenon retreated from a Europe he found intolerable into a world even more repressive than the one he left, he takes refuge in reactionary Islam and Cairo, and there tries to build Traditionalism into a worldwide movement that would propagate his doctrines around the globe. This is his dream anyway. In reality only handful of alienated outsiders and cult members listen to him, Schuon and Lings among them.

Militant and apocalyptic themes increase in his Guenon's work after he moved to Cairo in 1930. The Islamofascism of the Koran becomes joined to his theofascism. His final answer to fascism is not to condemn its violations of human rights and blind worship of power, but rather the opposite. He desires total destruction of the modern world and its people and their rights by the very "principles" that he claimed the Fascists lacked. In other words, he creates a new theofascism modeled on religious intolerance of the past. Like De Maistre, Guenon is even more reactionary and totalistic in his thinking than the Fascists were, and he rejected them not because of their human rights violations but because they were too "modern" and did not apply repressive principles with sufficient "orthodox" rigor.

The fate of the year 1927 will largely determine both Guenon's life and the outcome of traditionalism. He does move away from overt and modernist fascism, but in so doing sets the path toward a new sort of spiritual fascism—equally modernist--- that was largely banished from the world by the Enlightenment. Guenon disagreement with Maurras and L'Action Francaise was over the issue of social control. Guenon wanted a greater social control modeled after theocratic totalitarianism. Maurras and Daudet sought something less total in Hitler's Fascism. Maurras and Daudet would go on to advocate for and eventually join

Hitler's domination of France in the form of the Vichy Regime which took over and ruled France from 1940-45. So Maurras and Daudet would get relatively quick return on their political investment. For Guenon this was not so. His position was more reactionary and he had a more total and ambitious purpose than the writers at Action Francaise. In 1945, Maurras was expelled from the Academie Française and sentenced to life imprisonment for collaboration with the Nazis. But Guenon was still developing some of the ideas that he had held in common with Maurras. He would go on to create a Traditionalist Spiritual Fascism that was universal and total. After World War II French fascism becomes spiritual.

This history of Guenon's involvement with Action Francaise reveals a lot about the basic sympathy between traditionalism and fascism. However, it also indicates that the two are ultimately incompatible, since the Traditionalists advocate a much more total control of society. They see the fascists as too shortsighted in their ambitions, too sympathetic to science and closed to imperious dogma, and too modern and too liberal for their taste. But whatever the incompatibility of traditionalism and fascism it is clear that the creation of theofascism was an essential activity of Guenon's life, one in which the resolution of the problem of this incompatibility was resolved.

In Guenon, Fascism becomes transcendental fascism, theocratic meta-fascism, 'metapolitics', what I call theofascism. What the history of Guenon's work in the 1920's reveals is that his tendency to fascist thought is sublimated into his spiritual and metaphysical thinking. The result is a spiritual theory that dictates a politics, but yet hides behind a bogus claim to be apolitical . The Fascism of Action Francaise becomes spiritualized as Guenon's vision of "tradition"—an irrational adherence to dictated and arbitrary "orthodox" beliefs which are themselves political in their basis. Julius Evola would draw precisely these conclusion after World War II.

Evola's fascism becomes sublimated into Traditionalism; he becomes

a theofascist and not merely a Nazi. Guenon sets the pattern: theofascism continues after Guenon's death in 1951 and becomes a global vision of "Tradition", capital "T". Schuon would try to set up a totalistic cult along Guenonian lines as defined by Spiritual Authority and Temporal Power . The result is as one might expect. Schuon was the autocratic dictator and claims infallibility. He forms a cult group in which warrior caste minions who do his dirty work for him. ⁷⁶³ They bring bogus or harassing law cases against ex-disciples, threatened those who do not conform to the master's wishes and in general behave as a mafia, even getting the master off the hook when he commits sexual indiscretions.

But now to recapitulate some of this history. Guenon first participated in the growth of fascism of the 1920's in France, befriending high ranking members of Action Francaise. In the late 1920's Guenon defined his political position as one to the right of the fascists in his argument with Maurras and Action Francaise. He sided with Catholic ultra-right Monarchists against Maurras, but he was close to Daudet, even though he later rejected him too. Yet Guenon was rejected by the ultra-right monarchists of Regnabit in 1927 because he was too totalistic in his drive for a "universalistic" religion that dictated all political

⁷⁶³ I often watched Schuon decide who was of what caste and who of another. The process was totally subjective and based on Schuon's preferences and imagination. There were no objective criteria other than outmoded notions of the "physiognomy" of faces ,which Schuon claimed to be an expert in. The Nazi's were interested in physiognomy too. Those who were called Jnani, or pneumatics occupied the highest designation that Schuon gave to others. What this conceptual strategy really meant was that the person in question was that such a person was most in love with Schuon must be the deepest in knowledge of the truth. Such a person must be a "pneumatic" or jnani --- the highest caste Schuon admired. Even people who were not terribly bright, like some of Schuon' wives" ended up being "pneumatics" in his eyes. Like the totally discredited practice of astrology Schuon's caste designations were based on arbitrary or accidental characteristics of a person. Schuon acted as if this nonsense were scientific truth. Schuon was very attracted to bogus systems of knowledge like Physiognamy, homeopathy and Hindu race, caste and character typologies. .He claimed to be able to read the caste of a given face by studies its bumps and oddities. This 'science' is discredited but was of interest to the Nazis., Not only is physiognomy is discredited and homeopathy, which Schuon also believed in, is about as true as a teaspoon of sugar poured into the Pacific ocean is sweet. Hinduism caste is deservedly illegal but continues on due to ignorance..

realities, not merely Catholic realities. During the same period Guenon envisioned a “Lord of the World” and wrote a book with this title. The Lord of the World would be a Master of Totalistic and Universal significance and not merely a master race of Europe.⁷⁶⁴ In other words Guenon saw himself as the expositor of the Truth that would smash the modern profane world in an apocalypse and restore traditional religious “truths” to world power in a new golden age. These ‘new age’ fantasies of apocalyptic destruction dreamed of by Guenon were much grander and more total than anything achieved by Hitler and Mussolini. Hitler merely provoked a world war: Guenon along with his followers Evola and Schuon, hoped to be the last expositors of the total truth before the entire world was destroyed and the new golden age vindicated them. Yes, this is silly, but this was the common belief inside the Schuon cult. Guenon’s book The Reign of Quantity and the Signs of the Times is a demented attempt to justify this grandiose project of universal revenge followed by a restoration of a Golden age to be peopled by people whose views are like Guenon’s.

So what is to be concluded from this? Clearly, there were real relations between aspects of Guenon’s work and Fascism even though the relation of Guenon to fascism and ultra-right Catholicism was a troubled one. Those who deny Guenon had any relation with fascism are just mistaken. In the 1920’s he not only was cozy with Leon Daudet one of the architects of French Fascism he was also closely allied with far right catholic ideologues who ended up in bed with the Nazi’s. However, he later split off from it, but not without retaining much of the ideology created by Maurras and Daudet. He split off it form it not because he

⁷⁶⁴ The lynchpin of this of the Traditionalist resistance to the modern world is the idea of a universal Savior, who unites all the religions and ancient imperialisms in a unified assault against the moderns. The “restorer” or “prophet” of this perennial religion is supposed to appear “at the end of time”. Guenon expressed this hope rather fantastically in his The Lord of the World, - a book which he ends by quoting De Maistre’s hope for an apocalyptic restoration of the “divine order”.

found fascism morally reprehensible, but because it was too liberal. He did more than flirt with Catholic extremists and Monarchists as well. He was one himself and tended to ally himself with the radical and ultra-right royalists and their nostalgic desire to reverse the French Revolution and bring back the Middle Age tyranny of the militaristic popes. But in the end, neither fascism nor the Catholic Church could content Guenon. They were too limiting. Guenon was seeking along similar lines to the fascists and the Nazis, though in a more totalistic way. Guenon did not want merely to imitate the outward forms of the Catholic Church, as Hitler did. To Guenon this imitation of religion was a "parody" or the "counter-initiation". Actually parody requires a true model to be a parody of. The Catholic Church is itself based on a forgery and it is likely that Christ never existed to begin with, so the notion of parody is itself a joke in Guenon. Or to put this more exactly, Guenon's attempt to cleave to the orthodoxy of religions is really just an attachment to organized delusions.

Moreover, Guenon did not like the Church much. Nor did he want to be limited by the Catholic Church itself. He wanted a total revolution of the ultra-right that would unify all the religions in order to regain total control of world, destroy modernism, liberalism and socialism and bring back arbitrary dictatorship by the chosen few, the elite, a bunch of 'good old boys' who would control delusional 'initiatic' chains of patriarchal, misogynist and spiritual power. He wanted not national fascism but universal fascism, in short, of a spiritual kind.

But I don't think Guenon actually thought he would ever succeed in this aim. He was a petulant Armageddonists, as are perhaps all Armageddonists--- a spoiled child who could not get his way, so he wants to destroy the whole world. If Guenon could not obtain this return of total power than nothing short of the destruction of the entire world would be enough. Guenon's narcissistic inflation is such that he imagines the world destroyed and then he could rest content that finally

his principles had triumphed over everyone and everything. Guenon's theofascism ultimately wants the destruction of the world as its goal. Either you are with Guenon or against him, he basically is "god", Pope and Pontifex of the irrational and the basic principles of the universe revolve around his little formula of reality. Guenon's God is a killer of life on earth; He is a spiritual fascist and a totalist with megalithic and hugely destructive ambitions at the basis of his ideology. But of course, all this is just in his head, none of it is real. It is not at all hard to see how Schuon derived his own universal narcissism out of Guenon's insanity.

Guenon liked to entertain the Platonist fiction that his ideas sprung from a changeless source beyond time --- that he had some exclusive access to--- and that the 'accidents' of his life and biography were irrelevant. This elitist preference for otherworldly symbols and vague intuitions and ideas over people is part of it partly why the Traditionalists tend toward denigrating science, the human and the natural. Religions use fictive initiations as the criterion of truth. Guenon thought the Divine Truth and revelations spoke out of him and his books. However, in fact, the notion of "pure ideas" in Guenon is a fiction. There are no pure ideas, the image of Christ is like a corporate Logo—it is an advertisement for an institution. No one has proven that Christ existed and it appears that the Gospels are late creations,-- fictions made perhaps after 150 C.E.. Great stories no doubt, but the creation of some early Dickens who had a religious mania. The Greek Gods are likewise images of the Greek aristocracy just as corporate Logos are advertisements for the fiction of corporate personhood. The Islamic god Allah is also a created fiction meant to justify economic and social powers in Saudi Arabia at the time, spreading around the globe since then.

Guenon, in his books, scapegoated people and earth for ideas. Ideas are not pure; rather, created by people, ideas serve purposes

people create. Ideas are events in the world like anything else. People and human rights come before ideas. But Guenon did not understand this. He labored his whole life serving a false abstract ideology. But it was his delusions of grandeur which lead him to this. In fact, Guenon's books are historically determined and relics of a man obsessed with trying to gain control of the entire cosmos through symbol manipulation, mythic fantasy and religion. He inflates his ego with abstract symbols and tries to magnify himself to universal proportions. ⁷⁶⁵ It is an absurd attempt, of course. However, his followers cannot see how ridiculous it is, caught as they are in the delusional webs Guenon has woven around their brains. His stint with Action Francaise did not work out so he longs for greater power in a fantasy of revenge against the world that he sees as rejecting his backward and anachronistic ideology. Islamofascism becomes a new avenue for him and one that opens in Vedanta and Taoism, among other religions.

Therefore, the first relatively complete modern declaration of theofascism is Guenon's book Spiritual Authority and Temporal Power. I would argue it is the most important and pivotal book of his career. Before him Blavatsky, De Maistre and others had attempted something similar, as those who come after him try to expand on his delusions, as I will show in the next chapter.

In any case, Guenon hides his personal will to power behind the façade of ideas or "principles". But the principles are really vacuous so what is he doing in fact? In fact, what he is doing is creating Spiritual

⁷⁶⁵ My critique of symbol systems in religions and institutions as a way of magnifying power was written in the 1990's. Recently (2012) I came across the writings of Ernst Becker (The Denial of Death and other books). Becker says that "the lion's share of the evil which forms the narrative of human history stems directly from the unconscious and uncritical allegiance to the symbolic meaning systems which the various cultures and societies have developed. Human beings gain their sense of safety and worth by blindly following the internalized modes of power and authority which were presented by parents, family, social group and nation during the socialization process"

This is what I was saying in my 1998 book. Becker is right and this is what makes religions so dangerous and violent.

Fascism out of a pastiche of monarchism, fascism, the Hindu caste system combined with a Sufi metaphysics and the apocalyptic and moral blackmailing tendency of the Koran. Guenon created a kitsch metaphysical politics. However, because it is informed by a consistent and rather backward, repressive and malignant will, it is a vision that would prove very adaptable to many countries and many religions and political systems. This is not to say that Guenon's influence is large. It is quite small in fact. However, those who believe in him do so with fanatical zeal.

The main point of this excursion into Guenon's personal history in 1927 is to show that Guenon's relation to far right Catholicism and Action Francaise in the 1920's is the most telling of his relations to fascism. And I show that in the 1920's Guenon moves from being very close to ordinary fascism but then moves away from it into helping to create what would become an "esoteric' or universal and metaphysical 'theofascism'.



part 2. The Craft of Charlatans: Guenon in Relation to Blavatsky, Liebenfels Encausse and others.

Early in his career, Guenon was closely associated with other aspects of various proto-fascist movements. Guenon joined the occult groups headed by Papus (Dr. Gerard Encausse, (1865-1916),) in 1906. Encausse invented a group or 'order' called Martinism. Encausse endeavored to enlist members of the Russian aristocracy, particularly Czar Nicholas, to his mystical and anti-Semitic views. Encausse tried to support the Russian, Czarist theocratic state against the rise of modernism.⁷⁶⁶ In 1888, Encausse, Saint-Yves and de Guaita joined with Joséphin Péladan and Oswald Wirth to found the Kabbalistic Order of the Rose-Croix. (1865-1916). These men were occultists and freemasons and part of a reactionary resurgence of Catholicism in France.⁷⁶⁷ Peladan was a bit of a dandy and styled himself as a sort of reactionary prophet.. Peladan said somewhere that he wanted, “to restore the cult of the ideal in all its splendor, with tradition as its base and beauty as its means... To ruin realism, reform Latin taste and create a school of idealist art”--- pre-figuring both Guenon and Schuon. Peladan wanted a “*compulsorily thoughtless art!*” James Panero claims in an essay. This is what most modernist art is, the compelled dogma or corporate emptiness. The portraits of him below indicates his attempt to be a sort of decadent purple prophet of the “rose-cross”, vain, self-important and meaninglessly posing at the supernatural.

⁷⁶⁶ Webb, James. The Occult Establishment, Lasalle Illinois. Open Court 1976

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Alexandre Seon — Portrait of Josephin Peladan, 1891
and Jean Deville's portrait of Peladan

They believed that imaginary attacks by demons due to ‘magical warfare’ were real events. This idea is important in the development of Guenon’s paranoid tendencies. He would be obsessed with ‘magical warfare’ Guenon most of his life, even to the point that he believed his later illnesses were due to such attacks. Many of Guenon’s characteristic obsessions come from these early years. Encausse also claimed to have restored rituals and the heritage of Catharism, as Guenon would later claim a spiritual relation with the Templars. Encausse got most of his ideas from Helen Blavatsky of the Theosophical Society. Guenon in turn got most of his ideas from Encausse. The man Encausse most admired, Louis Claude de Saint-Martin (1743-1803) was a reactionary Catholic, Mason and Neo-Platonist who hated the French Revolution and saw Modernism as a conspiracy against God and the aristocratic regimes of ‘Absolutist’ Europe, echoing De Maistre. Guenon adopted many of these

themes as his own. Encausse was also a conspiracy theorist who believed that science loving democrats and the thinkers of the Enlightenment created the “modern evil”. He appears to have followed Joseph De Maistre in this and got at least some of his ideas from De Maistre. Encausse, following Blavatsky and others, created the basic ideas behind ‘the transcendent unity of the religions’ that would later inspire Guenon, Evola and Schuon. Encausse idealized Christian mystical orders and saw them as means to influence what he saw as the 20th century political fight against the forces of modernism and the Enlightenment. This and many other themes were taken up in Guenon’s books.

Thus, the young Guenon, influenced by Encausse, saw religion as a political tool to fight the modern world with. He wanted to win back what he bitterly thought had been lost to the French Revolution. If possible, he wished exact revenge or at least hope for a divine revenge against the perpetrators of what he considered the ‘modernist crime’. These are cramped and desperate men who dearly want to get back the priestly powers and aristocratic prerogatives that once unjustly held by dictators and unjust hereditary despots and Churches. Traditionalism is a movement born of defeat and bitterness that wants to go back to a world that was fundamentally unjust and cruel.

Like his earlier Master, Encausse, who was obsessed with the subject of initiation ⁷⁶⁸ Guenon claimed to have had initiations where he obtained secret, forbidden esoteric knowledge. Guenon was prone to a certain esoteric bravado and charlatanism,. He believed in “oracles”, automatic writing, secret messages from the “beyond” and other

⁷⁶⁸ Sedgwick talks about Encausse’s fascination with initiation on pg. 45 of *Against the Modern World*. He speaks of it as if it were a real thing, even though it is clearly a fabrication. He uses the example of Christian Baptism as an initiation which marks one’s entry into the Christian community”. The ‘esoteric meaning of which is that baptism gives Catholics “access to divine grace and to the possibility of salvation”. *Extra Ecclesium nullus salus*, the cruel doctrine that there is no salvation outside the Church. These delusional rituals continue to be used to fool people into religious ideologies.

nonsense of this kind. Like Blavatsky, Guenon also claimed to have had various invisible “Masters” secret initiations into Taoism and Sufism. He supposedly had mysterious Hindu contacts early in life too and always pretended to an authority that derived from high initiations into esoteric teachings from many religions. Actually these initiations were merely adolescent fabrications or based on men’s club mumbo-jumbo, Masonic fictions or bogus ceremonials dressed up as ritual. Initiations is a major theme in his work, since that alone is where his claim to legitimacy comes from. Initiations of course are rituals in which imaginary spiritual forces create secret covenants or filiations to spiritual orders up high.

Initiations are totally fictitious events. Having been initiated into some of the same groups as Guenon and Schuon, I know that it is all serious sleight of hand and totally phony. The entire project of religion, Guenon thought, rests of bogus “initiations”. But to Guenon initiation was the life blood of his claim to fame, since it was all about his need to claim false authority to an imaginary line of prior Magi or spiritual elite. Schuon also had this tendency to bragging and charlatanism, claiming to be visited by the “mysterious Green Man” Al Khadir, of Islam. Guenon claimed this too. (I discuss this at more length below). Schuon surpassed Blavatsky’s and Guenon’s outrageous claims by asserting he had been visited by and had sexual-spiritual relations with a nude Virgin Mary and other goddesses. Schuon was echoing ideas that had hung around since Novalis and Eliphas Levi⁷⁶⁹, both of whom claimed similar elect status. Schuon claimed quasi-initiations—. What he called

⁷⁶⁹ See Novalis' Die Lehrlinge, in which the Hero "raised the veil of the goddess, and what did he see- wonder of wonders- himself". Schuon's religion indicates a similar infantile sexuality and narcissism. See also M.H. Abrams Natural Supernaturalism (pg. 248) for an interesting study of some of the roots of the relation between Romanticism and gnosticism. Schuon loved Novalis. Like Schuon Novalis would contemplate sexual union with the virgin Mary, as also would Da Free John a.k.a. Da Love Ananda, another contemporary cult leader. (see Fuerstein, Divine Madness. This strange combination of infantile narcissism and exalted paranoid delusions of grandeur is entirely symptomatic of Schuon's work as a whole. It is surprising popular for these august persons of great spiritual accomplishment to wish to have sex with the mythical “Virgin Mary”.

“adoptions” into Native American religion too, which really were just ersatz ceremonies at Pow Wows which he misinterpreted and abused.⁷⁷⁰

There is a tendency to snake oil salesmanship and bragging charlatanism in Guenon, Blavatsky and Schuon, just as there would be in Hitler. It is a regular theme in German romanticism to express a desire to be a prophet of the summit of all the prophets, to be the “universal Ego” in Fichte’s phrase. Or Nietzsche who wrote of his book Zarathustra that

“I have given humanity the greatest gift it has ever received, this books which spans millennia, is not only the greatest book there is, the book that truly captures the atmosphere of high places—the whole fact of humanity lies incredibly far beneath it--- it is also the most profound thing to be born out of the richness of the truth”
(Ecce Homo, Preface)

Charismatic leaders, like the Shamans of old, tend to be prone to exaggerated claims of their power and their contacts, since they desire, like the Wizard of Oz, to make themselves look as big as possible.⁷⁷¹ They try to claim high and secret meetings with celestial beings or hidden masters to exalt themselves in power and knowledge. Guenon’s hidden “Masters” were a bunch of fakes and impresarios. One such “master” was Count Albert de Pouvourville, a racist and opium user, who had a basic idea about the “unity of the religions”, that Guenon co-opted as his own.⁷⁷²

In 1908 Guenon concocted a fake séance (are there any other kind?). Guenon had by then created the Ordre du Temple Renove, or the “New

⁷⁷⁰ Peter Nabokov suggested this term ersatz ceremonies to me on the phone when I talked to him in 1992. Nabokov is an interesting writer on Native American studies and anthropology. He meant that these ceremonies did not mean much and that little should be read into them. What Schuon made of them was ridiculous..

⁷⁷¹ Even Noam Chomsky evokes this claim to be a “Prophet” rather absurdly. I like Chomsky’s politics in general, but he often goes too far. He belongs somewhat to the romantic tradition too, going back to Descartes and Rousseau, two thinkers he admires.

⁷⁷² See Sedgwick pg. 58

Order of the Temple” apparently as a breakaway group from the Encausse and Martinist groups. The Martinists would continue to hate Guenon and consider him a fraud to this day, not without reason. According to Clavelle’s memoir (Jean Reyor) the Temple that Guenon founded in 1907 or 08 was founded by order of a trumped up “spirit” of Jacques de Molay, head of the 13th century Templars. De Molay, one of the heads of the Templars, had been burned at the stake by the Inquisition. His defiance of his inquisitors was picked up 400 years later by 19th century Masons and incorporated in various forms into Masonic lore. Molay , so the tale goes, ordered Guenon to become the head of Ordre du Temple Renove, partly to get revenge for those who destroyed the order of the Temple in the 13th century. Guenon also claimed thereby to be the holder of the secrets of Solomon, supposedly passed down to him via the Templars and the Masons. This rather bizarre story indicates a number of things. First that Guenon was quite willing to lie and practice phony séances’, which by definition are fraudulent affairs that are about staging and theater. Second, that Guenon was deeply immersed in the Templar myth, which was also a myth that appealed to protestant and proto-Nazi groups because of its anti-Catholic appeal. But it also indicates how much Guenon changed, over the years, since he later repudiated his early involvement in séances, occult practices and magic, having found new ways to dupe and deceive his audience. It certainly is not true that Guenon suddenly become a honest and decent man. He was never that. But the occult mentality of seeing “psychic residues”, “satanic influences” and subservient invisible entities stayed with Guenon all his life. Guenon makes most conspiracy theorists look like rank amateurs.

So Guenon was involved with a tiny spiritualistic circle of young paranormal seeking occultists which never counted more than five

members. A similar order had been created by Jorg Lanz Von Liebenfels (1874-1954) a year earlier ⁷⁷³ Liebenfel's group, founded in 1907, was called the Ordo Novi Templi, which also means the New Order of the Temple. It seems possible given that they both created "Orders of the Temple", and their ideas and concerns are similar. But there is no evidence that they met. Rather it seems that Liebenfels and Guenon were not in contact but rather both of them, independently, were influenced by the symbolist, Templar, Masonic, hermetic and racist ideologies that was "in the air" at the time. Both were influenced, particularly, by Helen Blavatsky whose ideas were 'in the air' at the early part of the 20th century. In his book the Occult Roots of Nazism Nicholas Goodrick Clarke records that Lanz Von Liebenfels was interviewed by Wilfred Daim in 1951. Goodrick Clarke comments:

On May 11 1951 Lanz told Daim that Hitler had visited him at the Ostara [magazine] office in Rodaun during 1909. Lanz recalled that Hitler mentioned his living in the Felberstrasse, where he had been able to obtain Ostara at a nearby tobacco Kiosk. He said that he was interested in the racial theories of Lanz and wished to buy some back numbers to complete his collection. Lanz noticed that Hitler looked poor and gave him the requested numbers free, as well as two crowns for his return fare to the city center..⁷⁷⁴

Interesting that Lanz should remember such wonderful detail about the tobacco kiosk. Goodrick-Clarke goes on to note that Lanz Von Liebenfels' statement was confirmed by other pieces of evidence. Goodrick-Clark concludes that many of the basic ideas which formed the early

⁷⁷³ Godwin, Joscelyn. Arktos; The Polar Myth in Science, Symbolism and Nazi Survival. Grand Rapids. Mich. Phanes press 1993.pg.72 see also Goodrick-Clark, pgs. 106-122

⁷⁷⁴ Goodrick-Clarke, Nicholas. The Occult Roots of Nazism. New York University Press. 1985 pg.195

foundation of Hitler's political beliefs, the Manicheanism, the Aryanism, the beliefs in caste and race, were formed by his contact with the ideas of Liebenfels in Ostara magazine. Hitler was attracted to the philosophy of Liebenfels.

Guenon's ideas resemble Liebenfels' ideas in many respects.⁷⁷⁵ It does not follow that Guenon and Hitler have anything in common, other than both being far right reactionaries and sharing an attraction to similar mystical concepts that promise power. Nor am I suggesting here, as others have done, that Guenon and Schuon are or were Nazis, though Guenon flirted with Action Francaise and Schuon did support Japanese fascism and Martin Lings held up the fascist Franco as a supreme model of spiritual politics. There is a clear relationship of far right politics to fundamental ideas of the traditionalists. It is clear that Nazism and Guenonian theofascism share fundamental ideological underpinnings despite their otherwise considerable differences. They take a different direction from common origins. One obvious difference is that Hitler wanted power over all Europe, whereas Guenon and Schuon hated modern Europe and Guenon fled from it permanently. Guenon seems to have wanted to create an internationalist and transcendent philosophy that went far beyond what Liebenfels and Hitler created. Guenon envisioned himself and his elite followers as a "Lord of the World" and not merely a master race of Europe. Schuon' of course, that he was the last prophet at the end of time.

In any case, Liebenfels, Guenon and Ananda Coomaraswamy are united by having H.P. Blavatsky as a major formative influence. Guenon, during his early years was thoroughly imbued with the ideas of the Theosophists. William Quinn observes that during his apprenticeship into the occult as the "protégé" of Encausse, Guenon was "thoroughly imbued with the theosophical legacy of Blavatsky". Encausse was a co-

⁷⁷⁵ This is not brought out by Clarke, who is a promoter of 'esoteric studies' and not a critic.

founder of the Theosophical society in France, and though he had left Blavatsky by the time Guenon became one of his protégés, Guenon became involved in many groups centered around Encausse and many of these groups were imbued with Blavatskian ideology. Guenon's own Order promoted the fiction that Guenon had "channeled" the Templar, Jacques de Molay, in a séance. The crazy story states that "Spirits" gave knowledge of Templars to Guenon.

Encausse is supposed to have given Guenon the subtle mysteries of Osiris, Pythagorism, Kabbala, of Gnosticism and other spiritualist nonsense of this kind. What is certain is that Guenon had learned the craft of spiritual charlatanism from Encausse. Guenon made outrageous claims all his life and tried to outdo his master Encausse at being a spiritual impresario. Indeed, Guenon apparently tried to take over from Encausse as the major occultist of Paris, but failed to do so, at least initially. Encausse and Guenon were in competition with each other and evidently Guenon was a very nasty player who did all he could to outdo his many enemies.

Jean Borella, a former Schuonian and far right French Catholic, writes that "Guenon was admitted into all the [occultist] organizations directed Encausse, including the Ordre Martiniste".⁷⁷⁶ Guenon belonged to other occult and secret groups such as the Theban Lodge, which was a Masonic group under the Authority of the Grand Lodge of France and the Eglise Gnostique or Gnostic Church which claimed to be a reestablishment of Catharism and the Templars. He became 'holy bishop' of this order and took the name "Palingenius". Liebenfels was creating similar orders along similar lines at the same time. Most of the groups

⁷⁷⁶ Borella wrote a book called The Sense of the Supernatural, "as if there was anything real outside of nature. According to Versluis "Borella's focus is much more analysis of what he sees as the various modernist heresies that have emerged in the past several centuries. Actually so called "modernist" heresies like science and human right, democracy and free inquiry have done immeasurable " Writers like Versluis and Borella want to reintroduce baneful and horrendous notions like "heresy", as if that had any reality either.

that Guenon frequented were influenced by Blavatsky to varying degrees and all of them were rather silly clubs of occultists and symbolists, pseudo-initiates and pretenders to mystical exaltations. In any case, in all these organization Guenon appears to have been duplicitous in his allegiances, turning on one group after another, using journals such as Gnose, Le Voile d'Isis and others to attack former allies. Guenon allied himself with and then attacked various occult groups just as he would later exploit religions as a colonialist. He created a duplicitous “esoterism” while at the same time entertaining himself as esoteric priest of all of them, very Eurocentric move and one that belies his pretence to be open minded. Indeed, Guenon’s basic relationship to religion is that of a colonialist, sucking the life blood of other religions, parasitically, as it were, to vault his own esoteric formula into prominence.

Besides being a “table tapper” or a fraud that created phony séances early in her life, Helen Blavatsky had some indirect influence on the Nazis through men like Liebenfels. However, having said this I hasten to add that I do not mean that there is a direct line of influence between Blavatsky, Guenon and the Nazis. Rather, there is an affinity of themes and basic concerns. Is clear that the occult and Templar ideology influenced Guenon to such a degree that Jean Borella, a far right Christian and devoted follower of Guenon and Schuon for many years, could write that the minutes of the meetings of the New Order of the Temple “contain as untitled drafts, virtually all of the topics of Guenon’s future work”.⁷⁷⁷ Many of Guenon’s basic ideas come from

⁷⁷⁷ Faivre, Antoine. Esoteric Spirituality New York Crossroads 1992. In "Rene Guenon and the Traditionalist School". This article was written by Jean Borella, a Christian disciple of Schuon and Professor at the University in Nancy, France. He left Schuon's cult in 1991, after Schuon was exposed. This article was written before he learned of Schuon's excesses. He was a member of the Schuon cult for twenty five years, approximately. He remains a Guenonian and an ultra-rightist or 'integralist' Catholic, like two other Catholic disciples of Schuon, Rama Coomaraswamy and Wolfgang Smith. Borella and Abbe Stephane are all traditionalist catholic intellectuals who seek to restore Catholic Medievalist ideology and theocracy. It is interesting how these delusions splinter and fragment and seek to live in yet other delusional structures.

the various Blavatskian, hermetic, Templar, Martinist, Masonic, and occult groups that were thriving at this time, and which eventually had some indirect influence on both Nazism and Traditionalism. Blavatsky is the common root that influenced many of these groups in various ways, directly or indirectly. Guenon comes from the milieu that produced Action Francaise and Lanz von Liebenfels and the Teutonic Knights as well as the Nazis. To pretend these groups are not closely related and connected to the far right is mistaken.

Guenon was the head of the New Order of the Temple in Paris until 1911 or 1912 and dissolved it “at the command of the Masters”, says Marcel Clavelle, Guenon’s chief agent in France after his move to Cairo. In other words, Guenon invented a fiction make the failure of the New Order of the Templar sound “providential”. This is another trick he learned from Encausse. The imaginary make-believe “Masters” commanded Guenon to dissolve the order in a secret séance where some spirits spoke to Guenon, apparently through “automatic writing”. All his life Guenon would play this game of using grand and inflated flourishes to advertise himself, inventing fictions when they were required. Even more amazingly, Guenon’s followers believe or politely ignore this nonsense and still think him some paragon of amazing intellectual acumen. He is not.

Guenon, spiritual salesman extraordinaire, thought of himself as the priest of a “super religion” of Perennialism— which itself is supposed to be the esoteric core of all the religions. This is hardly a modest proposal. Guenon began under the charlatanism of Encausse and continued to be a charlatan after he had put Encausse and Blavatsky behind him. The game of Guenon was to appear to be the Magus, the ‘Man who Knows’, the Wise Prophet and Sage, he who had left all the other charlatans behind him. These roles are theatrical and played with a persistently paranoid purpose of being found out as a fraud. For those who believe in him, he is not a fraud, but the soul of truth. However, in

fact, Encausse, Guenon and Schuon all claim a vision or a secret initiation to give the appearance of “qualification”. I watched how Schuon did this up close. In fact, Guenon is a fraud, though one who fooled more than most, and for that, I suppose, he deserves credit, if not fanfare, balloons, or ticker tape parades.

Guenon sees the Theosophists as inferior competitors who are not as “strong” as he is, and who are part of a satanic plot and “unconscious tools of a higher power”. It could not be that the Theosophists were just people trying to exalt themselves higher than the competition, which, in fact, is what was going on. Guenon has to mythologize the business so they become “unconscious tools” of a satanic power. Like a magician – con man who hates another magician con-man the Theosophists and Guenonians are much alike but hate each other. Guenon learned most of what he knew from the circles around Blavatsky and Encausse. However, to Guenon everyone except those who think as he does are part of the “unconscious plot” to destroy Guenon and his “truth”. Guenon demonizes the entire world except the esoteric “elite”, who alone know what Guenon knows. Blavatsky and Guenon are very similar and have many of the same formative influences and express similar ideas.⁷⁷⁸

But the followers of Guenon hate the theosophists, just as they hate “New Age” thinkers, whom they also closely resemble, because they are politically different.⁷⁷⁹ The Traditionalists are basically right-wing or

⁷⁷⁸ Guenon’s spiritualist beliefs echo Blavatsky’s nearly point by point. But on a very few things they differ. Blavatsky believed in a weird sort of spiritual evolution and Guenon hated that and she questioned the Hindu caste system, and Guenon hated that too. Richard Smoley discusses why the traditionalists hate Blavatsky while being so much like her here:

<http://www.theosophical.org/publications/quest-magazine/1696>

⁷⁷⁹ Most New Age thinkers have an alternative, democratic bias. The Traditionalists are repressive right wingers, in general and live in the suburbs. Indeed, Traditionalism is upper middle class, suburban right-wing spirituality composed most of affluent republicans, capitalists and people who work in the corporate world.. A typical example of a left leaning New Ager that the traditionalist would have despised is Jeff Kripal, a disciple of an Eliade student, who sees religion as a sort of comic book literary foray into subjectivist and narcissistic expanses. Fruit

neo-fascist New Agers ⁷⁸⁰ After having been a theosophist directly or indirectly for more than a decade, Guenon later attacked the Theosophists in a book, but despite this, his basic ideas closely resemble Blavatsky. As Jocelyn Godwin has justly observed, Guenon “held in disdain Madame Blavatsky, all of her followers and all she stood for, while teaching in many instances, exactly the same things”. ⁷⁸¹ William Quinn agrees with this opinion and writes an entire chapter in his book in an effort to prove that Blavatsky, Guenon and Coomaraswamy are basically teaching the same things, despite the variations in their systems . ⁷⁸² The fact is that Guenonians, anxious to make their Master seem the ultimate thinker of all time, find it outrageous that Guenon was deeply influenced by the bizarre and superstitious nonsense of Blavatsky as he was. Not only that but Guenon’s system is more bizarre and full of plots and conspiracies than Blavatsky. Of the two thinkers Guenon is the more wacky. Both Blavatsky and Guenon have tangential relations to fascism and both

rarely falls far from the tree.

⁷⁸⁰ I say this with a certain irony and humor as the traditionalists hate the new agers and think they are part of the great “dissolution” before the end of time. Most but not all new age groups are politically more to the left than the traditionalists, though rarely very far to the left. Indeed the hatred the New Age by traditionalists is really politically motivated.

⁷⁸¹ Godwin, *Arktos*, pg. 21

⁷⁸² Quinn maintains that despite Guenon’s eventual diatribes and polemics against the Theosophists, the basic “perennial” ideology of Guenon and Blavatsky are quite similar. Quinn is right about this, though the partisans of Guenon have reacted violently to try to reject this thesis. Huston Smith and Upton attack Quinn unfairly. To their limited understanding, the Traditionalists are infallible gods and their knowledge is miraculous and divinely acquired. But the truth is that Guenon was heavily influenced by theosophy and later sought to hide it just as Rama Coomaraswamy sought to hide his father’s deep involvement with Theosophy and Schuon tried to cover up for his sexual indiscretions. Secrecy and unfair attacks are two common strategies used by the Traditionalists. Quinn was a student of Eliade in Chicago. Sedgwick’s approves of Quinn because he followed Eliade’s advice to sublimate the influence of Guenon rather than repudiate it .. and this led to Quinn’s “ultimate success”. This is what Sedgwick has done too, For Sedgwick success in academia is everything, even if one promotes esoteric superstition and reactionary nonsense. Truth does not matter , only success matters. Religious Studies becomes a popularity contest, a war for the most plausible system of make believe.

belong to the development of reactionary spiritualism and Traditionalist fascism that has been developing since at least the French Revolution.

Ananda Coomaraswamy officially joined the Theosophists as a member in 1907 and perhaps even more than Guenon, his basic mind set was largely formed by his involvement. It is this theosophical background that attracted Ananda and Guenon to one another. Both writers would also be attracted to and write positively about the Evola, as I have shown elsewhere in this book. Both Coomaraswamy and Guenon were first nationalists who then internationalized Blavatsky's ideology. Coomaraswamy had been a Ceylonese nationalist and Guenon had been a French nationalist. Both had grounding in spiritualized nationalist movements which failed them and turned them both into exiles, and indeed, their friendship seems to grow out of these common backgrounds. They are both bitter men, hateful of the worlds they came from, spinning tales of a world that never was, trying to get revenge against a modern world that they felt stole their romance with the repressive order of bygone kings. Coomaraswamy in particular had longed to be like his father, who he never met, who he imagined to be a sort of Ceylonese Raja.⁷⁸³ Caste theories, elitism and the concern with hierarchy would also be central to the Guenon, Coomaraswamy, Evola

⁷⁸³ Odd that Rama Coomaraswamy was also neglected by his father. Rama told me he didn't get to know his father at all until the last year or two of his father's life after Rama was 17. Ananda severely neglected his son as far as personal affection was concerned. Through his control of his father's estate and through various books and biographies Rama has carefully cultivated an image of his father that is very likely not real or accurate--- more idealization than reality. Rama's fierce and repressive Catholicism seems partly a throwback to his father's own effort to hold onto an idealized Hindu patrimony that was largely imaginary. He intended to go back to India and become an orthodox Brahmin and never did, I think, because really that was the reactionary part of him. He was half English and half Indian. The best part of Ananda was his early work, when he was more enlightened, a scientist and geologist of Ceylon and then studies Hindu and Ceylonese art. Guenon did AKC a lot of damage and fueled a reactionary part of him that did him and his son, Rama, harm. You can see this division in Rama too, with the better part of him as a surgeon and a man who grew to despise Schuon and helped turn Schuon into the police. Yet the reactionary part of him was really vile and prone to the worst sort of prejudice, dogmatic hatred and fanatic irrationality, as can be seen in some of his writings against women's rights and in favor of reactionary far right positions about the Catholic Church. Rama also opposed Evolution in a way that is very embarrassing and ignorant.

and Schuon's ideology of traditionalism, in different degrees. These concerns come from Blavatsky, to some degree, as well as to medieval ideologies from Europe to India. ⁷⁸⁴ Nicholas Goodrich Clark notes that "besides its racial emphasis, theosophy also stressed the principle of elitism and the value of hierarchy".⁷⁸⁵ One should not overplay this too much, since there were many other kinds of influence on these men, but there is no denying that Blavatsky played a strong role in originating the overall outlook of Guenon and Coomaraswamy. Goodrich-Clark explains that Blavatsky's ideas, especially her ideas on race and her rejection of the "modern world" would also influence Guido von List and Lanz von Liebenfels, who were important influences on the Nazis. ⁷⁸⁶

There are important differences in these various cults, groups and schools of thought, which I do not wish to blur. However, at the same time, it is important to see that the Guenonian and Schuonian ideology grow out of the same reactionary romantic roots and environment that created Nazism, however traditionalism and Nazism may have eventually diverged. What Blavatsky's ideas offered to Liebenfels and List and others who influenced the Nazis, according to Goodrich-Clark, was "a fantasy world, in respect of which the present could be lamented and the possessors of true gnosis could comfort themselves in their assumed superior wisdom". ⁷⁸⁷ This is precisely what the Guenonian and Schuonian systems offer to their followers: a fantasy world in which they cultivated an arrogant presumption of their superiority. It is also what

⁷⁸⁴ A recent example of a Blavatsky inspired cult is the New Acropolis, (see writings of Miguel Martinez)--a cult started by Jorge Agel Livraga, an Argentina born Italian. According to sources he taught his disciples in the use of weapons, put them in paramilitary units and used the Nazi salute. His ultimate goal was the violent overthrow of democracy. He said in one document that he wanted to weed out "everything weak and stupid" and to put "homosexuals in concentration camps". He derived many of his ideas on race from Blavatsky.

⁷⁸⁵ Clark, pg. 21

⁷⁸⁶ On this subject see Nicholas Goodrich Clark's The Occult History of Nazism, and Joscelyn Godwin's Arktos, as well as the Theosophical Enlightenment. These books all have to be read skeptically, but there is some useful information in them.

⁷⁸⁷ Goodrich Clark pg .55

Goodrick-Clarke offers to his readers and students. Indeed, the whole domain of “esoterism” is a fantasy world, promoted by academic charlatans, created by men with ulterior interests and sustained by followers willing to accept these mystical delusions.

In any case, Guenonians today are right-wing New Agers living in a rarefied fantasy world of symbols and rituals radiant in a glowing light of illusions. Ritual solidifies delusions. Those who partake in them are set at odds against the actual world. In their own eyes Guenonians are the summation of all the religions. In fact, they are the summations of the delusory character of all the religions. Sadly, and falsely, Schuon and Guenon’s followers believe themselves superior to the entire “modern” world, which they hold in contempt and consider “profane”. If Fascism and Nazism have a common root with the Traditionalist theofascism, that root is the dreamy gnosticism of Blavatsky.

There are also definite similarities in the ideologies of Lanz von Liebenfels and Rene Guenon. In the main book of Liebenfels, the Theozoologie, he expresses a belief in the “Aryan Hero” who is “on this planet the most complete incarnation of God and spirit”.⁷⁸⁸ Guenon calls this person the “Lord of the World”, in his book of this title. He does not specify if this “Lord of the world” is an individual or a group, but it is clear from Guenon’s writings as a whole that he believed that he himself was a pure witness to the truth at the end of the world. He thought he would chart the esoteric way for a small “elite” or group of the “elect”, who would preserve the hidden truth until apocalypse and the ‘restoration’ that would come in the soon to occur golden age. In other words, deluded and self-important, he thought he was an esoteric precursor of the golden age. Schuon would imagine that he is also a member of this elite, even its sole leader. He told me to my face that he is

⁷⁸⁸ Ibid.pg.280

the “Qutb”, the “pole of the world” the “manifestation of the logos at the end of time”. This was an idea he deduced from Guenon, who thought much the same thing of himself.

Guenon’s notion of the “elect”, whom he also calls “guardians” are those who understand Guenon, who himself embodies the esoteric understanding of the world’s religions. This inflated notion of himself is born from Plato as well as patriarchal Masonic symbolism. He did not write his book “the Reign of Quantity”, for ‘profane people’. Rather, Guenon writes for the Elect, he says, “so that at least the elect will not be seduced” by the ghastly horror and deceits which Guenon, in his paranoia, was sure were swarming over the entire globe. Like St. Anthony’s demons in a painting by Bosch, Guenon wants to warn his followers what will happen in the near future. Of course none of that ever happens.

The Aryan hero of Liebenfels has much in common with Guenon’s elect “Lord of the World”. Guenon opposes the Lord of the World to the depravity of the low caste, profane moderns.⁷⁸⁹ Likewise for Liebenfels, the enemy of the Aryan is the Chandala, which is a term lifted out of Hindu caste terminology and refers to the ‘untouchables’. The chandalas are those who believe in democracy, according to Guenon, or those who are secular.⁷⁹⁰ Guenon writes with characteristic hyperbole that “the modernistic spirit is truly diabolical in every sense of the word”. The essential problem with modernism according to Guenon is democracy and its “repudiation of the elite”.⁷⁹¹ To be evil, apparently, is to question Guenon. He also writes that “the elite can only be the few ...and its power, or rather, its authority, derives from intellectual superiority alone”. The basis of this “intellectual superiority” is delusional beliefs in

⁷⁸⁹ Was Guenon influenced by Robert Hugh Benson’s reactionary Catholic novel, the Lord of the World, in which the modern world is considered evil and the Church is neglected?

⁷⁹⁰ Guenon’s notion that the secular world is illusory is false. There is only the secular. The religions are what is illusory.

⁷⁹¹ Guenon, Rene. *The Crisis of the Modern World*. London:luzac 1975 pg. 117

gods. In other words, Guenon denies any value to democracy and the existence of human rights for everyone. He wants hierarchy and a ruling elite to direct the ignorant lower caste masses for their own good. Guenon's own fantastic and false ideology is alone righteous enough to reign over mankind.

This is more or less Liebenfels' vision too, and Hitler's to a degree. The basic structure of these beliefs of Liebenfels are paralleled in the work of Guenon. Both have a belief in the Aryan, Indo European Hero. Both believe in the theocratic states of the European and Asian past. Both believe in the subversion of the theocratic 'tradition' by what they perceived as the evil of modernism and democracy. Both have Blavatskyite notions of other words and spiritualist states. Schuon would develop similar themes in the context of his cult. Schuon himself would claim to be the culture hero, for instance, and the 'chandala' of Liebenfels would become those whom Schuon, following Guenon, called the "profane". For Schuon "humanists" and those who trust science and reason are also negative lower caste people, who are well deserving of apocalyptic destruction. Of course, it never occurs to these theatrical magicians of delusion that perhaps their outrageous claims might one day be tested against reason and science and found out to be smoke in mirrors, foggy superstitions. The single factor that characterizes the Guenonian elite is their devotion to the fabricated faculty of the "Intellect", which is not rational, but rather is a mystical faculty, invented by such mystics and Eckhart and Shankara. The "Intellect" is arbitrary and based on imaginal fictions. The "supra-formal intellect", as Guenon called it is merely a specious organ of delusion and make believe. It is the organ of ecstatic wishful thinking and transcendental imagination extrapolating fictions divorced from facts.

I do not know of any evidence that Guenon was influenced by Liebenfels, but they share many of the same beliefs. They are convergent

creators of mystical right-wing nonsense and express a time when esoteric groups pop up all over Europe, each contending with others in a political chess game. Like Guenon, Liebenfels also believed that a secret gnosis or knowledge had been passed down through the ages, passing through the medieval mystics, Meister Eckhart, the Templars and Bernard of Clairvaux, through 19th century mystics to himself. Guenon would develop this tendency of finding historical and metaphysical antecedents to his theories to a fine art. He believed that he had plummeted the gnostic doctrines of the major religions. These ideas would also form the basis of Schuon's writings on caste, history and culture, leading eventually to the idea of a secret society that possessed the secret of the world's great religions. The big secret was that the religions are make believe and delusional fictions.

There are differences between them. Liebenfels is much more indulgent toward science, whereas the Guénon sees science as a satanic deviation, for instance. Liebenfels is a German nationalist, as were Guido Von List and some of the other Proto-Nazis. Guenon was initially a French nationalist with far right leanings and sympathy with French fascist groups. Later, he sought a transcendentalist, perennial and internationalist philosophy based on the religious traditions. Guenon and Schuon believed in the caste system and that in this system they were 'above politics', as Brahmins and "manifestations of the Logos", and as such, they believed they represented the principle behind and beyond all politics and history. But actually what they really believed was that their ultimate knowledge dictated a transcendent politics, an Ur-fascism, what I call theofascism and this would become the "Lord of the World" and restore the aristocratic caste of the "elect" before the end of time. This is politics and these are charlatans in service of that politics.

In view of showing how transcendent systems relate to political ambitions it might be useful to dwell on some of the older historical precedents for the Theofascist view of the world.

Part 3 **Selling the Big Lie:**

Innocent III, Guenon and the Knights Templar

Parents tell lies to their children about Santa and Jesus and Buddha or Krishna, just as Kings used to lie to their subjects and Priest lie to their “flocks”. Now its televangelists, politicians, economists, preachers in stadiums, makers of new age videos or radio promoters who are gospelers of the big lies. Richard Dawkins says all this derives from parents who abuse the necessity that children listen to their parents to avoid danger. I am sure there is truth to that. But the systematic abuse of such lies for political gain is all too common in human history and is a major part of religion. Indeed, religion is merely the myth generated by politics or power struggles in a given area.

The Fairy Tales of Innocent III and of the Knights Templar is an insignificant subject in traditionalism, as it is in the history of Nazism, and history generally.. However, it might be useful to look at how the Nazis and Traditionalists treated this myth and compare it with the actual history to show how mangled and falsifying Traditionalist ideas of history are. I also want to dwell further on how fascism and Traditionalism overlap. They are both sellers of the Big Lie, but it will take some time to explain why.

The Templars were approved by the Roman Catholic Church around 1129 and worked for the Vatican. They were a mercenary order of paid killers hired by the Vatican. They became a favored banking Christian order, and grew rapidly in membership and power. Templar knights, in their distinctive white over shirts with a red cross, were fighting soldiers in the Crusades. The reality of who they actually were is far different from the many myths and outright fabrications circulated

about them.

It might be useful to fast forward to current mythic hyperbole written about the Templars. There is a veritable cottage industry of speculators and exploiters of this mythology and has been for hundreds of years. A recent one of these conspiracy mongers and Templar promoters is Tracy Twyman and her former associate, the Neo-fascist and Templar ‘expert’ Boyd Rice, The two of them have written of bogus history about Merovingians and Templars that ape the cult pseudo-history “Holy Blood, Holy Grail,” another sensationalist “conspiracy theory history” about the Templars. Twyman concocts all sorts of pseudo-history. She imagines fairy tales about how the Templars learned from the severed head of John the Baptist (“Baphomet”) and other nonsense of this kind. She writes more fairy tales about the eye on the pyramid in the dollar bill, the Priory of Zion, Atlantis and all sorts of esoteric fakery. Twyman writes that she wants to create an organization with

” distinctly elitist and pro-monarchical perspective. This culture embraces traditional values — values that have withstood the test of millennia — and stands in contrast to our current weak, degenerate, egalitarian, anti-intellectual pop culture”.

The language here is definitely in theofascist style. ⁷⁹² Twyman’s (former)close associate Boyd Rice writes on his Wikipedia site

”I have no great quarrel with being labeled a “fascist.” While it is not the whole story, it implies (to me) a sort of Marquis De Sade worldview that sees life in terms of master and slave, strong and

⁷⁹² Rice participated in Fascist Rock bands like NON and Blood Axis, none of whose music is memorable

weak, predator and prey. I know such views are highly unfashionable, but to me they seem fairly consistent with what I've seen to be true.”

Actually in rock bands in the 1990's being a Nazi pretender was definitely fashionable. Proud of this thugish view of reality, Rice, like young Guenon, did not want to leave Lucifer out of the larger picture. He likes to be a bad boy because it gets him attention, and that appears to be mostly what he is about, though it has been long since he was a boy.

There are many kinds of spiritual sensationalism, from the garish miracles of Jesus raising the dead Lazarus or making bread and fish to feed thousands, to fakirs sitting on beds of nails. IN the case of Jesus, the mythic stories seems to have been created in the 1st century over a hundred years after the supposed life of Christ. Mostly like there was no Christ at all and the whole story of the Gospels is a fabrication that was created after St. Paul. Religion is basically posturing and exploiting stories in the interests of the priest class. Religion promises supernatural ecstasies, trumpets of glory, angels, and third or seventh heavens, Lizard aliens, Zombies, Masonic conspiracies, exorcisms, Atlantis, pyramids, astrological blurbs in the daily News and a thousand other sales tricks promoting nonsense. . There are many promoters and Con-artists of myths and cheap make believe.

The con-artists of the Templar myth, like promoters of UFOs or little green aliens, seek to create a paranormal titillation of far out spirituality and alternative conspiracy theories. They do this in churches and temples, in various books, radio shows, blogs and magazines. People who exploit these interests are liars akin go National Enquirer or other yellow journalism and its abuse of fictions, “freaks” and fabrications. Usually it is about money, but sometimes it is just about fame or trolling, which is using lies to try to gain power over others. These are bottom feeders of the conspiracy worlds, and dish out regurgitated spiritualism, not too far

different than the garbage Guenon served up in books like the Lord of the World and Reign of Quantity. ⁷⁹³

Over the centuries the Albigensians, Cathars and the Templars have been associated with many stories and myths concerning the Holy Grail, all of them make believe. Additionally, the Cathars and the Knights Templar share a tragic history. Both groups suffered slaughter and annihilation of their orders and people. It was the martyrdom of these groups that made these stories of particular attraction to anti-Catholic groups such and the Masons and Protestants. The Nazi's interest in the h and Cathars grew up for the same reason.

The Nazi's were in pursuit of mythic images by which to promote their power. According to Jean Michel Angebert

“The loss of the Grail was associated with the loss of the tradition of unity, with all its spiritual consequences....” Therefore, “the original myth of the Grail is related to a lost teaching. This was the interpretation adopted by the National-Socialists, who thought that

⁷⁹³ The exploitation of serial killers in recent years is a similar phenomenon that has as its ultimate goal to normalize fear and war and make violence palatable. The effort to shock people with more and more blood and guts has the ultimate effect of killing feeling altogether, which is fine for big business, they make money off of war. Robespierre used terror to scare the people during the French Revolution. He exploited the justified anger the people felt for the abuses of the aristocrats over many centuries. He and his associates cut off 16-40,000 heads between 1793 and 1794. In the process he destroyed much of ethical thrust that was the basis of this originally praiseworthy revolution., The idea of the guillotine was to displace public anger of real abuses by aristocrats by gratuitous murders as to garner power for Robespierre himself.. Gratuitous violence helps the far left or right security apparatus control populations and keep their own power escalating. In American society in the 21st century, the sensational enjoyment of TV gore and severed heads, killing and violence is in the interests of corporate control and stigmatizing the “other”. The real serial killer is the corporate state itself which mows down people in Iraq, Afghanistan or other countries, using drone planes or “Shock and Awe” bombing.. Serial killers are the obverse reflection of corporate CEO's. The CEO has psychopathic tendencies which are echoed at the psychopathic serial killer. The same selfish, conscienceless ‘me first’ entrepreneurs that pollute and kill, or ship jobs overseas throwing tens of thousands out of work without blinking have their counterpart in TV characters and real people who kill without conscience. Anti-social individualism is the norm of Wall Street. The creation of a sort of hero worship of serial killers also increases the allure of serial killing, and this helps perpetuate the next killer., just as CEO culture perpetuates itself by creating generations of exploiters willing to hurt anyone to get rich..

the Grail-stone was a law of life valid only for certain [pure] races”
.....“This was the reason why Otto Rahn, a specialist in Catharism,
who was sent to the Albigenian region by the Nazis, supposedly to
find the famous Grail-stone praised in the poems of Wolfram
d’Eschenbach⁷⁹⁴, who speaks of a ‘precious stone.’”⁷⁹⁵

Guenon was interested in this mythic make believe for the same
reason. He thought it would establish his credibility and ground him
mythic dress. Nonsense of course. The fact that such things were even of
marginal interest to him is a testament to his ignorance.

In any case, it is clear that the Templar myth was a cloak for a
power grab. Guenon also writes about it at great length in works like the
Lord of the World. The myth of the Grail and the swastika are partly anti-
Catholic stories, or rather they show Catholicism as separating into two
camps, the one catholic and the other Protestant. Hitler used the Grail
legends both as a means of making himself heroic and as a means of
distancing himself from Catholicism, as had been common in Germany
since before the romantics. The Grail legends like the legends of the
Templar are romantic fictions extolling non-existent esoteric lore, the
Grail supposedly representing a transcendent unity of the religions. The
Nazis used the Grail legend to promote their politics and the
traditionalists used it to promote their attempt to seize all religions as
their own. The Grail legends are thus fairy tales used to try to claim
power. They are mythic politics. Or myth in the thrall of politics. This
may be what myth has always been, as I suggest throughout this book.

There are some intelligent things written about the Templars, but
one has to look for them amidst all the hype, myth and outright

⁷⁹⁴ Eschenbach’s Grail legend is a central part of Joseph Campbell’s Masks of God and a fairy
tale. It belongs in the history of make believe along with Wagner’s Ring cycle and the imaginary
psychology of Carl Jung

⁷⁹⁵ Jean Michel Angebert, Hitler and the Cathar Tradition 32-34 see also

fabrication, which constitute the bulk of what is written about them. One of my favorite quotes about the Templars is from the philosopher David Hume. Talking about the Crusades in which the Templars are said to be heroes, Hume says that the Crusades were “one of the most durable monuments to human folly that has yet appeared in any age”. This is true, and The Templars are right in the middle of that folly.

As silly as it seems now, and it seems quite absurd, both Guenon and various Nazi authors were fascinated with the New Order of the Templars and subscribed to variations of the idea of the ‘Age of the Holy Spirit’, recalling Joachim of Fiore’s prediction of an age of the Holy Spirit.⁷⁹⁶ Nicholas Goodrick-Clark speaks of Liebenfels’ belief that the Templars of the 12th century, known for their allegedly valiant conduct in the Crusades, and for their eventual removal as heretics, in fact were those who sought after the Holy Grail, which is a mythological symbol of the Holy Spirit. Far from being valiant, the Templars hacked Moslems to death and enriched themselves with gusto, rather like today’s global business elite. Yet the Knights Templar has been associated with all sorts of incredible activities from having the Ark of the Covenant and the Holy Grail. Various mythic panderers claim that the Templars had a secret fleet that sailed the oceans, and their awe-inspiring self-confidence and courage that made their enemies shudder in fear. Other fictions credit them with being allied with “the great sailor-fraternity” that had created a worldwide trading empire in Phoenician times and the building of King Solomon’s Temple by Phoenician masons from Tyre, or even the Great Pyramid and Atlantis. But all that is merely fairy tale.

What is the point of all the conspiracy theories regarding the

⁷⁹⁶ This prediction was based the book of Revelations which certainly is a fictional work of later centuries, probably a forgery, or at least that was the opinion of Dionysius in the 4th century. Internally, of course it is a document of deliberate vague fantasy, which makes it a source of wild speculations to those prone to paranoia and conspiracy theory. One can read into it anything one wishes, which is why is best not to take it seriously it at all, The earliest Manuscript that contain it are papyrus and appear to be dated around 250 C.E.

Templars involving their supposed concern with Grail legends, their possession of the head of Christ or John the Baptist and other bizarre fabrications? In fact the group were early bankers, among the first modern bankers, reportedly. They were personal mercenaries for the Pope and their business acumen grew out of the business of killing many people for the Pope. They could rob and loot at will and no one could stop them, until they finally got too big for their own good and were destroyed by the King of France. The myth grows up between a corporate church on the one hand and a corporate and nascent capitalism on the other.

In the Nazi and Guenonian versions of the Templar myth conspiracy theories are not separated from fact. Indeed, neither Guenon nor the Nazis have much grasp of the actual history of the Templars. The Nazis imagined themselves to be the Knights who brought back the golden age or the “thousand year Reich”, just as the Templars are supposed to have gained possession of the Holy Grail, equated with the ‘holy spirit’. Guenon was also fascinated with these questionable mythologies as was Schuon, who would claim to embody the Holy Spirit himself. ⁷⁹⁷ The Nazi attempt to picture themselves as the “Teutonic Knights” shares the same symbolism. There were many paintings of Hitler done in the 1930’s showing him as great liberator and culture hero, dressed in shining armor.

⁷⁹⁷ Schuon. Memoirs unpublished in English. The purpose of all this myth making about the holy spirit and the Templars in fascism and traditionalism is to create symbols and stories that confer legitimacy on a new practice and form of politics and power. The concept of the holy spirit is an intellectual or emotional fiction---a symbol---a mythological construction that channels emotions, thoughts and social behavior. When Schuon says in his Memoirs, at age 17, in 1923, that "the day will come when the divine will call me Parakletos!". Here Schuon, who is often modest in just this way, is saying that he will be the” ” the standard of all truth and social practice; the paradigm of society, legitimacy and all knowledge and power. He will be the culture hero. It is inflated nonsense of course, in fact it is evidence of a narcissistic personality disorder--- but the trick is to convince others that the lie of the Wizard of OZ is true and the Emperor’s nudity is really a new form of clothes. Religion is a reality construction, it is the Emperor’s new clothes.



Portrait of Hitler as Knights Templar or Grail-King 1938

The idealization of the Templars and Teutonic Knights had been developed by List, Liebenfels, Wagner and others and then picked up by Himmler, head of the infamous SS, (Schutzstaffel or Protection Squadron), who modeled his exterminating SS police upon the myth of the Templar Knights as Holy Warriors. Both the Nazi's and Guenon used these myths as part of an attempt at self-aggrandizement.



Himmler at Dachau, 1936

Unraveling the symbolism of these myths takes some work. One thing is clear, as the historian Piers Paul Read said--- “Templarism was a belief manufactured by charlatans for their dupes” ⁷⁹⁸ The dupes now of course, are readers of the works of Guenon, Schuon, Twyman or other purveyors of the Templar fiction. The Templar myth develops as part of the imperial myth of the Crusades and the war against Islam. The Crusades were a horrible exercise in cruelty, not just from the Christian side, but from both sides. The use of the crusades by various modern crusaders, be it Guenon, Hitler or George Bush amounts to the same sort of unjust empire seeking, scapegoating and mythological charlatanism. In the Templars in the 12th century, the evil ones were the Moslems, who threatened the Crusaders, the ‘good guys’. For the Moslems the evil ones were the Templars and Crusaders. For Hitler the evil ones were the Jews, liberals, socialists, homosexuals and others. For Guenon and Schuon, the evil ones are everyone in the modern world.

⁷⁹⁸ Read, Piers Paul. *The Templars*. St. Martin’s Griffin, pg. 306

The Nazis were a cult that seized power over a whole country, and like the Schuon cult, they practiced “Them Verses Us” exclusivity. The Nazi’s accepted the part of the Templar myth which pictures the world as sick and decadent. A lost knowledge, or “gnosis”, needs to be regained, so the world could be made whole again and the evil ones would be eliminated forever. Blavatsky’s idea was that there was an omnipotent subterranean or hidden theocracy somewhere in the East where all true knowledge was held, and access to this knowledge would give ultimate power and this power would enable the theosophists to wipe out all those who did not think like them. Guenon believed these myths as well and adapted Blavatsky ideas in his book The Lord of the World and elsewhere. Guenon, especially in this earlier career, was deeply wrapped up in the Templar myths and other ideologies that would alter influence the fascists and Nazis.



So what purpose does the Templar myth serve for Guenon and Liebenfels? The Templar myth arose out of an effort to confer legitimacy on new forms of power in Northern Europe, namely the protestant rebellion in the 1500's C.E.. But in Europe in the early 20th century the Templars were shadowy figures whose myth was used to promise righteous revenge against science. Liberal government and the modernists. The actual history of the Templars was irrelevant. Guenon and others projected all sorts of nonsense on them.

But to show this I have to go back a little into the history that Guenon and the Nazis ignore. The Templars were wiped out in 1314 by the Inquisition in brutal killings following tortures. The real question is why they were persecuted. Was it because they were virtuous and had the Grail? Hardly. The King of France who allowed the killing of the Templars was Phillip IV. However, Phillip is merely the first of various kings who set the stage for the killing of the Templars. The ultimate blame for these killings as well as similar killings of the Cathars in the Albigensian crusade, goes back to Innocent the III (1160 or 1161 – 16 July 1216).

Innocent III held the Fourth Lateran Council, which inaugurated the Confession rite as obligatory on all Christians, partly so he could spy on his enemies. Innocent also set in motion the process that would lead to the declaration of the rite of Transubstantiation. Innocent III was perhaps the most powerful Pope since Justinian, a thousand years earlier and perhaps the most powerful pope ever, if not only in medieval Christianity. If there were a Father of the Inquisition, it would be Innocent III, whose name quite belies his activities. He wrote that Christ "left to Peter not only the governance of the Church but also of the whole world". Innocent was a ruthless empire builder, sure that Christian knowledge of heavenly mysteries justified ruthless Christian supremacy. He was absolutist monarchist pope---the very sort of monarch that Guenon claimed to desire. Guenon wanted a 'spiritual'

dictator who supervised the entire “temporal realm” and that is what obsessed Innocent the III. --- Indeed, Innocent embodies the spiritual/temporal conjunction that Guenon longed for in his book Spiritual Authority and Temporal Power. The conjunction of political power and justifying ideology expressed by Innocent III can be traced back as far as Plato, for instance, who called for a “conjunction of political power and philosophical intelligence”. This is a natural desire for the totalistic mind to want to dictate reality from the top to the bottom. This is theofascism. Plato advocates a caste system, which follows quite naturally from his view that only men of superior intelligence can rule the state, and that eugenic breeding is necessary to rule the ‘rabble’.

Innocent III held similar views about the supremacy of knowledge as reflected in a theocratic state, and these beliefs justified his resort to violence to suppress those who did not conform to the Christian system of knowledge. He is the designer of what would become centuries of Christian state-terrorism. Innocent oversaw and largely directed the murder of some 20,000 supposed heretics, according to contemporary reports, in the town of Beziers, France. Known as the Albigensian Crusade, Innocent writes proudly about this atrocity, complementing the picture of Himmler looking with detached, Hindu indifference on the murder of Jewish women in the showers. Indeed, Innocent the III is the harbinger, perhaps even the template, of many atrocities later to come. The logic by which Innocent justifies his atrocities could have been written by Columbus, Philip II, (who promoted the Inquisition and the killing of Native Americans in the Americas) or if put in slightly more spare and Protestant language, by the British or Dutch Imperial colonialists and slave traders, or if translated into a nationalist idiom such as was used by the Nazis, could have been written by Himmler.

But the history gets even worse and so does the Traditionalist’s misunderstanding of it. The Templars were created by Pope Innocent III to protect and aid Crusaders in the holy land. They soon become more

than that when they start killing lots of people. Innocent used them as killing machines in the Fourth and Fifth Crusades. Innocent also is the presiding Pope during the horrendous Children's Crusades, where thousands of children are sold in slavery or prostitution trying to do the bidding of Innocent's fanatic devotion to religious war. He also forces Muslims and Jews to wear specially marked clothing to keep Catholics from being "fooled" into marrying them. In this Innocent sets up a precedent that will be used again in Nazi Germany. Innocent also set up a system of justice that uses torture during interrogation. During the Albigensian Crusade Innocent's men kill 12,000 people in a single day. He justifies such actions by his belief that the Church must "Use against heretics the spiritual sword of excommunication, and if this does not prove effective, use the material sword." This belief is very much in line with Muhammad's equally brutal notion of Jihad.

In 1307, Phillip IV of France claimed that the Grand Inquisitor had determined that the two-hundred year old order of Templar Knights was corrupt. The Templars were devoted plunder, rape and to slaying any one, especially Moslems, who threatened either the "Holy Land" or the pilgrims that were going there. The Inquisition claimed the Templars were infested by Satanists and ritualized homosexuality. The fact is that the Templars were also one of the great banks of the Middle Ages and possessed large tracts of land in Europe and were, furthermore, owed a great deal of money by King Phillip. It appears that this fact may have been the primary reason that the Church and king decided to murder them, mostly by extreme torture. Phillip killed the Templars to save himself a lot of money and to take the money they had amassed. The Templars were not martyrs, since they were killing a lot of people to make a lot of money to begin with. Hard to say who is worse, Innocent the III, who started it all, King Phillip or the Templars themselves.

In any case, these facts got lost sight of by the Nazis and Traditionalists who really were only interested in exploiting the Templars

as a myth justifying revenge against the modern world. The Templars were not holy men, but mercenary killers who were in a power struggle with a mercenary Church. But the Templars are in some ways the historical antecedents of today's mercenary corporations and banks, fighting wars in Iraq or Afghanistan using corporate soldiers of fortune to make sure oil companies make billions.

In other words, Guenon's, Liebenfels and the Nazi admiration for the Templars is political and factually baseless. Guenon's ignorance of history was such that the regime of spiritual authority that he admires in his book Spiritual Authority and Temporal Power is the same system of terror which destroyed the Templars, whom he claims to see as admirable martyrs. In other words Guenon and Schuon were hypocrites, like the Nazis were. The Nazis who also used the image of the atrocities against the Templars as a propagandistic tool. Like the Nazis and like Innocent the III, the metaphysical system of Guenon and Schuon is a system of knowledge which is meant to justify unjust and hierarchical systems of power whose application can only lead to terror .

So then, the Nazis admired the Templars because the Catholics murdered the Templars and thus they became for the Nazis and Protestants anti-Catholic symbols of martyred resistance fighters. The German Protestants were thought to be heretics by the Catholics and so the Templars are seen as early martyred heretics by the Protestants. The Nazis inflated idealization of the Templars is the result of Protestant hatred of Catholicism, since the Catholics, under Innocent and Phillip the IV, murdered most of the Templars and Cathars as heretics. Indeed, the destruction of the Templars by the successors of Innocent the III is partly what the early Catholic Inquisition is all about, which is already informally set up before Innocent III died.

Guenon and Schuon, like the Nazis, wanted to see Templars as martyrs. This attitude is exemplified in Schuon's first book, for instance

where he claims that the “Templar elite” understood esoterism and understood Islam, even though Catholics, like St Bernard, did not. ⁷⁹⁹ This is nonsense. Schuon knew nothing about any of this and merely repeats Guenon’s idealization of the Templars. Schuon is trying to say that the crusading and colonialist Templars were superior to Catholics like St Bernard, because they allegedly accepted Islam: he is trying to say that the Templars—like himself--- had a Crusading will to universal power or tendency a universalistic religious ideology. There appears to be no sound historical indication that this is true. The Templars did have alliances and diplomatic contacts with Moslems. But they were fighting a war against them and killing them. Moslem’s historian depicts the Templars not as enlightened Universalists as Schuon imagines but as ‘evil’ enemies of Islam.

Schuon’s reading of books was mostly narcissistically driven. He read books to find himself rather than to find out what an accurate picture of something might look like. He had no real objectivity or critical acumen, nor any ability to use critical thinking or respect for evidence and science. ⁸⁰⁰ At one point, in his memoirs I think, he reproaches himself for being too addicted to biographies of great men. He was interested in great men because he was trying to absorb them into himself.

One ‘great man’ Schuon admired was Frederick II of Hohenstaufen (December 26 1194 – 13 December 1250). It is true that Frederick the II

⁷⁹⁹ Schuon, Transcendent Unity pg.51

⁸⁰⁰ It took me some time to realize that when Schuon uses the word objectivity, as in his phrase “objectivity of intelligence” he actually means something anti-intellectual and contrary to objectivity. For Schuon something is ‘objective’ when it is referred to the god concept, and if it is not it is ‘profane’ thinking. If something leads to god, it is real, if it does not, it is not real, -- this is Schuon’s whole philosophy in a nutshell---which basically means that everything that is actually real is unreal and vice versa. If this sounds crazy, well yes, Guenon’s and Schuon’s world is rife with multiple insanities as is religion as a whole. The actual world we love and study in science for Hinduism is “Maya”, or the Taoist world of the “ten thousand things”. Religion is delusion. The real world is the fiction of Brahma, or the inner self Atma, which is not part of the world. All this is not wisdom but rather make believe and fiction.

did have some admiration for Moslems and was tolerant of different peoples. But his tolerance appears to have been the result of an early quasi-scientific attitude. But Schuon was a poor researcher and historian and was totally wrong that Frederick was somehow a universalist “esoterist”. Indeed, Frederick is reported to have said that Christ Muhammad and Moses were “three impostors who deceive the world”. This is quite true, what Frederic says, but it’s hardly the case that Schuon would approve of this. He only liked people who were slavish to the god concept. Frederick was really something of a proto-scientist on the one hand and a madman on the other. He was very interested in animals and was a renowned falconer. But he performed some really cruel experiments, including ones that involved harming children. What Schuon admired about him primarily, perhaps, was that Frederick was one of the first Christians to adopt the idea of the harem and used it for his own pleasure.

Schuon’s attempt to romanticize the Templars and Frederick is thus based largely on misunderstanding and false inferences. The Templars were mercenaries, not grail keepers and Frederick was not religious, so Schuon’s hero worship of him makes no sense. I think again that what this amounts to is that Schuon was a narcissistic reader of history and only read what flattered his own self-image.

So the Nazis, Liebenfels and Schuon see the Templars, wrongly, as embodiments of a suppressed truth. They thought they are martyrs—wronged Knights of the hidden truth--- who go to holy war against the modern world. These reactionary Templar lovers wished to set up the thousand year Reich or prepare the way for apocalypse. In their overheated imaginations the Templars are their Heroic precursors. Actually the Templars are men who got in between kings and the Church and got too rich, so they were trampled on. They were cruel thieves whose money was stolen back from them.

By identifying with the Templars Guenon and Schuon are not thereby involving themselves directly in the Protestant hatred of Catholicism, which sought to enlist the myth of the martyred Templars as a rally cry against the Catholics. They hated Protestantism.⁸⁰¹ Schuon and Guenon wanted to relativize or compromise Catholic hegemony. They saw Catholicism as merely one form of orthodoxy among other 'legitimate' forms of orthodoxy. Orthodoxy did not interest them except as a sort of colonial base from which to erect the fiction of "esoterism". Only 'esoterism' or "Guenonism" grasps the metaphysical truth of all the religions. Guenon and Schuon are beyond orthodoxy, even while they affirm it as the only way to the "total" truth. The "Templars" in Schuon and Guenon correspond to nothing real in history. They are precursor of 'esoterism', which itself is a bogus category. The Templar myth is merely a myth upon a myth for them. The Templars are a convenient springboard for Schuon and Guenon to go beyond Christianity and into a 'universal' position that has the relativization of all religions as its ultimate aim. The Traditionalists falsify history to justify their claim to power, just as the Nazis did. Indeed in both cases the Templars serve a far right mythology in the interests of what amounts to a power grab.

Moreover, Guenon's use of the Templars is really an attempt to revive the caste system. Guenon writes that

⁸⁰¹ They hated Protestantism to different degrees. Schuon tries to excuse it in an essay or at least grant it marginal legitimacy, as if his opinion matters. It doesn't. Protestantism is part of a reaction against the corrupt church and in the 1500's it was a very real step towards the Enlightenment and thus a very good thing. For Schuon and Guenon this is what they hate about it. They wanted to keep us all muzzled and smothered in 12th century superstition and dogma. Protestantism today is a highly various thing, but mostly it is a force for reaction, anti-science and creationism, hence Schuon's nodding but somewhat grudging approval of it. Protestantism sometimes does still do some good despite itself as when it has sought to allow women to be priests, though in this case, one is merely allowing women to tell lies to people too. This is a questionable improvement, though better than the alternative.

...the Democratic Illusion is the denial of the natural hierarchy, whose clearer expression is in the Hindu Doctrine of Castes, hierarchy that settles down from top to bottom, that is, from the highest quality, the spiritual, until the least high, in other words, the material. The mentors of the modern democracy based it precisely on what exists of more roughly material and quantitative [nature].

The denial of the qualitative superiority and of the hierarchy begins at the end of the Medieval Age, more precisely by the year of 1313, with the destruction of the Order of the Temple by Felipe the Beautiful, then King of France. ⁸⁰²

This is deeply delusional. What Guenon is doing here is twisting history to mean something that never happened. What really happened in 1313 was end of the Templars. ⁸⁰³It was also the slow beginning of the defeat of Innocent the III's policy of the Inquisition and the total Catholic control of people's lives. 1313 is really the dividing line between the Dark Ages of mystagogy and hierarchy and the beginning of science and the Enlightenment. It is the opposite of what Guenon claims. He claims that then the "reversal of the hierarchical order occurs because the "temporal

⁸⁰² See Crisis of the Modern World --- these quotes are online at <http://www.freespeechproject.com/illusion.html>

⁸⁰³ Guenon connects this moment in 1313 to the degeneration of the coinage, claiming that Templars had to do with sustaining the spiritual value of money. It is a lunatic notion that depends on the notion that "spiritual authority" must be the highest order in a society. Theofascism is this precisely, and Guenon connects this to the fall of the Templars, "when the royal power, by acting in this way, usurped the spiritual authority, which is without doubt the one authentic source of all legitimacy" (Footnote 48, Reign Of Quantity). So really for Guenon the Templars are himself--- he is negated by the failure of the Templars. Guenon creates this fiction at a point in his book where he grows more and more paranoid, developing a truly insane scenario of Armageddon that begins with the supposed martyrdom of the Templars. Guenon has no proof of what he says, as usual, after raising the issue and not having any proof, he quickly adds, as he often does in true con-man distancing of himself from factual analysis, "the matter need not be pursued further here". Yeah right, because it is pure fiction---there is nothing else to say because to say more would reveal that this is really about Guenon's own personal fantasy.

order tries to render itself independent of the Spiritual Authority”⁸⁰⁴ and this is the beginning of the end of the world for Guenon. Actually it is the beginning of the end of delusory religion. The spiritual authority was a parasite on both the aristocracy and the poor. The end of the Templars was a good thing in that the Church no longer had an internal jihadist sort of overseas militia serviceable to the at the Pope’s whims. The overthrow of the system of Spiritual/Temporal power that articulates the Feudal system was the first step toward democracy, That is a good thing---because the theofascism that inspired Innocent the III is on its way out.

Guenon hates democracy and upholds the caste system and history he twists history upside down to serve this ideological purpose. As he says in Crisis of the Modern World, he hates evolution for the same reason he hates democracy. Because “the superior cannot emanate from the inferior”⁸⁰⁵ The notion of ‘god’ is not superior, because it is a fiction. The world is its own thing and beings a self-developed. This is an enormous angering idea to religious fanatics, but it is true. It is thus a matter of Guenon’s pride in a non-existent god that makes him oppose democracy and brand it as devil’s spawn. Guenon’s whole project in Reign of Quantity is to make history serve hierarchy and ideology: to make fiction and imagination serve the imaginary “king of the world”. Innocent III is one of the last of the traditional church/state dictators, who unites the spiritual and temporal in one powerful institution. The future after Innocent is toward science and democracy and liberation from the shackles of religious politics. For Guenon this is a horrible tragedy, the beginning of the bloody downfall and slide toward an inky evil spread over the land. For anyone sane, it is the beginning of liberations from delusion and superstition.

⁸⁰⁴ Guenon, Rene. Crisis of the Modern World. Luzac pg. 71

⁸⁰⁵ Guenon, Rene. Crisis of the Modern World. Luzac pg. 70

Traditionalism has a parasitical relation to myth and religion, which are used by the Traditionalists as a prop for other agendas. ⁸⁰⁶ This is a fairly complicated maneuver, intellectually, since it involves re-reading religions to be something they never were. Guenon and Schuon resemble the Nazis in that they idealize the Templars as martyrs, but they go farther than the Nazis in using the Templar myth as a springboard, not just to nationalistic power but to creating a claim to grab universal knowledge, though which they hope to gain power. Thus the Templars served a very useful purpose for the Traditionalists, just as they did for the Nazis. It allowed Schuon and Guenon to declare a holy war against the modern world at the same time as it put them beyond the religious institutions of the major religions. Guenon and Schuon claim to be the universal arbiters of truth. They are the ultimate “elect”, and thus, at least in their own imaginations, the nearly infallible guides to ultimate power and status. Of course, reality must step in at some point. The truth is that Guenon and Schuon were buffoons of a spiritual kind, theatrical wanna-be Brahmins and Popes of the Grotesque. Guenon’s and Schuon’s followers fall prey to their inflated notion of self-worth. Like

⁸⁰⁶ Guenon was nominally a Moslem. He likes it because it appeals to his need of brutality and end of the world paranoia, which is Koran is suffused with. He likes the anti-feminism of the Koran the anti-democratic disdain for human rights, the subjecting of all things to the cruelty of La Ilaha Illa Lhah. Guenon became Muslim under the Swedish artist Ivan Aguéli in 1912. But that appears to be rather an overstatement. He really didn’t practice Islam until after 1930. Even then, Islam is a stepping off point, not a basis. He really created his own religion, a kitsch pastiche of various religions. Schuon insisted that his followers become Moslem too. But Schuon became bored with Islam and ended up producing a pastiche of Islamic, Hindu, Native American--- a sort of multicolored ice cream cone of multiple religions, with Schuon himself as the kitschy ice cream-colored Pied Piper, leading children into the never-never land of his personal delusions. Schuon’s final image of the truth is his Icons of himself. These are kitsch nudes of himself with penis prominent, showing his body surrounded with an aura, and as the “last prophet at the end of time” he is supposed to be a “healing for the wombs” according to one of the cult songs written about Schuon. These Icons were designed by Schuon but mostly painted by Sharlyn Romaine under Schuon’s direction, one of Schuon’s various wives. This ridiculous and grotesque fantasy of Schuon as a sort of Don Juan Krishna, whose penis will heal womankind implies a strange misogyny, not to mention grotesque delusion of grandeur. But then this is the real image of what traditionalism is. It is a grotesque pastiche, unreality made real by forced imposition and endless repetition.

other cult followers, they believe that Guenon and Schuon are authorities beyond question. They are unable to read their works with an objective or critical eye. Anyone who questions their authority must be deluded, insane, inspired by evil forces or devoted to some modern parody of the truth, such as the New Age philosophy, relativism, modern psychology, democratic Jeffersonianism, or some other ‘illusions’ such as humanism, happiness or ‘sincerism’, all of which Guenon and Schuon have branded as the evil spawn of the modern age. Most of these things that they hate are, for the most part, very good things. But part of Guenon’s intellectual perversity was to make things that are basically good seem to be evil. What Guenon calls insane is often really sanity and what he calls sanity is nearly always insane.

So the traditionalist use the Templar myth for other agendas. As is clear from the historical record, the Templars were not culture heroes, or holders of the grail or any of the things the Templar myth alleges. The Templar movement in the late 19th century, especially with Guenon and Liebenfels arouse out of an effort to confer legitimacy on a new form of power. Perhaps the late 19th century need to redress of the Templars as “culture-heroes” goes back to the Northern Protestant hatred of Catholicism, since the Catholics murdered most of the Templars and Cathars as heretics and the Germans wanted to see them as martyrs. This is evident in Schuon’s first book, for instance where he claims, with no real evidence other than myth, that the “Templar elite” understood esoterism and understood Islam, even though Catholics, like St Bernard, did not.⁸⁰⁷ Schuon is not denying the Crusader and colonialist drive to glory by accepting Islam: he is trying to universalize the Crusading will to power—assimilative colonialism of the sort Schuon himself practiced. Schuon reduced other religions to caricature and then claims a sort of passion of them by announcing he had sex with their goddesses. Tara,

⁸⁰⁷. Schuon, Transcendent Unity pg.51

Isis, Mary etc. Like the Nazis, and like Liebenfels, Schuon sees the Templars as embodiments of a suppressed truth; The Templars are martyrs who go to holy war against the modern world, and ambiguously, against the Catholic world. They are prefiguration of Guenon and Schuon themselves. This is nonsense, but if there is method in it, the method is to exploit myths for personal motivations, wherever they occur. The whole of the Teutonic and German, Romantic tradition has an ambiguous and paradoxical relation to Catholicism, which alternates between a desire to imitate Catholic centralization and hierarchy, but yet rebels against this in the effort to deify the heroic individual. The Germans wanted their own power and thus their own “truth”. The Templars supplied a readymade myth they could exploit. The Nietzschean ‘will to power’ is a drive for universal transcendence, not merely German transcendence. Guenon and Schuon are driven by the same political spirituality. Hitler was not only a nationalist, but attempted, however ineptly, to forge a new universalism in imitation of the Catholics, but yet at the same time as he denies Church itself. The younger Hitler deeply admired the organization and Hierarchy of the Catholic Church. As Robert Westrich has noted,

“like his fellow Catholics, Goebbels and Himmler, [Hitler] had an intuitive sense for the importance of outward forms, for dogma, hierarchy and organization, which was used to powerful effect in the Nazi movement. The party created its own “messiah”, Bible, martyrs and dogma in imitation of the Catholic Church, just as would look to the Jesuit order for his inspiration for the SS elite.⁸⁰⁸

⁸⁰⁸ Westrich, Robert. Hitler's Apocalypse London; Weidenfeld and Nicolson 1985 pg.140

But later Hitler came to hate the Church. Guenon comes to be suspicious of the Church too, as does Schuon. These paradoxes present in Hitler's ambiguous love-hate for the Church are also found in Guenon and Schuon. Just as Hitler adapted the form of the Catholic hierarchy to the Third Reich, while rejecting the content of Catholicism and replacing it with Aryanism, so Guenon and Schuon would seek to reduce all religious forms to their concept of the Aryan/Hindu primordial tradition. Guenon was deeply if ambiguously Catholic early in his career. His Catholicism sometimes conflicts with his interest in Masonry and in comparative religion. But Guenon certainly was influenced by Pope Pius X, who began a series of "anti-modernist" crusades about 1905 which continued until 1910, when he instituted his "oath against modernism", which required that all priests pronounce an oath against modern ideas and their influence on the Church.⁸⁰⁹ The Pope commanded the Bishops to "purge their clergy of modernistic infections" ⁸¹⁰ Schuon accepted this also, and together with his principle Catholic disciple, Rama Coomaraswamy, recommended the reinstatement of the "oath against modernism" even recently. This absurd oath is an effort at mind control, an effort to stop Catholics from being too influenced by human rights,

⁸⁰⁹ The oath against modernism instituted by Pius X in 1907 is really an oath to believe in the infallible patriarchal papacy. Among other things it states "I declare that I am completely opposed to the error of the modernists who hold that there is nothing divine in sacred tradition; or what is far worse, say that there is, but in a pantheistic sense" and goes further to add that ----"I firmly hold, then, and shall hold to my dying breath the belief of the *Fathers* in the charism of truth, which certainly is, was, and always will be in the succession of the episcopacy from the apostles. The purpose of this is, then, not that dogma may be tailored according to what seems better and more suited to the culture of each age; rather, that the absolute and immutable truth preached by the apostles from the beginning may never be believed to be different, may never be understood in any other way. " In other words modernism threatens the faith that the laity have in priests and popes and that is the real problem with it. These guys don't want to lose their power. Luckily the oath was abolished in 1967. It should be observed also how fanatical the priests hold on to the idea of the "truth" of the apostles, which is certainly a fiction. A dogma is an assertion over and over again of a truth that never existed and is not the case.

⁸¹⁰ Latourette, Kenneth Scott. A History of Christianity New York. Harper. 1953 pg.1104

freedom and decent democratic values. This need of thought control is obvious in the work of Rama Coomaraswamy. Coomaraswamy echoes exactly the ideology of the Inquisition. He writes that “heresy, for the Church, is sedition”, thus criminalizing criticism of religion and linking it with the political punishment of those who think incorrectly.⁸¹¹ This was exactly the point of view of Innocent III and the Inquisition.

Outrageously, Rama quotes approvingly William Morris’ comment that “civilization.... Is doomed to destruction--- what a joy it is to think of it.”. This is a very repulsive and ignorant comment if one thinks about what it actually means. He is expressing joy at the billions of deaths that would occur, not just of humans but of nature and animals too. This apocalyptic exaltation in mass destruction is also shared by Schuon as in his comment that three quarters of the world’s people deserve to be destroyed. Rama Coomaraswamy, whom I got to know in the early 1990’s, said to me that the Inquisition was overall a good institution; that Hitler is misunderstood and that the Holocaust is largely a lie disseminated by Freemasons. These are very ignorant comments, to say the least. He was a member of the Schuon cult for 30 years but has hidden this fact. When I asked him to condemn Schuon publicly and be honest about his involvement, he refused.

Rama spent a lot of time translating a text that tries to justify and excuse the inquisition and attacks one of the main sources of evidence, Juan Antonio Llorente (1756-1823), who describes 350,000 casualties of the Inquisition. Llorente is a hero and was a friend of Goya who did this portrait of him.

⁸¹¹ Coomaraswamy, Rama. The Destruction of the Christian Tradition London, Perennial Books. 1981 pg.77 This book was edited and approved by Schuon, indicating it is a highly questionable book. It is a far right screed, trying to bring back a repressive and narrow-minded Church.



Portrait of Don Juan Antonio Llorente by [Francisco Goya](#) (1809-1813)

Here are Llorente's casualties excerpted from his book the History of the Spanish Inquisition.⁸¹²

Number of persons who were condemned and perished in the flames	31,912
Effigies burnt	17,659
Condemned to severe penances	<u>291,450</u>
	341,021

The documents that this estimate was based on have disappeared, probably destroyed by the Church, and suggesting that the estimate is way to too low and the truth much worse. Catholics attacked and persecuted Llorente and the documents. Rama Coomaraswamy's translation is an attack of this kind, a sort of Inquisition denial, similar to the holocaust denials. There are arguments about number of people

⁸¹²

killed or tortured during the Inquisition. The truth appears to be shrouded in the smoky fires in which the Vatican records and evidence were burnt to cover up the facts. Indeed, it appears that all reliable information about the inquisition have gone up in the flame that the Church used to burn its critics with.



Goya's painting of the Inquisition

In any case, for Rama and other fundamentalist fanatics, “heresy is sedition “, as Rama writes. Questioning the Church, cult leader, CEO, Mao or Hitler is an act of war that must be ruthlessly punished. The infection must be “purged”, the Cathars, the Jews, witches, free thinkers, liberals must all be tortured or murdered. The Inquisition referred to torture as being “reconciled”. The Church must flourish and those who

think differently than the Catholics or the Nazis must be destroyed. For Hitler the ultimate evil was not to be German or Teutonic, whereas with Guenon and Schuon the greatest evil is to be modern, democratic, and relativist, to think for oneself, to be sincere, to be a humanist, or to care about human rights. In both cases one is dealing with strategies and anathemas whose intention is to create a climate of 'Them versus Us' and thereby magnify a will to power.

It must be observed here that the myth of the Templars did not only serve an ambiguously anti-Catholic, Protestant movement. There was also a strong element of anti-Semitism in the Templar myth, which shows up especially in the philosophy of Liebenfels. This racism appears in Guenon too. I need to digress for a minute and discuss this at some length. Guenon says that Jews, such as Freud, Einstein and Bergson, who are "detached from their tradition" carry a "maleficent and dissolving aspect". ⁸¹³ This is vile racism, of course. Thank goodness Einstein was "detached from his tradition". His science would have been very uninteresting otherwise. Freud is particularly hated by Guenon, who sees Freud as an agent of the devil. He implies that modern psychology and psychologists are openings to a hidden satanic conspiracy against Traditional religions. ⁸¹⁴ Freud was no doubt wrong about various things, but there is nothing "satanic" about him. He put too much credence in literary and mythological stories such as Oedipus and Moses, perhaps. However, he opened psychology to scientific study and that was very important. However, Einstein was perhaps the most important scientist of the 20th century. Bergson has always seemed a rather harmless and gentle philosopher to me. However, I have not studied him enough to say

⁸¹³ Guenon, Rene. The Reign of Quantity Lahore Pakistan. Lord Northbourne. 1953 pg. 355. footnote 34

⁸¹⁴ It has been suggested that earlier editions of Guenon's writings were edited after World war 2 to remove racist comments. I have not checked this, but someone ought to.

much about him.

The notion that there is a normative, orthodox “tradition” is fiction. That is merely a power play, an attempt to force correct beliefs approved of by a commissar class of priests, mullahs or Rabbis. Noam Chomsky is Jew “detached from his tradition“. Thank goodness. Chomsky is perhaps the most insightful political writer of our age, even if his linguistics is questionable.. He also has done a lot to demystify language and open it to scientific inquiry, even if scientifically he has failed in some ways. Guenon’s racist diatribe against Jews is reprehensible“

Guenon’s followers continue this racism. For instance, one of them, Denis Constaes⁸¹⁵, a Belgian mathematician and Mason, contributed to a paper trying to justify scientific racism, Constaes supports ideas that resemble the famous Bell Curve thesis, a discredited idea from a decade ago which erroneously tried to prove poor blacks are inferior to white people when really the tests are more or less rigged. ⁸¹⁶ It has long been shown that IQ tests are not accurate because they are constructed by those who have class interests to serve. Also, the socioeconomic level and upbringing environment in which those who take the test predict outcomes. There is no objective test that shows intrinsic intelligence. The virtual caste system that has existed in America due to white racism is a

⁸¹⁵ See footnote

⁸¹⁶ see this essay by Denis Constaes Christopher R. Brand
<http://bussorah.tripod.com/nyborg.html>

The research on IQ and race by Arthur Jensen, William Shockley, Herrnstein and Murray (The Bell Curve) and others have not found any significant correlations between race and intelligence. One of the authors of the Bell Curve was the far right American Enterprise Institute political scientist Charles Murray. This Institute is a right wing corporate think tank. These authors have found correlations between race and IQ, and they strain mightily to resurrect the old white racism, without real success. They fail because IQ tests have been largely discredited. For a good antidote to this nonsense read any of the excellent attacks against Bell Curve. There are many. See also Stephen Jay Gould’s the Mismeasure of Man. The later editions also question the Bell Curve thesis. See also Richard Lewtonin

major factor in whites out scoring blacks in IQ tests. In other areas of the world other environmental factors are evident. Humans migrated out of Africa only about 70'000 years ago and that is unlikely enough time to effect intelligence in any genetically significant way. The essay of Brand and Constales is a rather repulsive attempt to resurrect Platonist ideas of eugenic superiority and tries to argue against equalitarianism and promote race differences between whites and other races. Brand and Constales try to rehabilitate the “high-born and personally courageous Plato” and make his nearly Nazi-like caste elitism more palatable. ⁸¹⁷ Notice the elitist phrase “high born”. They argue that those who like social fairness and egalitarianism should have more “contact with low-IQ people... in the slums of Liverpool” and elsewhere an“ thereby realize the error of their fair and compassionate ways” This is just the usual racism and class elitism that one expects from reactionaries. Despising the poor is often embraced by those who embrace the very values that keep the poor as they are. Christ’s rather repulsive complacency and hypocrisy, when he says, the “poor we always have with us”, as if a Christian can’t be bothered with helping the poor. ⁸¹⁸

There are racist and anti-Semitic elements in Schuon too. Schuon writes that the “incomprehension of the Jews [cannot] excuse the iniquity of their proceedings against Christ” and he connects this idea of Jewish blood-guilt to the persecution of the Templars by the Catholics. In other words, just as the Jews killed Christ, the Catholics killed the Templars: and thus Schuon connects anti-Semitism to anti-Catholic sentiments, using both anathemas to justify his own ‘higher’ perspective of universalism. Schuon paints, himself, falsely, as a martyr to the Traditionalist cult of the esoteric mysteries. He is like Christ and like the

⁸¹⁷ see chapter “Is Traditionalism a form of Totalism?” above for more on Plato

⁸¹⁸ Elsewhere in the Gospel Christ says to help the poor, showing once again that the Gospels are inconsistent and probably fictions written by different people at different times, or later edited by the early Church for political reasons.

Templars and the Blood Guilt belongs to the modern world. The modernists, democrats and relativists are the Jews, as it were, who must be destroyed for their incomprehension or Schuon's transcendent message. God will destroy the modern world, Guenon and Schuon tirelessly repeat, and they will triumph in the end. God will revenge them. The new age will dawn and they will be the prophets of a new heaven and a new earth. "Vincit Omnia Veritas", Guenon and Schuon like to quote this sentence—'truth will prevail', by which they mean, not your truth or my truth but the narrow little backwards, anti-science truth of their esoteric religions. What they mean is the their delusional lies will prevail. Their delusions will prevail and destroy the profane and those ignorant and uncomprehending of their transcendent status.

Schuon goes on to say that the destruction of the Templars "had grave consequences for Western Christianity". No, it didn't. It merely showed a fanaticism on the part of this religion which goes back to its beginning in Augustine and his murder of the Donatists. Christians would later murder Indians and then Jews and homosexuals. There is nothing new in the treatment the Templars got. It is business as usual. Schuon is here imitating Guenon and like Guenon has no real understanding of the history. It scarcely matters that the actual history of the Templars nowhere appears in the thought of Guenon and Schuon. Historical truth does not concern them. The myth serves their need to sound *like* they are on the righteous side of truth—appearances are everything for them. The actual truth does not interest them; it is rhetorical truth, the pose and theatre of truth that matters to them.

With Guenon and Schuon the sound of truth must always be maintained, the evidence and actualities does not matter. The important thing is to refer all matters to the unproved mystery of "esoterism" -- a mystery with no content at all and thus a mystery which cannot be questioned, only further mystified. Based on this false mystification of an unseen, unverified, unverifiable traditional "Truth" Guenon and Schuon

erect the fantasy that the world has fallen away from this fabricated mystery. Schuon claims that the destruction of the Templars led to the split between Catholic and Protestant and thus to Guenonian fantasy that the modern world is the result of “deviation” and “subversion” and of a “luciferian” origin. The Traditionalists believe, wrongly of course, that a terrible downward spiral in history begins after the fall of the Templars in 1313 and escalates with the rise of ‘secularism’ in the 15th century. Secularism is a misnomer of course. There is no “secularism”, there is only the delusional nature of religion and its concept of the permanent nirvana and eternity, which is the real ‘deviation’. What arose in the 15th century was reality. The secular is alone real. What was dying was the illusory and fictional nature of the religious world that Christianity created.

Actually, an upward spiral begins after 1313. The superstitious delusions of the Dark Ages were abandoned. The corruption of the Church became increasingly obvious, based as it was on the closed dogmas of the priests and the moneyed interests of the aristocracy. The revolt against religion was the revolt against mythic lies and unjust inherited powers. The world is much better without the ignorance of religion ruling it.

In other words, the Templar myth is a typical product of the ahistoricism or the traditionalists. They create a bogus history based on false assumptions. Schuon writes elsewhere, for instance, that that the “Renaissance was not a time following another time but an act of murder”.⁸¹⁹ This ridiculous sentence is uttered with a straight face. The Renaissance was a wonderful time. One need only read Leonardo Da Vinci’s incredible notebooks to see why. Leonardo is full of life and insight into actual studies of the real world. He has not murdered anyone, he is a man of science and peace, a vegetarian who wants to fly

⁸¹⁹ Schuon, Frithjof. "Usurpations of Religious Feeling" cited above.

like a birds and understand seashells and the movement of water. Schuon had nothing of this freshness and curiosity about him. He was a posed and pretentious man who rarely ever smiled. He was stuck in religious ideas as a bigot and ideologue. Schuon writes of the Renaissance as he does because pet theocratic ideology is being put down, as it should be. He falsely imagines that the world before the Renaissance was some blissful kingdom of god where the Templars were dutiful men of holiness and generosity. In fact, the Templars, such as Jacques de Molay, whom Guenon admired, ⁸²⁰ were hardly innocent martyrs. They were mercenary killers, banker capitalists who killed for god and profited from blood.

This does not mean that the vicious killing off of the Templars by means of forced confessions and torture was a good thing. On the contrary. Both the Church and the Templars were “theofascists” according to the definitions I supply in these books. But the history of the Templars is very different than the mythic nonsense promoted by Guenon and the Nazis. The tyrannical devotion to hierarchy that characterizes the Middle Ages was horrendously unjust and killed innocent people and kept them in abject poverty. Darwin is right to compare religious devotion to a dogs love of its Master. But a dog gets more out if it usually, than a human does, as gods really give nothing, whereas dog owners are often very generous.

The Traditionalists express a desire to return to this abject misery of the middle ages. They want to return to the days when priests like

⁸²⁰ “admired” is probably not the right word. Guenon claimed to have a series of psychic communications through the “automatic writing” with the “shadows” of: Jacques de Molay (the last ‘Grand Master’ of the Templars, (burned in 1314), Cagliostro, Frederick II and the founder of the Illuminati of Bavaria Weishaupt, According to Zoccatelli “all these “shadows” ordered the (re)foundation of an Order of the Temple that started to work with a program of 45 lessons already characterized by some typical themes of later “Guenonism”, together with more curious ideas about the origin of the yellow race from men “coming from the air (planet Venus)”. All this is lunacy and charlatanism, of course. Guenon would continue to ‘channel’ similar nonsense in other ways for the rest of his life, claiming ultimately to be a sort of prophet. In fact he was merely an adept charlatan, brilliant at duping his followers.

Innocent the III could kill whoever they wanted and misery and forced labor was rife among the lower castes. Guenon and Schuon twist history into a parody. Guenon and Schuon see modernism arising as a result of an anti-traditional conspiracy because they want to paint themselves as victims and try to gain sympathy for a return to tyranny and unjust caste inequality. But the fact is that is Guenon and Schuon who are—or rather – wished to be—tyrants of this kind, just as the Nazis became tyrants following a similar ideological path.

The beauty of myths, for those who exploit them, is that they are adaptable to contradictory purposes. The Bible, Koran and other religious texts are expressly written to be ambiguous. It seems likely the Templar myth was used by the Nazis because they needed a myth that would justify their campaign of revenge and conquest against the rest of Europe. It fulfilled the need to get back at Europe for the punishing Treaty of Versailles that hurt the Germans for what they did during World War 1. The Templar myth allowed the Germans feel righteous and justified in killing people. The Germans saw themselves as having been harmed by the people of the southern Europe, just as the Templars had been..

The Teutonic Knights or Templar myth was a myth of ‘jihad’ or ‘holy war’. Guenon used it as an excuse to declare holy war too. But not merely just to conquer Europe and get revenge for the hardship Germany suffered under the treaty of Versailles. Guenon and Schuon created theofascism and identified with the Templar myth because they wanted to get revenge against the entire modern world for creating the Renaissance and the Enlightenment, both of which they hated.

Thus Guenon tried to universalize the Templar myth for a more grandiose and ultimately insane purpose, whereas the Nazis used it much more specifically as a political tool, even an advertising tool. Guenon’s use of the Templar mythology ends in his creating the truly demented system of conspiratorial thought used in Reign of Quantity and

the Signs of the Times, where Guenon declares holy war against the entire world. When I read this book over 20 years ago for the first time, I went into a deep depression. The reason was not clear to me at the time. But now I see why. It is a truly insane book, where Guenon's mathematical use of reason is completely occluded, or rather saturated, by a mad thesis that the author never escaped from. Had this book been fiction it would have been brilliant, but it is not fiction. It is the work of a man gone logically and mathematically mad with paranoid delusions so deep he thinks they are real. It is ultimately a sad book because only a century of such horrors as created Auschwitz could have created such a dementedly rational text, which falls into the flames of its own unreason. It shows Guenon to be a sort of mythic serial killer, an assassin of human rights and care for nature. Reign of Quantity is the Bible of Spiritual Fascism just as Hitler's Mein Kampf was the Bible of ordinary fascism.

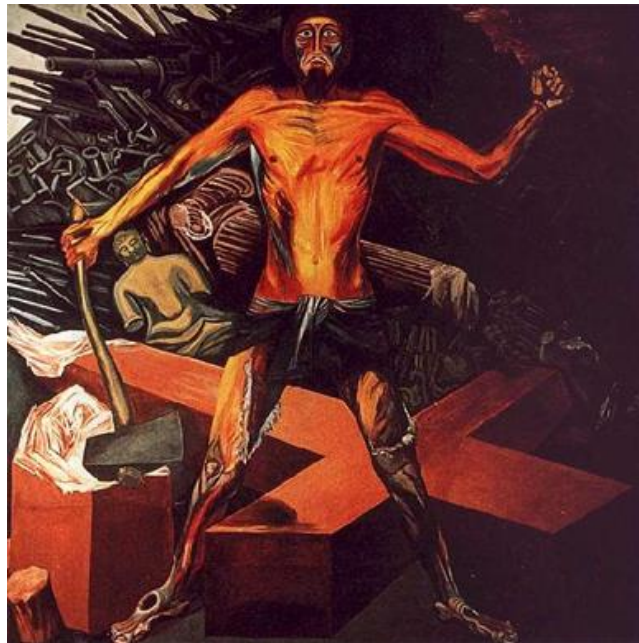
The use of the mythology of the Templars drops out of Traditionalists discourse after Guenon dies. I suspect it also dies out because it was a fascist mythology and after World War II such mythology no longer had the charm it once had. The Traditionalists no longer wanted to be identified with a myth that so closely allied to the Nazis. In any case, one reason for the Templar myth was to declare holy war against Modernism. After 1950 the Templar rhetoric drops off, but the militant hatred of the modern world continues under new names.

I showed in this section here how Guenon and not Evola was the origin of Traditionalism's rather close, if ambiguous, relation to fascism. I also showed how Blavatsky and Liebenfels, who were both influences on the Nazis, developed systems of mystical thought not too different from Guenon. Lastly I showed how the Templar myth, which was important to the Nazis also was important to the traditionalists. The various groups that picked up the Templar myth used it to claim martyr status. They all wanted a myth that would ensnare followers in mythic magnifications of

themselves.

In a later essay in this book I will show the absurdity of Guenon's most important book the Reign of Quantity, arguably the most important book of the traditionalists. In the next essay I will discuss the traditionalist will to power and how they used myths to glorify cruelty.

In anticipation of this, it might be useful to look at Jose Clemente Orozco's great painting from Dartmouth college. In this work he shows Christ has cut down his own cross and thus ended to very reason for the symbol and the religion, and the Buddha is thrown over into the rubble of guns and tanks and religion has finally come to an end. Men are just men, and in the end it is just ourselves and the earth we live on, myths were just stories, not reality. In the end all that matters is the desire to be ourselves and live as best we can with others on this earth.



11.

b. Traditionalist Executioners: De Maistre, Krishna, Schuon, Guenon and al Khidir

"Those who can make you believe absurdities can make you commit atrocities."--- Voltaire

Man loves his neighbor as himself and slits his throat over a point in theology.---- Mark Twain

Human and nature's rights are necessary to stem harm done to human and nature. Bertrand Russell notes in a marvelous essay called an "Outline of Intellectual Rubbish", that "the myth making faculty is often allied with cruelty".⁸²¹ To understand this requires understanding Darwinian natural history. We are evolved from the same line as Chimpanzees, Bonobos and Gorillas. Male Chimps are very violent beings who punish males who threaten their territory, whereas Bonobos are much less so and tend to sue sex as a social glue and let females rule a more peaceable life. The part of humans that is more like Chimps has dominated to much of history and human rights ideas are much more like Bonobo behavior. Violence has been written into religion as a way of sustaining and propagating violent and possessive motives. Human

⁸²¹ There is an increasing effort to make mythology seem merely harmless "narratives" or 'sacred stories' that are told to give a people an identity. This comes partly from Jung and Campbell and partly comes from Post-modernist identity politics that tries to whitewash religion and myth. Myths certainly had this purpose as in the absurd ideology of the Jews as the "Chosen people" or the equally absurd notion Christians are better than others because they are "saved" or that Brahmins are a superior caste. But there is little harmless in mythic fictions, be they American 'manifest destiny', Muhammad's polygamous misogyny or the Hindu myths which support the idea of Caste and Karma. Myths organize social networks into a unity, but this is often dangerous as they also organize social cruelty and war. The evolutionary function of mythologies is still not accounted for

rights violations often attend religious and metaphysical systems, which are primarily” about power. Christianity, Hinduism, Taoism, Zen and other religions are merely more elaborate versions of older systems of killing justified by male dominance and socialized ideologies that justify the killing. The Mayans, Zulus, Yanomono, Tuareg, Kirghiz, Sioux, !Kung, and on back in time to the tribes of the early and later Paleolithic all show the same pattern of killing and religion, language and demonization of the outsiders.⁸²² It is merely the brutality of relatives of Chimp warfare now become Homo Sapiens, which adds language to the brutality.

Where there is power ideologies there are harms. This is certainly true in say, Dante, who Guenon loved. Like Dante, Guenon’s ideas are inspired partly by Dante’s metaphysical love of cruelty and justification for mass atrocity. Indeed, Dante Divine Comedy is a prefiguration of atrocities against Native American or Auschwitz. In this chapter I will outline a specific case of the relation of metaphysical and mythic fantasy to cruelty. I will use Guenon as a typical example of such delusions.

I have traced the ideas of Guenon through Romanticism and its relationship to fascism. I have shown how Totalism is an intrinsic part of the “esoteric’ imagination. I have also shown that theofascism is not ordinary fascism as well as shown the relation of Guenon’s far-right ideology to other far-right groups and individuals from T.S. Eliot to Mircea Eliade, Action Francaise, Blavatsky, Heidegger and the Templars. Furthermore, I have shown how all the major religions are based on fictions and delusions of various kinds. It is clear that the reactionary and far-right ideologues of the 19th century produced both fascism and theofascist traditionalism. I have shown that traditionalism shares much with fascism while it ‘transcends’ it and is even more conservative and backward than fascism. It is an enabling mechanism for unjust

⁸²² See Nicholas Wade’s Before the Dawn for more on this.

totalitarian systems, corporations and the unequal distribution for wealth.

Guenon's drive to have an elite vision, higher than anyone else, of utmost transcendent knowledge, results in a need for mythic images which Guenon can use to exalt himself and his mission. He does this by means of fictions and absurdities, such as his cult of orthodoxy and initiation, as well as fancies, such as the idea of the Anti-Christ and the counter-initiation. He was a paranoid man who needed to be the highest of the high, the supreme of the spiritual, the superman of all the religions. Delusional magnification is intrinsic to his thinking on metaphysics. This need of spiritual, science-fiction like dreams of a world where he is in total control of all the elements seems to have followed Guenon throughout his life. Metaphysic is his dream world and his conceit and in the passions of his inner self he constructs a world that never was, and implicit in it is violence toward the actual world that has always been.

His earliest literary attempt, I was told by one of his followers, was a novel about Satan, no less a fictional character than his idea of god.. His early poems are about Satan too. He wanted to reintegrate Satan into God.⁸²³ Guenon's later work is really a science fiction novel based on theofascism and religious fantasies, as well as the con-man tactics of

⁸²³ In his early poem to Satan Guenon imagines Satan will become part of god again: Guenon's poem ends with these lines:

“and shall you always have to while in the Abyss the nights and the days?
No! it is not possible, and your fate must still some day touch the heart of supreme
Goodness!
Do not despair: a day will come at last
When, after so long time, your torment will cease, And then, freed of your dark realm,
You shall contemplate the clarity of the Pleroma!.....Long ago the knights Templar
called you "Our Father"; Why that? I don't know! And, after all, what does it matter To
me who am nothing, lost in the great All?”

In other words Guenon reincorporates evil into the “all” in a very ‘gnostic’ sort of maneuver recalling Carl Jung or Hindu thinking.

Encausse, the New Order of the Temple and the Bhagavad Gita, a book that advances the thesis of cruelty and inequality in the name of religion as its core value.

In the 1920's Guenon rejected Theosophy, after having internalized most of its teachings, and then he tried to embrace Vedanta. He became enamored of Catholic Fascism, but withdrew after the furor around Maurras and Action Francaise scared him. After that and toyed with Masonry and tried to reform it ---but that was not enough either--- just as his theatrical and mythic identification with Jacques de Molay and the Templars, as well as his interest in Action Francaise were not enough. He rejects all that he gets involved in. He is after the golden ring of supremacy and power. Even Islam is more or less extraneous, though he plays the part of a Muslim for some years. The Ultimate Religion and a delusional dream of Metaphysical Supremacy become his goal. He wished to be the great magus of all time, and turned all his efforts to that end.

Guenon's life is a progression towards greater and greater delusions of mythic magnitude and totalism of vision. These inflated myths correspond to a greater need for cruelty. When Guenon joined Islam about 1930, a whole new series of inflated myths and metaphoric identifications opened up for him. Islam was still existing in a backward and Medieval time warp in some areas, a fact which Guenon admired. Guenon claimed to have a special relationship with Koranic figure of Al Khidir. He writes to Ananda Coomaraswamy that:

“Your study on “Khwaja Khadir” (here, we say “Seyidna El-Khidr) is very interesting, and the assimilations you have suggested are completely correct from the symbolic viewpoint, but what I can assure you of is that in these there are quite other things than mere “legends”. I would have much to say on these matters, but it is doubtful that I will— write it down, for, in fact, this subject is

one of those which touch me a little too directly... - Allow me a small rectification Al Khidr is not precisely “identified” to the Prophets Idris, Ilyas (Elijah), Girgis (Saint George) - though naturally, in some sense, all Prophets are one: they are only considered as belonging to the same Heaven (that of the Sun).”

To understand this very inflated piece of mythic identification and paranoid self-dilation, one has to see that Guenon is identifying himself with the source of all the prophets. He is implicitly claiming to be the prophet of a super religion. If we recall that Moses is viewed by the Muslims as the legislator of his time and, in a symbolic sense, its “pole” (Qutb). Now Al Khadir is beyond Moses, he is the advisor or superior of Moses in the Koran, and is a sort of angelic figure, or heavenly messenger. In the Koranic story Moses wants to learn from Al Khadir. According to Sufi teachings, or rather Sufi mythology, since none of this is actually true--- Al Khadir is among or even the head of the “afrads”, who guarantee the transmission of the tradition in exceptional circumstances. Apparently, Guenon viewed himself and his conversion to Islam as something of an exceptional event which involved the transmission of the required spiritual influence through Al Khadir who is one of the afrads... In other worlds Guenon is claiming to be a sort of prophet, adopted personally by a mythic Koranic figure. Again, this mythic identification is pure fiction, and one that is so subjective no one can say it is not true, because it is so in dreamland there is no way to determine the truth or falsity of such an absurd claim.

There are no “afrads” of course. The idea of a chosen mouthpiece for a hidden god is absurd, a fairy tale. But claiming to be the voice of a mythic figure cannot be disproved, which is why it is such a useful claim. Schuon also thought that he had a special affinity with Khadir, no doubt an idea that he more or less stole from Guenon’s example. In his Memoirs Schuon claims to have met Khadir in Algeria, and Khadir said

to Schuon that “with me there is no scandal” implying that Schuon “with” Khidir, and like him was ‘beyond the law’. Thus had the right to do things that others could not do because he was a prophet and lived by a higher intrinsic morality that others could not claim. How utterly convenient for a psychopath to have a virtual God tell him anything he does is OK with the gods!!

This is a Nietzschean concept “intrinsic morality” claim to be “beyond good and evil”. This idea is adapted into Sufism by Schuon and has a curious history in his works and life. Few inside the cult know about this psychopathic maneuver. Schuon was fundamentally narcissistic and did not really care about people’s feelings or feel remorse when he hurt others. ⁸²⁴ His idea of “intrinsic morality” serves this self-centered view of elitist privilege. Maude Murray, Schuon’s 3rd wife, often spoke of the central importance of this imaginary vision or visitation of Khadir to Schuon, because Schuon spoke of it so often⁸²⁵. A whole sub-theme

⁸²⁴ There is an early essay which is devoted to using the god idea to excuse morally reprehensible or bad behavior in the Eye of the Heart, an early book of Schuon. The chapter is called “Transgression and Purification” and contains jewels of sociopathic nonsense and rationalization. He claims therein to define the prophet who is a “those who are laws unto themselves” (pg 112). Schuon’s solipsist belief in his own deified state becomes an excuse to justify any wrong of crime he might commit. Schuon claims to beyond determination and thus no one can say he does wrong., since his relationship is with God alone. Many gurus use this very sort of reasoning to justify all sort of crimes and wrong doings. Indeed, this is what power does to many people. They are sure it puts them beyond the law, and if they are caught, they are sure god will absolve them if they lie and cheat to get out of trouble with the police or the law. “When the wise man says “ I desire” he speaks truly but when the ordinary man says of him, He desires, he is mistaken” (Pg. 123)— so when Schuon was caught at his Primordial Gatherings, he lied and said that a man like him cannot have a passionate pleasure. The eye that sees god “is” god Schuon argues. The argument he makes here is that since he is one with god any pleasure that he has is god’s pleasure not his. It is by such perverse sophisticated arguments that Schuon justified all sorts of harmful things he did in his life.

⁸²⁵ Murray spent over 15 years as Schuon’s primary wife, in terms of time and intimacy, in the middle of the high point of his career. She knew more about him than any of the other wives. She was abandoned by him when he took a Fourth wife (who Maude introduced to him and cultured as his forth, as she was hoping to withdraw ‘from the center of things’ as she put it.) and logically, Maude no longer felt ‘married to him’.. She wasn’t in fact. Indeed, she tried to do exactly as he had done to her. She felt ‘god’ had given her a new love, just as Schuon had claimed when he “married” Maude. Schuon was a hypocrite who could not do for others what he expected them to do for him. But Schuon oppressively tried to force her compliance to his dictates and punished her horribly when she rebelled against his cruelty. She said she never loved him except

throughout Schuon's writings has to do with "intrinsic morality" or the idea that certain superior, elite men are "beyond the law" and can do things that others might consider immoral. This is typical of cult leaders and CEO's of many stripes. Da Free John ⁸²⁶ thought he was beyond the law on his Island in the South Pacific and harmed many people, some of whom brought law suits against him. Bagwan Rajneesh ⁸²⁷, Warren Jeffs, David Koresh, Sun Myung Moon, Joseph Smith and many cult and religious leaders committed crimes in the belief that only god was their judge. They thought they were beyond the law. Many of them, like

as a spiritual master, not as a wife. She explained her relation to him as one of continual self-sacrifice. It was "all obligations and no rights".. she said. She was finally driven out of the cult, shunned and 'divorced' from Schuon and then even memory of her was expunged, apparently. In a final letter Schuon writes to her that they know longer know her. Schuon had to have ever younger wives relative to himself. When he was 85 his last wife was in her thirties. Since I got to watch closely how Schuon treated his wives, I learned that he was far from being a role model, except in that he was a good example how not to treat women. Indeed, I am grateful to Schuon for many things. One thing I am especially grateful for is that he taught me that religion is not worth believing in. Indeed, he cleaned my house of religion entirely and made it easy for me to leave it.

⁸²⁶ Also called Adi Da and other names. A total narcissist he tends to appeal to those who of like mind. A good example of how people are fooled by this charlatan is Jeff Kripal, who writes about him that "I knew that I was reading a contemporary religious genius." Kripal fell for him hook line and sinker. Kripal writes about when he saw "Da. "I had the distinct sense that he was intending to communicate his state of consciousness directly to all present, and particularly to those who approached him one by one (including me), by the sheer force of his presence, which indeed was quite palpable." Da is a master at show and pretense and has fooled thousands. Evidently Kripal saw something of himself in him. Like Michael Murphy, Richard Price and other heroes of Kripal, Murphy was one of the founder of Esalen and has spearheaded all sorts of questionable research into the spirituality, golf and clairvoyance, drug use, telepathy and other discredited paranormal fictions. Kripal calls Murphy his guru and admires the "religion of no religion", This phrase is a clever euphemism for a pan-subjectivism that emphasizes personal delusions which would be lauded by William James. Indeed, the grandfather of Esalen is James and my critique of James in this book certainly applies to most of the bogus productions that have come out of Esalen. It amazes me that those with so little insight or ability to discriminate are teaching young people in Religious Studies departments. Such people should not be teaching in accredited schools but be teaching at Esalen or similar schools.

<http://www.kneeflistening.com/fl-kripal.html>.

⁸²⁷ Like the Schuon cult, Rajneesh created sham marriages. The Rajneesh cult was partly run by Ma Anand Sheela, who created an assassination plot of an investigator named Charles Turner, attorney general of Oregon. The cult also tried to kill the doctor of Rajneesh. Catherine Jane Stork got three years in prison for this. They also tried to poison a local community..

Schuon, ended in being prosecuted. Since such men could not do wrong even if they did wrong,, god let them do cruel or unusual things. The same idea occurs in Muhammad and in Hindu and Buddhist notions of guru worship and tantra. The idea of “intrinsic morality” is a natural outgrowth of the subjective, inward nature of spiritual conceit and self “transcendence”.⁸²⁸ The self-inflated nature of these men’s claim to power and “ Spiritual Enlightenment” drives them to a moral insanity. This is a fairly common idea on the left and in various venues from Amsterdam to City Lights books. The idea is you can do whatever you want and are beyond the law if you are holy enough. This is highly questionable ideology of subjectivism masquerading as “crazy wisdom”. One can find this idea in recent writers too, such as Brion Gysin, William Burroughs,⁸²⁹ Peter Lamborn Wilson, Ginsberg and Trungpa⁸³⁰ Jack Hirschman

⁸²⁸ Tantra is a confused subject, as its western practitioners have used it for their own ends. The least that can be said is that all Tantra is sexuality used for symbolic motives, usually involving priest class who wish to make sexuality over in their own image. Hugh Urban traces the use of Tantra and Kali worship in Indian and its use as an adjunct to nationalist politics. He is right about this. But Urban appears to identify with Crowley, Foucault and other men who used sexuality for power or mystique. In actuality sex is not symbolic and the use of it as a part of a symbols system is about magnification of the self--- so all tantrism is by definition an exploit of some kind. Few who write about tantrism understand this. Urban has not grasped this and is still wrapped up in the mystical narcissism of Tantra. Urban has become rather too willing to “balance respect for religious freedom” even when that freedom protects outright lies, cults and frauds. http://www.esoteric.msu.edu/VolumeV/Unleashing_the_Beast.htm

⁸²⁹ See Michael Knight’s William Burroughs Versus the Koran for a rather superficial endorsement of this idea, he discusses the Hassan I Sabbah’s idea of Qiyamat, or the claim of being beyond the law in apocalyptic times. Schuon and Guenon claimed the same thing. This is really just a self-indulgent excuse to do whatever you were going to do anyway. But Burroughs was like Schuon in various ways, full of himself and had a selfish will to do awful things and explain it as holy. I met Eddie Woods in Amsterdam and Paris and he has much the same sort of idea about things. I do not mind people doing what they wish as long as it does not hurt others. But I found the self-destructive far left spirituality to be as absurd as the far right religious. In a different way. Religion orchestrates political motives, and often these are quite destructive. One has to look at each thing clearly, to assess its purpose and motivation.

⁸³⁰ A rather controversial but interesting book on this subject is Georg Feuerstein’s Holy Madness: The Shock Tactics and Radical Teachings of Crazy-Wise Adepts, Holy Fools, and Rascal Gurus, Paragon House, 1991, ISBN 1-55778-250-4; Hohm Press; Rev & Expand edition Holy Madness: Spirituality, Crazy-Wise Teachers, And Enlightenment, (June 15, 2006) ISBN 1-890772-54-2. Fuerstein was a follower of Adi Ada and renounced him.

really belongs in this group too, who I studied with. This idea usually carries with it a strong dose of male centered misogyny deriving from some of the French Symbolists, such and Rimbaud as well as others, from Egon Schiele to modern performance artists. The slovenly bohemian as prophet of the underclasses and their religions and superstitions. In many cases immoralism was accomplished with strong doses of drugs, absinthe or alcohol. In any case, both Guenon and Schuon, claimed a special election on the basis of their affiliation with the imaginary fairy tale of the Khidir principle. These fairy tales served their need of spiritual status and their will to power, and their claim to power made them feel ‘beyond the law’..

So the question arises just who is Khadir. The popular image of him is that he is the “Green man”. In the Koran, Khadir of course is the divine murderer,-- a sort of alter ego of Muhammad-- he who feels that god has created him to kill those that oppose “god’s” designs. He is really a projection of the righteous sadism that is so much a part of the fiction of the Koran and Muhammad. The purpose of the Koran fiction is to justify Moslem state killing. Al Khadir is the “divine executioner”, in De Maistre’s perverse phrase, as we will see shortly. In the Koranic fictional story, Khidir advises Moses, to whom he is superior. Khadir goes around killing people whom god finds displeasing. He kills a boy who is supposedly going to oppress his parents, for instance.

Feuerstein tries but fails, I think to justify Crazy Wisdom, or what Schuon called “intrinsic morality”. the harmful and destructive actions of Zen Masters, Adi Da, Gurdjieff, and many other charlatans and cult leaders. The fact is that the "shock tactics" of spiritual masters have no real usefulness, there is no “enlightenment” that the shocks would elicit in the followers. “Enlightenment” is nothing more than smoke in mirrors. If you want to know reality study biology or science, not Zen. The Buddhists claim that “enlightenment” is “something that you attain after many, many lifetimes of spiritual practice” but then they neglected to tell you that their notion that people that live many lifetimes simply don’t exist. They are imaginary inventions for the gullible and superstitious. While the mind can “transcended suffering” in minimal cases and for short times, there is no one who has transcended suffering totally as the Buddha claimed to do. But the Buddha himself is also probably a fictional characters ,as were Christ and Muhammad.

The fiction here is that god's will is inscrutable and no one can second guess him, because even though it seems like he does evil, it is really for good in the end. This is nonsense of course, as little kids die every day whose parents are fine people. The immorality of Khidir's – and "God's" action goes beyond Boyer's notion that religion imitates people. This is a justification for execution and impersonal state violence, removed from ordinary life. It is really an excuse for Moslem injustices, which would be many. Of course this was probably written well after anyone named Muhammad actually was alive, if there was such a person, which is doubtful.

This story advocates what Robert Lifton called "killing in the name of healing" where a state or individual kills others under the guise of some moral good, be it for the thousand year Reich, God or American exceptionalism, or Muhammadean conquest. Lifton uses this phrase in his excellent The Nazi Doctors. "Killing to heal" gives those who practice it a "sense of omnipotent control over the life and deaths" of its victims. It is this "immortalizing" power, which confers on its perpetrators a nearly divine sanction. Khadir is really just a myth justifying the cruelty of the upper classes. Transcendental violence is the result of the lie of 'going beyond existence', or disparagement of this world in favor of a fictional 'other world'. Killing in the name of healing confers the delusion of immorality and omnipotence. This is obvious in hunting and religion. Indeed, as Barbara Ehrenreich says in the book Blood Rites, "war is an abstract meme, a sort of " self-replicating entity"". ⁸³¹ I have doubts about the validity of Meme theory, but there is no doubt that religion and war are closely allied to one another because both are predatory fictions,---

⁸³¹ Ehrenreich, Barbara, Blood Rites. Henry Holt and Co. N.Y, N.Y, 1997. Ehrenreich also observes that "Someday, perhaps, social theory will be in position to understand human culture as a medium, a primeval soup as it were---within which abstract entities like war, religion and possibly also capitalism, and other political systems, not only "live" and reproduce, but also interact." This seems an obvious truism, but as this book has shown, it is not easy to see the complex relations between these fictive entities and their complex interactions.

magnified, abstract lies that live on passions and group insanities, inflated by symbol systems and abstract language. Religion and politics are symbiotic. Just as politics and religion are two sides of the same coin, religion and war are too. The testosterone that drives Chimps to war drives humans too. But human war is grossly exaggerated by cultural factors which magnify its bloodiness far beyond what chimps are capable of. Killing others with divine sanction is one of the fictions religions use to gain power. Religion uses make-believe justifications to prop up or magnify a war against nature and the world, both of which are styled as of lesser value than the imaginary transcendent. Religion is magnified by war and exaggerates its cruelty. It is this unjust and unreal power that attracted Schuon and Guenon to the Khadir image. All the religions claim this immortalizing power in varying degrees and times. This is part of the reason that one should oppose both religions and war: They are invariably based on lies and mythic fabrications.

The Koranic Al Khadir is virtually identical to De Maistre's divine executioner. Both act to enforce a hidden agenda, a system of unjust power, a morality that serves a given elite who want to preserve their power. The unjust immortalizing power of religion is precisely about this effort to claim omnipotence.

Joseph De Maistre, like Guenon and Schuon, thinks that government can only be erected on divine authority, namely, the Inquisition. De Maistre writes:

‘But, since every constitution is divine in its principle, it follows, that man can do nothing in this way, unless he reposes himself upon God, whose instrument he then becomes. Now, this is a truth, to which the whole human race in a body have ever rendered the most signal testimony. Examine history, which is experimental politics, and we shall there invariably find the cradle

of nations surrounded by priests, and the Divinity constantly invoked to the aid of human weakness...” ⁸³²

De Maistre here enunciates very well the bigotry that martyred and prosecuted Galileo. He thinks European history is a self-serving “cradle of nations” surrounded by priests, which is true if you add that the priests were parasites on both the people and the state. The claim that that only priests can decide what is true and not true is what led to the Inquisition and the corrupt sale of Indulgences. Similar injustices occur under Muslim leaders and Tibetan or Zen monks. The rule of priests view inevitably results in terrible human rights abuses because people are subjected to unjust laws decided by non-existent gods, which means that the priests have arbitrary control, which they inevitably abuse. This abuse does not happen because of every priest, obviously, since not all priests are bad, but is a systemic problem that grows out of the very nature of religion itself. ⁸³³ De Maistre makes this obvious in his praise of the “divine executioner”

De Maistre writes of the “divine executioner” that:

“all greatness, all power, all subordination rest in on the executioner. He is the terror and bond of human association. Remove this mysterious agent from the world, and in an instant order yields to chaos, thrones fall, society disappears. God, has created sovereignty, has also made punishment: he has fixed on the earth upon these two poles...”

⁸³² <http://elkorg-projects.blogspot.com/2005/12/joseph-de-maistre-divine-origins-of.html>

This is Renaud Fabbri’ website Project René Guenon. Fabbri is a promoter and follower of the far right traditionalist agenda

⁸³³ This can happen in science too, when it is abused by institutions, as was shown in the Nagasaki bombing. In any case, De Maistre was the last gasp of the medieval hatred of Enlightenment, democracy and science.

De Maistre's executioner is the quintessential theofascist, a man who kills impersonally for principle, who defends hierarchy against democracy, who has no humane concern for human rights. Such a man, is, of course, the 'quintessential' theofascist.

The dreamlike myth of Khadir, De Maistre's "executioner an" the Krishna myth in the Bhagavad Gita all say the same thing". This is really the immorality of dream and myth. And the horror of the dream in then adopted as factual by social controllers. Krishna advises Arjuna to kill as part of his 'caste duty' to God. Arjuna kills partly to uphold social inequality, caste and misogyny as well as the ideology of gods that supports the Hindu system of social injustice. Himmler's use of this Krishna myth to justify the atrocities of the concentration camps is in keeping with the ideology involved. Himmler carried the Bhagavad-Gita into the camps in his pocket and watched the murders. Himmler said:

"it is the curse of greatness that it must step over dead bodies to create new life...we must create new life, we must cleanse the soil or it will never bear fruit ...[Killing people in the camps] will be a great burden for me to bear but the urge to atonement and self-defense overwhelmed me. It is the old tragic conflict between will and obligation"⁸³⁴

The Krishna myth was serviceable to other mythmakers and creators of horrendous atrocities. Robert Oppenheimer directed the effort that made the bomb murdered 200,000 people in Hiroshima in 1945 and he justified this on the basis if the Bhagavad-Gita. Oppenheimer's embrace of the atom bomb and identification of Krishna's god like power made him sick. Dreams and reality are not the same thing, and once dreams

⁸³⁴ Peter Padfield Himmler biography pg ?

and myths are applied to real people, blood starts pouring on the ground. The Krishna like identification allied him with the injustice of the imperial U.S. state, which acted like Himmler in the camps in its murderous campaign against the Japanese. The Gita echoes Oppenheimer and the immoral Khidir when it says

He whose state of mind is not egoistic, Whose intelligence is not befouled,
Even though he slays these people,
Does not slay, and is not bound [by his actions]. (XVIII, 17)

This is absurd, of course. Murder with disinterestness is still murder. Oppenheimer would later come to deeply regret this and be haunted. Perhaps he came to see that the Gita is the horrible, bloodthirsty, caste obsessed book that it is. Perhaps not⁸³⁵ In any case, the excusing of evil deeds in the name of high abstract ideology is common. Moslem terrorists, Stalin, Mao and Christian presidents have justified killing their enemies for similar reasons, while not using the Krishna myth to justify it. But the rationale is the same. Horrible killing is done in the name of a make believe abstract ideology. In Heidegger's biography for instance, Heidegger says of the Jews murdered in the camps that

⁸³⁵ "There were other factors in his assuming the martyr's role later in life, such as his persecution by the political hysteria of the McCarthy era, as well as his ambiguity towards the Hydrogen Bomb. But it is significant that in his trial half the accusations against him were about his alleged involvement with Communism and half were about his ambiguous support of the H bomb.³⁵² In the circles that Oppenheimer traveled in after World War II, loyalty to the National Security State and to the Defense establishment became a test of Loyalty to the Manifest Destiny of the United States. To question the morality of Hiroshima or of the H bomb amounted to treason or heresy against the growing quasi-religion of imperial American supremacy." Go to: <http://www.naturesrights.com/Knowledge%20doc%20PDF.pdf>
look up Oppenheimer in the search bar

"Hundreds of thousands die en masse. Do they die? They perish. They are put down. Do they die? They become supply pieces for stock in the fabrication of corpses. Do they die? They are liquidated unnoticed in death camps."⁸³⁶

In other words--- since Heidegger was a Nazi and a Holocaust denier--- the death of the Jews in the camps is not really death for him,--- it was people merely being “liquidated” like so much useless merchandise. They were not people at all so they were not murdered. This is the mentality of Khidir and Krishna, Schuon and De Maistre. Killing is sanctioned by ideology and the victims mean nothing. It is this brutal “doubling or splitting off of self” into two schizophrenic pieces that Guenon identifies himself with, ---the killer who thinks he does good for a cruel god. These terms splitting of self and doubling are Lifton’s terms.

Theofascism is about killing or oppressing others in accord with superstitious principles derived from supposedly ‘sacred’ texts. These texts are really mechanisms in a system of totalization, using false notions of immortality to privilege some groups over others. These systems rely on individuals identifying themselves with magnifying abstractions. The magnification results in inflated selves and transcendent fictions that justify atrocities. The idea behind Khidir and Krishna is simple. Killing and injustices are justified by recourse to abstract fictions. Abstract essentializations are essential to religions and depend on a misuse of language. Mythical justifications for murder serve the power grab of jihadists, caste defenders, Christians, warriors, witch hunters, crusaders or the Inquisition. God, the state of the fictional corporation is held to be the supreme exemplar of legitimate knowledge and deviants, dissenters or those who oppose the system and its

⁸³⁶ Faye, Emmanuel. Heidegger: The Introduction of Nazism into Philosophy Pg 305

representatives may be killed with impunity.

Obviously none of these legitimizations of murder and atrocity are justified, since there is no actual Khidir, Krishna, Muhammad, Jesus or metaphysical principle or god that justifies brutality and murder in the name of the priesthood, the cult leader or the president of a country or the CEO. Khidir and Krishna are merely symbolic images that Guenon and Schuon used in an effort to accord themselves the right to be tyrants or to be “Lords of the World”. Indeed, many CEO’s in various studies have been shown to be not unlike psychopaths in their behavior. Killing or violating rights, for God, the state or the CEO is little different. Jesus Muhammad and corporate CEO have a lot in common. Myths interact with real people in order to give a patina of phony legitimacy to the mythic bid for power. Deconstructing this means to take apart the myth and the men and women involved and look at what is really being said.

Therefore what is involved the Khidir myth is a mythical legitimizations of a reactionary or fascist impulse to aggression, that is, the will to seek higher power and knowledge through the destruction of another people, religious groups or group of individuals. Transcendent ideologies enter into justify this aggression, indeed, it appears that these ideologies were tailor made for this purpose. It is perhaps their primary reason for being. Guenon and Schuon are transcendentalist fascists in this sense, hence the term “Theofascism”. They use pre-existing Transcendent ideologies to justify similar systems of abuse and atrocity. Killing for god really means killing of the people who won the god, since there is no god in fact.

Evolution probably did not favor the growth of the ideologies, they are mere outgrowth of human genetic capacities that are neutral in themselves but which have produced some pretty awful cultural manifestations. But evolution has not yet exactly hindered the growth of these counterproductive mechanisms either. Of course, ideologies are threatening to human and non-human animal survival. Metaphysical

hatred of reality results in cruelty. Gods justify infinite stealing from nature and not giving back and infinite will to power, but in the end this makes human kind destroy their own environment and kill off the species that might have sustained them. Domination of nature is not good for humans, indeed, a human centered view of the world is itself delusional.

Religions are irrational systems that justify killing in the name of abstract ideas. In the original version of his book, "The Eye of the Heart" Schuon justifies the idea the transcendental Divine Executioner as well as the practice of bloodletting and human sacrifice done against the victims will---. He justifies this as follows:

“ Concerning human sacrifice, One has the right to ask the following question: of what right may a sacrificer immolate an individual against the latter’s will”. [Schuon replies to his own question that one may perform human sacrifice on the grounds that] "the sacrificer does not act as an individual but as the instrument of a collectivity, which, being the totality, clearly has certain rights over part of itself".⁸³⁷

Totalism is just this system of injustice brought about because of arbitrary privilege of a given group, lording over those considered lesser beings. Actually this is nonsense, what matters in evolution is what the individual does. The group only matters insofar as it insure that individual go on to mate and have children and the children are protected to mate themselves. Schuon says that the sacrifice must be "approved, therefore demanded, by God". He assumes God exists, when really it is priests that rule by virtue of this fiction. Priests claim exclusive access to a non-existent god. Schuon is referring to cases like

⁸³⁷ (The Eye of the Heart, unpublished English Translation by Gerald Palmer, p. 135)

Abraham who wants to murder his son at god's bidding. The Abraham myth is a case of child abuse of course; both god and Abraham act as abusers of the poor child Isaac. Isaac is nearly killed by his father's ridiculous adherence to a fictional god who likes to abuse children. However, Schuon did not mind abusing children himself, also in the name of fictions about his own transcend godlike status. Schuon felt underestimated by everyone because he was sure he was a god and anyone who criticized him must be from the devil. Schuon's life and books are arranged in a series of poses where everything Schuon thought or said is arranged to appear godlike. Evolution goes much better if parents are good to their kids, not abusive.

In the case of the Aztecs, killing young people was routine, ripping their beating heart out, against their will. Schuon is less approving of this particular form of bloody sacrifice, but not because it is morally wrong or a violent betrayal of human rights--- that does not interest him at all—He questions Aztec sacrifice only because it is directed to a “psychic entity created and sustained by collective adoration.”⁸³⁸ Gods are precisely psychological entities “created and sustained by collective adoration”. He has no objection to killing the young for god, but I must be the right kind of god. Schuon splits hairs when there is no difference between different kind of gods since all gods are make believe, Zeus, Quetzalcoatl, Jesus, Odin or Buddha are all more or less the same sort of fiction. Schuon does approve of the Aztec killings but is confused about what the Aztecs were doing. There is no real difference between the Christian Crucifixion, Moslem murders for Allah--- which Schuon admired--- and the Aztec gods devouring the beating hearts of the youths killed by priests. ⁸³⁹

⁸³⁸ Ibid pg 137

⁸³⁹ The cruelty of the Aztecs was such that they alienated most of the tribes around them and made it easy of the Spanish under Cortez, to invade Tenochtitlan or Mexico City with a huge contingent of assisting fighters from nearby tribes. Cortez was a monster himself, and horrendous

For Schuon it is all right to kill for the god-idea, the state or any religion, provided these are all “legitimate” religious bodies. “Legitimate” authorities are those whose lies are so old they have been forgotten and accepted as truth. In short, murder for religion is fine for Schuon, as long as it is murder for the right *kind* of religion, the kind Schuon approves of. This again shows that gods are essentially political entities, embodiments of correct thinking by a ruling class imposed on those who do not fit the “legitimate” criteria.

This is clear also in ancient Egypt , a theocratic and elitist culture if ever there was one. The development of the Pharaoh ideology was a slow one and one that is made too much of by historians. It appears in fact that the Pharaohs got their power largely by murdering those who did not quite conform and impose their hierarchy by force. This is clear in the earliest art of the Pharaohs, in the First Dynasties. The famous Palette of Narmer, shows the king grabbing on to a man’s hair and about to smash in his skull in with a rock club, called a Mace.

outcome was partly his doing. Hundreds of thousands died. But the fault was not just in Cortez but also in the Aztec leaders themselves.



Palette of Narmer, Egypt, 3100 BCE

This is one of the founding document of the Egyptian empire. The use of the Mace was the preferred mode of killing and thousands upon thousands of such skulls have been found in Egypt, testament to the brutality of Egyptian power and the relation of their idea of transcendent gods that required such cruelty to keep up the delusions. ⁸⁴⁰ Indeed, the Pharaoh is really defined by his murderous powers, namely the ability to crush skulls. This is shown on the back of the Palette where ten men have their heads severed off, showing again, the excess of the power of the Pharaoh, based on creating fear. Those who try to say that the major religions are not about killing and violence, or that religions are somehow pure things that are corrupted by outside elements, have not read the history. Egypt shows this very clearly, as the Pharaonic religion and the history is really defined, originally, by killing or the right to kill. The

⁸⁴⁰ See John Romer's book, a [History of Ancient Egypt](#) for much more on this.

pyramids likewise were primarily about coerced labor, forced to make a transcendent monument for the ego of the Pharaoh.⁸⁴¹

The idea of sacrifice is common all over the world, and involves magical thinking of a particularly destructive kind. In Gerard Ter Borch's great painting of the Flagellants, we see men beating their own backs bloody as they march in a procession in front of the Virgin Mary, whom they imagine looks down from heaven approving their sacrifice. They even believed that such acts sustained the world. This sort of masochist brutality, encouraged by the Church for some centuries, was eventually outlawed. Ter Borch's work, very usual for this artist, who was a master of domestic interiors, was probably the model of Goya's painting of the Inquisition. Both are great works.

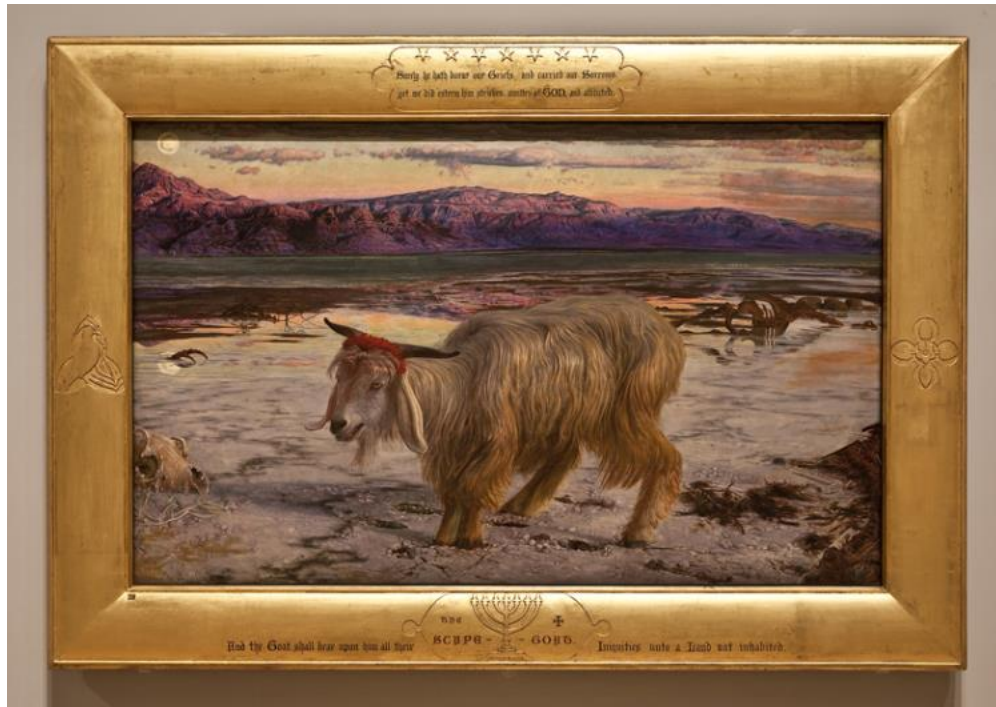
⁸⁴¹ This is disputed in recent attempts----, by the Egyptian government, hardly a disinterested party,---- to try to sanitize Egyptian history. But realistically it is hard to see such monuments being built unless the labor was coercive. The elite in ancient Egypt was enormously unfair and unjust and laid down a model for other civilizations.



Procession of Flagellants. 1638

Human sacrifice still occurs in a few places, such as the U.S. Army, or Khomeini's sending of young boys to fight his war in the 1980's, as well as any other war, where children or young men are sent to die for old men. Animal sacrifice is still very common. Metaphysical hatred of reality results in cruelty. Ideology creates killing to preserve nations, corporations or religions.

The notion that if you kill or 'scapegoat' an animal and offer it to ancestors or a non-existent god, you will get your wishes or needs fulfilled is totally illogical. Romans used to kill a bull and read the entrails for "auspicious signs". This bogus science was managed by well-paid priests. The Christ image was a substitute image for the actual bloodletting of live youth, as well as a substitute for the cannibalistic tendencies that appear to be part of primate groups, beginning with chimps but also part of human DNA.



William Homan Hunt, The Scapegoat

Moreover it is unethical and cruel to kill and torture animals in this way. Boyer implies this has to do with social networking. This is certainly true, but hardly justifies the practice. It also has to do with marginalizing and abusing nature, which is also common for religion to promote some version of human centeredness.⁸⁴² The Jesus image taps into this same idea of displaced cruelty. Christ is exploited as the “scapegoat” or the supreme expiation of human guilt, which has the intention to make anyone who does not accept his “sacrifice” as a guilty sinners, in need of missionary ‘reform’. The purpose of the scapegoat is to form social coalitions. This is yet another form of cruelty as this fictional sacrifice and is used by Christians to claim they are transcendent and thus superior to all other animal and all other people. This makes a “them versus us” mentality which creates things like holy war and Inquisitions.

⁸⁴² Gaurer's Gorilla was recently deced on the road to extinction, killed off my bush meat hunters in West Afria and Zaire.f

Metaphysical hatred of reality results in cruelty I should also point out that Schuon also expressed reverence for the repulsive self-sacrifice and ritual disemboweling--- called “Seppuku---“encouraged by the macho culture of Zen and Shintoism⁸⁴³. Seppaku had much to do with the particular brutality of Japanese emperor worship and the Japanese fascism of World War 2.⁸⁴⁴ Schuon admired Japanese fascism precisely because of its classic set up of injustice creating transcendent power. Killing oneself for the state, or being will to sacrifice---- is in many ways the crux of Japanese theocratic power. Justifying such killing is part of traditional metaphysical discourse and doctrine of Zen and Buddhism in Japan and, in a slightly different way, in China. This is what the Inquisition was all about too. Killing for God is always really about killing for a state or king or other transcendent fiction. Sacrifice is a political tool and primarily serves elites. When animals sacrifice supplants human sacrifice, the priests and kings got to eat the murdered animals. Corporate CEOs and government and army officials now profit from the youth---mostly taken from lower classes--- who get blown up in wars. Native American boys were expected to be willing to die stealing horses from a neighboring tribe. . In Zen, Tibetan and Buddhist culture the quietude of monks has the murderous power of the emperor and Lamas and Samurai as its corollary. Schuon admired this sort of mindless risks taking that occurs in systems of power. I don't admire this at all and think resistance to such regimes is always appropriate. Indeed, praising such resistance is always a good idea. The more people come to see dangerous and transcendent regimes as toxic, the better, Once one realizes that transcendent systems are delusional and that they require

⁸⁴³ Shinto shrines are businesses that perform mortuary rites. The rites are often made to persist for years after the person dies.

⁸⁴⁴ See footnote, *The Eye of the Heart*, pg 136

imposition by force of violence, it is easy to oppose them. Armies are wasteful and destructive and abuse young boys by making them killing machines.

Schuon admires too the self-torture of the Native Americans and speaks approvingly of warriors who “sacrifice one finger to the great spirit”.⁸⁴⁵ He did paintings about macho Native American leaders and warriors strutting around like peacocks or looking holy with eyes closed. There are books about this but out by the cult too. In other writings Schuon extols the virtues of the Sun Dance, which involved brutal forms of torture and masochism, closely connected both the warrior machismo and to Native American brutality against other tribes. I retain some admiration for native cultures, insofar as they were concerned with the natural world, but I do not admire tribal superstitions and the torture, brutality and rape for which they were infamous.⁸⁴⁶ It is unknown how much Christianity influenced this ritual, I suspect quit a lot, especially in the 1900’s, when the sad and desperate ghost dance also was prevalent.

Schuon says in this essay that human sacrifice exists to pay the "tithe" or tenth of oneself that one owes to god. A person dying to pay off a greedy god who does not even exist is quite a scam. Taxes in a good democracy are much preferred because there is an attempt to re distribute wealth to everyone, in National health care, say.⁸⁴⁷ But in religion the priests are the real beneficiaries of human or animal sacrifice. Schuon himself was the recipient of the “tithe” or “Zakat” from

⁸⁴⁵ Ibid. pg 132

⁸⁴⁶ Native concern with nature is often overstated. Native myths and stories are often as brutal toward nature and other species as European stories. I once tried to locate information about local animals from the Seneca tribe in New York and found they had lost most of what knowledge they might once have had. Much of what knowledge they once had was less than what a good naturalist now has. They once had practical knowledge about how to find, hunt or kill species. They burned forests and over killed animals just as white people have done. The paleontologist Ian Tattersall, who shows us in the context of the long trek of human evolution, shows that we are indeed one species of many. Native Americans were somewhat more in tune with our roots in nature than Europeans. That much can be said, but they remain humans with all the problems that that portends.

⁸⁴⁷

his followers. Schuon was a paid Shaykh who lived in high style for the really minimal or non-existent help he gave to others. I never actually saw or heard of him helping anyone. His charity was usually self-serving. I was told repeatedly in the cult that “charity should only go to those who deserve it and those who deserve it most are followers of Schuon”. When I was given things this was invariably the reason given why. He bought allegiance and loyalty, like the mafia, with strings always attached. I am not sure how much money he received but the cult was rolling in money and no amount was spared on Schuon’s personal comfort. It is a short step from this doctrine of tithes and bloody sacrifice to his later statement that three quarters of the modern world should be sacrificed or killed, since the modern world has abandoned god and is “profane”. The idea here is “think like me or die”.

Schuon’s essential ideology begins in the idea that the “prerogative of the human state is objectivity, the essential content of which is the Absolute“ There is no knowledge without objectivity of intelligence”,⁸⁴⁸ The claim to pseudo-objectivity in Schuon and De Maistre, Dugin and other wanna-be dictators is similar: their mantra does something like this: ‘ I am myself objectivity incarnate. Objectivity must conform to the my subjective and absolute ideal. Whatever does not conform must pay in suffering blood or flesh’. The notion of the “absolute” is fiction as is the notion that any real “objectivity” can be derived from a non-existent absolute. Objectivity requires science, which Schuon hated Any system that exalts and justifies an abstract system of knowledge above the value of human and natural life is suspect. Any group religion or nation that puts before the people an “idea” or a “principle” must be questioned. In systems that are run by and for ideologues, be they corporate or religious, human beings, animals and nature are mere cattle for

⁸⁴⁸ Schuon, Frithjof, Esoterism as Principle and as Way Middlesex: Perennial 1981 pg.16

slaughter⁸⁴⁹ if they get in the way of the historical inevitability of the “idea”.

Neither Guenon or Schuon actually gained much power. Thank goodness. But the potential is there in their work for others to imitate, and the Traditionalists do indeed function in a kind of “grandfathering” way to many right-wing and extremist neo-fascist groups, as one can see by fairly superficial search on the internet.⁸⁵⁰ They do not influence any movement in a total way, but influence many movements in partial ways. The ideas of these men percolate into the universities. From there they enter the culture of upper and upper middle class places in various countries around the world. A Prince in Jordan pushes their ideas, a Sheik in Saudi Arabia. In general traditionalism appeals only to the ultra-rich and mostly to those who are old money or in monarchical or fundamentalist theocratic systems. Traditionalist ideas are in far right movements in France and Russia, Romania and England and many other places.

One of the purposes of this book is to draw attention to the toxic stew of right wing movements that traditionalism has influenced or been

⁸⁴⁹ Or like the pigs that Christ put demons into and they ran off the cliff to their deaths. The story is ridiculous on its face since no one takes demons out of anything or puts them into anything—that is make believe. But the fiction of killing pigs in this way is horrendous, gratuitous and cruel, and shows Christ as a sort of speciesist monster.

⁸⁵⁰ Kevin Shepard writes about cults on Wikipedia that they tend to do a great deal of lying about their cult leader. He says “There is the major issue of cults, suspect organizations, and questionable entrepreneurs gaining a foothold in Wikipedia. Unfortunately, there are a substantial number of entries in Wikipedia which tend to glorify cult figures and entities of suspect dimensions. The only indication that gullible readers have of any drawbacks are references to controversies or criticisms, and these (when present) are sometimes too brief or ambiguous for the general reader to decode appropriately.” Moreover many wikipedia pages are actually ruled by the cults themselves who edit out information that is unflattering to their cult leader. This can be seen in Guenon or Schuon entries on Wikipedia and other websites, where no critical information is permitted and lies and myths are promoted.

influenced by. I have shown how the metaphysical hatred of reality results in cruelty. An in depth analysis of this is necessary so that this toxic system of thought and politics can be opposed. The people that promote and proselytize this far-right nonsense need to be questioned. Traditionalism and metaphysics are is an insidious systems of superstition and irrationality and promotes horrendous anti-science, anti-democracy and anti-human rights values as the “Truth”. They do this partially in secret and need to be exposed more than they have been.“

c. Rene Guenon and Alexander Dugin Destroying Human Rights and Creating a “Super-Auschwitz”

:

“If you want to make good people do wicked things you will need religion”—

Stephen Weinberg

The belief in a cruel God makes a cruel Man

Tom Paine

Theofascism is an authoritarian system of governance, based on a philosophical foundation of religious and metaphysical fictions and irrational beliefs. Religions and unjust social systems use these irrational beliefs to discriminate against others and commit cruelty and injustices in the social order. Much of what is called politics is also about this. Indeed, it would appear that politics and religion are both born of the same evolutionary tree, and if one is explained by evolution the other will be too. The enlightenment idea of the Rights of Man were

meant to limit unjust governmental powers. Human rights, women's rights, animal and Nature's rights are extensions of this idea. It might be useful to define the anti-humanist theofascism of the Traditionalists a little further, and to do so in relation to a specific manifestation of traditionalist politics. So this essay is another illustration of the fact that the metaphysical hatred of reality results in cruelty. This might lead us, by the next chapter to consider humanism and science in more depth too.

The Traditionalists spend a lot of time denigrating humanism, which they hate. "Nothing human is profound" Schuon writes, sneering down at low and "profane" humans.⁸⁵¹ They locate the origin of humanism and thus the notion of rights, in the Renaissance and the Enlightenment, which they believe to have been organized as part of a satanic, modernist plot. In actual fact, the few gains that have been made to restrict and regulate unjust power and thereby liberate billions of people from many kinds of suffering is due to Enlightenment humanism. One needs to ask why they have this reactionary hatred of humanism, as well as a hatred of human rights, when these have done so much good for us all.

Their usual answer is a simple one: "there is no right superior to that of truth", they claim. But what "truth" is it that is superior? It turns out that the truth that is superior, for them, is not a truth at all, but a subjective projection and magnified delusion. The "truth" that religions talk about is fictional truth, concocted by priests and mullahs and

⁸⁵¹ One finds the opposite problem in someone like Chomsky, who denigrates the natural in favor of the human. He gives the gods no credence, to his credit, but then says that nature is everywhere a human "possession" (ZNet July 6, 2013), which is to misunderstand nature entirely. Whale sharks and diatoms are neither well known or understood by humans and to claim them as ours is absurd. To claim the right to cut down entire Forests is also absurd. Nature has rights and they must be codified and protected all over the world. We do not have the right to destroy the weather, create global warming or cause the extinctions of species of any kind. Biomes, animals or plants may need our protection from rapacious humans but they are not and never will be "ours".

promoted in fictional works like the Bible the Koran, the Bhagavad-Gita or the Dhamapada. The truth of these books is religio-political ‘truth’ of aristocratic hierarchies and the religious ideologies that support them. This is not truth at all, but rather a system of communal make believe, and art, theatre and literature mostly serve it and reinforce it. Even modern art serves it as I will show in an upcoming chapter.

They want “top-down”, and hate “bottom up” truth.⁸⁵² So what they really mean when they say “there is no right superior to the truth” is there is no right superior to elite rights, exclusive rights, unjust rights, the rights of tyrants, warriors, Churches, aristocrats, corporations and the few. In short, the want to makes elite men’s rights into ‘divine rights’ or what amounts to the same thing, to have laws that others must be bound to while being lawless oneself. Hypocrites, in short.

They want to return us to a society were ‘everything is in its place’, from King to priest to slave and serf. The discredited “great chain of being” again. Guenon asks in his book *Crisis of the Modern World* , what would return ‘everything to its place’. He answers that “everything would fall into place again, provided the intellectual elite were effectively constituted and its supremacy fully recognized”⁸⁵³ The throne would be set up again for incestuous dynasties. Mutations and birth defects would again be rampant for aristocrats. Slaves and women could again be exploited at will. Witches could be burned. The poor could be turned into slaves and serfs and driven with whips. Property would again be owned only by the wealthy classes who did no work. The “sin” according to Guenon, of the Renaissance and the Enlightenment, was to create democracy and rights and thus deprive priests and the “elite” of their power, estates and slaves. That is no sin. It is one of the great things of

⁸⁵² This is partly why they hate Darwin and evolution. The genetic unfolding on an organism in the fetus is a bottom up development. It is not a hierarchical “blue print” but unfolds cell by cell from the inside in a process sometimes called self-assembly. The traditionalist antipathy to biology is due to their ignorance of nature and its operations.

⁸⁵³ *Crisis of the Modern World* pg. 30

history. Thank goodness for the Renaissance and the Enlightenment, humanism and later in the future, nature's rights.. Priests could no longer sell phony "indulgences" for profit, ⁸⁵⁴ or claim that Constantine "donated" the right of the Catholic Church to exist falsely. The existence of the Catholic Church relies on the forged and false document called the Donation of Constantine. This false Church earlier wrote phony documents in which the 'prince of peace' said that I come not to bring peace on earth but a sword". Christ never existed, the frauds who wrote the gospels wanted to cover all the bases so they could do what they wanted.

The sin of democracy Guenon says is that the "superior cannot emanate from the inferior for the simple reason that the greater cannot be derived from the less". ⁸⁵⁵ This is platitudinous malarkey. There is nothing superior in Guenon's metaphysics, which is founded squarely on the subjectivism of the "Intellect" and the heritage of traditional delusions. Guenon's inflated thoughts of what is "greater" are merely megalomaniacal illusions and not a standard for anything or anyone.

Guenon writes that "the reversal of the hierarchical order occurs when the temporal authority tries to render itself independent of the spiritual authority". What is the spiritual authority? He answers: "A genuine elite...is an intellectual one". The true intellectuals are people like Guenon, Schuon and Dugin and their disciples, whose subjectivity rules their reason, devotees or power, these are men who serve passions

⁸⁵⁴ One of the primary ways of the Catholic Church making money before the 15th century was to sell indulgences which were basically rights to sin. One could buy off one's sins from the church for a certain sum. Only the rich could afford this of course, so hell was basically a place that the poor had to go, even though during this period, their lives were already a hell. The church sale of Indulgences is in some ways the origin of the modern insurance company. Insurance companies also began as ways to insure slave ships against the horrible losses they incurred due to greedy overcrowding and mistreatment of their prisoner.. Insurance companies primary purpose is to protect the wealthy from risks. The financial systems if a fundamentally unjust system that rewards the fantastically wealthy 5% of the population while punishing or depriving the other 95%.

⁸⁵⁵ Crisis, pg. 70

and pretend to have cool intellects. Other people, reasonable people who care about facts, are “lesser” and should not have equal rights, they think. So everything must be ‘subordinated’ to the irrationality of the power thirsts of the intellectual elite. Those who object to this are obviously “diabolical”, Guenon concludes in a display of insane reasoning. Guenonian claims that the very ideas of democracy and human rights were suggested by the devil as part of the conspiracy of evil that started with the Enlightenment and before. ⁸⁵⁶ We are supposed to willingly submit to rule by the intellectual clowns and puffed up charlatans.

In short, the main problem that the Traditionalists have with the modern world is it has deprived them of power and “authority”. They whine for the power that religions once had. They have a tantrum and accuse all those who deprive them of their greed for power of being ‘evil’ and satanic or “diabolical” or psychopathic, when in fact the latter is what they are. They want to destroy the modern world, deprive its members of rights and return us to the glory days of Jihad and Holy War, Hindu castes, Divine Emperors, and Inquisitorial Popes. We should go back to the good old days when spiritual people could murder their critics, kill of those who thought differently, and torture anyone into agreement.

The Traditionalist’s hatred of human rights and democracy explains Schuon’s comment that three quarters of the people in the world deserve

⁸⁵⁶ If human rights was suggested by the devil, (an obvious absurdity, since the devil is a fiction and fictions don’t suggest anything--- but let’s humor Guenon), then all praise to the devil. William Blake was right on his ironical praise of the ‘devil’ in this sense, what he was trying to say is that Christian repressiveness is a bad thing and the devil represents freedom which is a good thing so it is god that is the problem. I don’t believe in devils, gods of other superstitions. Evil doesn’t exist. There are murderous people and dark thoughts and viscous hatred, yes, but there is no supernatural agent of evil. The Traditionalists are in love with “Satan” and the devil even more than fundamentalist Christians. An interesting thesis should be written showing how the Koran, the Bible, fundamentalists and Traditionalists construct a politics based on their idea of evil and use this idea to try to control the followers and demean their critics and those who they hate.

to be killed because they are “profane”. Profane means, not like Schuon, Guenon or Dugin.



Alexander Dugin

Alexander Dugin, is a Russian follower of the ideology of Guenon and Evola. He develops the ideology of the hatred of human rights into new heights. He develops Guenon’s ideas in idiosyncratic ways. Indeed, though the traditionalists condemn individualism they are actually highly romantic individualists of a reactionary kind. Dugin then is the founder of a uniquely Russian interpretation of Guenonism, which uses the original ideas of the 20th century Traditionalists as a reactionary individualist romanticism.

Dugin addresses the implications of some of Guenon’s ideas “What is the metaphysical legitimization for aggression in traditional civilizations?” Dugin asks. The purpose of traditional aggression, Dugin writes, is the

“demonization of an adversary, examples of which are so abundant in the traditional legends, epics, and religious teachings. What

serves as an obstacle on the way of expansion of a nation, country, religion, more narrow people's community and, finally, a human; what limits the will of the latter to the totalization, to the expansion of existence, all this automatically falls under the sign of "Satan", obtains the quality of the theological evil, and consequently, the aggression becomes legitimized on the most elevated levels." ⁸⁵⁷

This is religious corruption explained in an unusually forthright way. When religious people say they want to die for their beliefs they really mean that they want to kill for them. In short, Dugin, like Schuon and Guenon wants power and conquest at any expense, regardless of who or what they harm. This is the will to power, the poison will of 'manifest destiny', the Machiavellian⁸⁵⁸ desire for power by any means necessary. Moreover, they want to demonize anyone who thinks differently than they.

In other words, demonizing others or destroying their rights to personhood, is legitimized by the will to power and "totalization". Dugin wants to achieve this power and will by Guenonian means:

"Certainly, metaphysical and ascetic practices in such case could be called the pure form of aggression. In those practices the initiated ones strove for transgressing all bounds, the maximum bringing their own "ego" to the absolute state, putting to the aggression not just some objects, but all the reality as a whole. In the way of the direct self-deification the maximum of the aggressive impulse is concentrated, for the Divine is just the cancel of bounds and limits, constituting the essence of the non-divine, immanent.

⁸⁵⁷ http://feastofhateandfear.com/archives/dugin_01.html

⁸⁵⁸ Most people don't get that Machiavelli's Prince is actually a parody or satire of those in power.

By the way, hence follows the Jewish word "Satan", literally meaning "barrier", "obstacle", that is "bound", comprehended as something negative. “

To achieve totality, one can create Auschwitz or the Inquisition, and in either case the effort is properly called ‘insane’. Dugin says, “one must plow through the barriers and breakthrough into the light”. What he wants is the Guenonian “subject” or divine self (intellect) to be “without confines” to be totalized. What a horrifically bad idea this is. This is what is toxic in romanticism. But he is right that this need of interior power imposed aggressively on the world is just what religion is about. This is one major reason religion needs to be resisted and debunked.

It gets worse, if that is possible. Dugin quotes approvingly Jean Parvulesco, a Romanian occult novelist and poet as well as a fascist writer who hated human rights. Parvulesco writes of democracy that it is “black disintegration” of “convulsing corpses” and that human rights is the “fecal vomitory discharge of hell”. This is rather surprising given that human rights means such things as the right to not be tortured: the right not to be a slave: the right to fair justice: the right to not be arbitrarily arrested: the right to seek asylum in other countries from political persecution, the right to freedom of speech, the right to seek asylum, freedom of movement and to marry whom one wishes. These rights, enunciated with others in the marvelous and important document, Universal Declaration of Human Rights, do not sound like something uttered by “convulsing corpses” or “fecal vomitory” discharges as Parvulesco and Dugin claim--- indeed, they are the goods of human life. I am sure that Thoreau, Jane Goodall and Eleanor Roosevelt would laugh out loud at such nonsense. There is no more profound and far

seeing document written in the 20th century.⁸⁵⁹ Dugin quotes Parvulesco with approval in his book the Knights Templars of the Proletariat, from which these quotes are taken (this can be found on the Arctogaia web page referenced above).

The love of violence these men desire to be done for an transcendental, political ideology is notable. Dugin and Parvulesco, invoking Guenon, imagine that a Eurasian empire would arise and destroy the entire western world. Parvulesco asks for a “super Auschwitz” in which those who love democracy and human rights, especially Americans and Western Europeans, could be murdered. This is just as dumb as Reagan or Bush calling Russia an “evil empire”. The Russian people are no less deserving of rights against their governments as Americans are. Alexander Dugin speaks about the necessity to start a guerilla war against “new Carthage”—the USA—and sees nuclear missiles as the only way to “stop the victory of the mondialist dictatorship in the world”.⁸⁶⁰ Presumably those not killed in the “super Auschwitz” Dugin would create would be killed by the nuclear weapons he would use on the innocent.⁸⁶¹

Guenon’s apocalypse is no less graphic if less directly pointed at individual peoples. Indeed, Guenon and Schuon have found their greatest exponent in Dugin. Dugin wants to kill all those who would disagree with him, and ultimately this is what Guenon and Schuon hoped for: They wanted return of their authority and the elimination of the opposition, kill off the infidels. The end of human rights is the

⁸⁵⁹ Steven Pinker shows in his “Better Angels of Our Nature” (2011) that violence has actually decreased in the last 100 years and this is due to Enlightenment values, reason, human rights and democracy.

⁸⁶⁰ Dugin loved the destruction of the World Trade Centers by airplanes in 2001 in which 3000 people died many of them janitors or secretaries and thus utterly innocent of the depredations of capitalism. Only a very bad man could endorse such murders.

⁸⁶¹ Dugin, “On Behalf of Eurasia,” *Moskovskie Novosti*, February 25, 1998; Dugin, *Konservativnaia Revolutsia*, Moscow: 1993). See also Alexander Yanov, “Krovavaya i Oslepitelnaia Sudba,” *Moskovskie Novosti*, February 1, 1998.

capstone of Traditionalist thought. This is a major reason why I have opposed it. I cannot support a system that justifies murder in the name of transcendence. Those who would have us help them destroy human rights would have us destroy ourselves, and such men are not to be trusted.

In any case, Dugin continues the work of Guenon. Guenon was a mean and spiteful reactionary: a man with delusions of grandeur who thought he was an incarnated Al Khidir, god's scourge and punisher of mankind. Of course this was just the delusion of a little Frenchman with no heart, whose intellect betrayed him with grandiose and paranoid plans of ultimate power. He is a conspiracy theorist, as is Dugin. Dugin also thinks he is god's messenger. But in fact he was the spoiled son of a Russia gone decadent since the end of the cold war. He thinks he is a Dadaist and "conservative revolutionary". But actually most of Dada was opposed to power and did not glorify power as Dugin and Guenon did. In any case, Dada cannot be taken too seriously. A lot of it was art school antics, tongue in cheek elitism or disordered protest that did not have much effect. In the end Dugin and Guenon and their followers are merely paranoid charlatans, haters of human rights, New Age Fascists, who despise the world and life. Follow them and you follow not only the Wizard of OZ, but the Grand Inquisitor.

What appealed to me about Guenon when I first read his book in 1983? He seemed to address my fear of nuclear and environmental annihilation. In fact he did not address my concerns at all, but I thought for a time that he did. I had been questioning the role of science in our culture for some time particularly atomic weapons and corporate abuses of science... I appreciated his asking the question of what good modern industry is if it destroys the earth. But I finally figured out after some

years that Guenon's understanding of what science actually is was non-existent. Nor did he have any feeling for the earth, which he saw a "lesser reality", compared to his imaginary eternal ideas and principles. I will be making some critical comments about Guenon's misunderstanding of science in this essay. But a much more thorough critical treatment of the atrocious ignorance of science by traditionalism and other irrational ideologies is needed. I will write about this later.

Traditionalism in Decay: Some Notes on Fringe Traditionalists

Religion is in decay: in fact, it is dying. It is resurgent in various places, but not as a positive force. In places like Iran or Saudi Arabia religion reasserts itself as a medieval reaction against superficial aspects of the modern world. Religion is dying and slowly its numbers will decrease. It can only be sustained by despair and bad government, and the escapism that attends corporate culture. If religion was a corpse that lives off illusions, traditionalism and "esoterism" was an attempt to revive the dead beast further and keep it going, golem like. That could not be sustained for long and the slow dying of traditionalism now looks as if has been speedy. There are a few who remain, pathetic and ineffectual, clinging like "men among the ruins" as Evola called them, clinging to their inner theofascist beliefs.

The relationship of theofascism to right wing or far right politics is

both direct and oblique. The development of Traditionalism with neo-fascist overtones after World War II is a complex matter which I have already discussed somewhat. I will indicate some of this complexity without going into all the details and explanations that would be necessary. I merely wish to indicate what developed after Guenon passed away. So what we see in all these complexities of historical evidence is that there is a tension in traditionalism between accepting and rejecting aspects of fascism that they don't like. Guenon and Evola both ally themselves with fascism and then separate from it, keeping much of what they learned of it but rejecting other parts. They wanted a reactionary system of government that was apocalyptic and reasserted the power of spiritual men. Guenon created theofascism, which resembles ordinary fascism in many ways but is not tied necessarily to nationalism, or to one religion. Guenon, Evola and Schuon created a roving spiritual fascism, a sort of 'transcendent unity of meta-fascism' that could alight anywhere. The ideal states that Lings and Schuon liked were fascist Japan under the emperor and fascist Spain under Franco.

After World War II reactionary politics becomes much more complex and includes Traditionalism as one of its modalities. Fascism morphs into a war against science and democratic socialism and an effort to resurrect dead ideologies and religions in view of sustaining wealth, class and caste differences, repressive moralities, "law and order" and the status quo of injustices. Theofascism thus becomes of sort handmaiden to right wing, globalist, corporate and repressive movements of all kinds, in many different nations.

For instance, to see how this operates in specific cases, there is a larger pattern of support, by some of the Traditionalists, of right wing regimes. Seyyed Hossein Nasr, one of Schuon's main disciples, who now claims to be his successor, was actively involved with promoting as well as working for and supporting the unjust regime of the Shah of Iran, and then the Bush administration. The Shah embodied a puppet dictatorship

in Iran, a client state set up by the U.S that was both fascist and monarchist. The Shah had a secret police organization which tortured, maimed and killed thousands from 1953-1979. Nasr was closely allied with this horrendous government even up to its final days.

As one can see in the photo below, Nasr (left) is standing near the Shah of Iran, who was more or less appointed by a corrupting U.S. government. His relation with the Shah was sycophantic. The fawning courtier seeks favor and ingratiates himself to power in a way that is repulsive and fundamentally immoral. This would occur again in later years where Nasr, father and son, both did this with the Bush administration.



Nasr seems to have transferred this political zeal from the Shah to his devotion to Schuon, after the fall of the Shah in 1979. But besides serving the Shah, Nasr also had some influence on helping the Iranian

revolution come about, since Nasr ran the Iranian academy and promoted Traditionalist ideas. The Khomeini revolution of 1979 was a Traditionalist revolution of sorts, though the traditionalists disavowed it.⁸⁶² Nasr too would end in disliking its populism. It was not aristocratic enough for him and was not allied to U.S. corporatism as had been Iran under the Shah. But he had an influence on the Khomeini.

■

“ Both the Shah’s regime and the Iranian revolution resulted in violating the human rights of the Iranian people. Nasr contributed to both systems. The free floating nature of theofascism allows these kinds of multiple reactionary influences. Nasr’s theofascism allowed his ideas to be acceptable to various far right dictatorships. Over a million people were killed in the aftermath of the Iranian revolution. Nasr is not personally responsible for all these deaths, but his ideology made him an easy pawn in the game of far right dictators, and to some degree he at fault for complicity. Furthermore Nasr, who now lives in the U.S., calls himself a “shaykh” and promotes all sorts of creationist , anti-science and anti-technological nonsense in his books. It is amazing anyone would follow him. There is no "wisdom" in him that I have ever been able to see. He is a right wing fanatic and careerist con-man, who pretends to be 'Oh so Spiritual'.⁸⁶³ His followers are all duped.

It should be added, in addition, that Nasr's son, Vali Nasr, is part of a military think-tank in the U.S., and has acted as a propagandist for right-wing political advice about the middle east, often appearing on The Charlie Rose show and other venues. pushing a reactionary line of thought. He has acted to some degree as an advisor to the Bush administration, sometimes advising George Bush personally. Nasr has

⁸⁶² Schuon increasingly drifted away from Islam after 1979 and toward Native American religion. His abuse of Native religion was an act of imperialist nostalgia

⁸⁶³ Nasr showed me very clearly who he is when he called me, twice, in 1991 and insisted that I suppress evidence and cover up for Schuon so he could be Shaykh when Schuon died.

supported the Iraq war, a war that has killed somewhere between 1/2 million and a million people as well as caused 3 or four million to flee as refugees. This is the most lethal and harmful war of our time and to have advised and supported it is to have bloody hands. However, the fact that a traditionalist ideology would end up supporting huge death and displacement tolls should not surprise anyone. Theofascism is about the unjust few trying to seize power and mystify this power with esoteric religious mythology. Hossien Nasr trained his son to suck up to power and seek to advise tyrants. Nasr, briefly studied in a program headed by Henry Kissinger, at Harvard, a criminal who should have gone to jail for masterminding the killing off of Salvador Allende in Chile.⁸⁶⁴

Vali Nasr has various books out, such as Indispensable Nation and Forces of Fortune which advocates spreading U.S. style corporate imperialism into Islamic countries, whereby a rising upper class in Islamic countries will imitate the conservative capitalist business model in the US, while yet retaining their far right Moslem spirituality. He dislikes the Obama Administration and prefers the Bush and far right conservatives because he is himself a child of American Imperialism and his father is a far right creationist and anti-Darwinian who wants to return to the glory days of unjust absolutism in Iran. This effort to colonize Iran for US. Business would create an upper middle class in Islamic countries to imitate the conservative capitalist model in the US, while yet retaining their far right Moslem spirituality. What he wants is a sort of capitalist theofascism much that like promoted by George Bush in the United States. This is to bring back the Shah in a new form. The upper class in the U.S. is busy turning the U.S. itself into a third world country, while the middle class is being bankrupted in housing schemes and excessive taxes. Nasr supports the conservatives, and has even

⁸⁶⁴ Abdollah Shahbazi discusses this in his the book on Nasr. Not yet published. I only saw early versions of this book, which is not bad. Though Shahbazi is prone to conspiracy theory and that mars his point of view about Jews, freemasons, Bahai and other subjects.

worked for the Obama administration which is nominally democrat but in practice is actually republican too.. He states that in the “contest between Iran's elite factions, the world should be rooting for the clergy -- their victory will bring about the quickest end to the Islamic Republic”. This same clergy, evidently, opened the economy to private-sector activity, and erected an authoritarian theocracy run by the supreme leader. ⁸⁶⁵ Nasr is supporting Theofascism. ⁸⁶⁶

Theofascism in Vali Nasr takes on the upwardly mobile form of suburban Schuonism, derived from his father Hossein. Hossein Nasr was a good son of American imperialism. In the 1950's Iran was an American

⁸⁶⁵ “Showdown in Iran” see

http://www.foreignpolicy.com/articles/2011/06/23/showdown_in_tehran

⁸⁶⁶ Hossein Nasr and men who support him had a conference in 2014 in Toronto called the RIS conference. Tariq Ramadan boycotted this and wrote that:

The problem is that some of the participants, scholars or preachers, under the guise of Sufism or in the name of avoiding partisan politics, defend highly politicized positions of support for states and dictatorships. Their silence and their inferences in the heart of the West, in Toronto or elsewhere, constitute visible support for the Gulf petro-monarchies or for despots such as al-Sissi in Egypt. This while dictators from Syria to Iraq by way of Egypt are imprisoning, torturing and killing innocents by the thousands. They cast themselves as above the conflict, while the “Sufism” they offer is highly politicized and too well adjusted to the boots of the State. But I will have none of this. When some speakers boast in public of their openness but refuse to participate in panel discussions to avoid being exposed, openness goes by the board. When the same people support dictatorial governments, coherence flies out the window. I cannot, by my presence, lend implicit approval to such positions. Tariq Ramadan

<http://mohamedghilan.com/2014/12/20/secret-history/>

Ramadan is quite right about these writers. I doubt he grasps how right he is however.

client state, a soft fascism which Nasr worked for. He was a sycophant to the Shah of Iran. The Shah was himself a quasi-fascist dictator virtually appointed by the Americans. He had worked at Harvard in the 1950's where Maude Murray and Rama Coomaraswamy were students of his and who later associated with him, as disciples of Schuon. Indeed, Nasr had inducted Maude into the cult. After the Shah failed in 1979, overthrown by Khomeini, Nasr moved again to the U.S. and wanted to Americanize Schuon's ideology and cast himself as the new Shaykh of the Mariamiyah tariqah. He waited with baited breath for Schuon to die so he could appoint himself as Shaykh.

His son Vali became a 'military advisor following his father's footsteps. Interesting juxtaposition to have a Moslem esoterist who has a son who is a military advisor. Once again this shows the close alliance of religion and politics, which in many ways are the same thing. What is amazing is that both father and son are far right religious fanatics and yet no one notices this and the son is allowed to talk as if he is an expert, whereas actually he is a pretender with a father who was a theofascist. Vali Nasr appears to laud the fact that some are bringing "religious values into the public sphere. They are challenging the constitutional boundaries that had guaranteed secular society's survival, even in the United States". He hates democracy as does his father. Vali Nasr ends up pushing the logic of his father's origins into the Bush administration and then into the Obama administration. He envisions a globalization of Islam by big business along Republican lines-- except that now the ideals of the American republican party are Islamized along Schuonian lines. He imagines a future where rich corporate Moslems will promote conservative religious values and strangle democratic movements in a system of pro-corporate controls and conservative financial profiteering. He wants to turn Iran into a neo-fascist autocracy where a capitalist Islam rules. Nasr wants to promote the global business

strategy, imitating US far right politics but with an Islamic slant. Nasr's neo-conservative and imperialist Islam would imitate the model of India where the new 'upper middle class created a new imperial model, imprisoning and killing people in Sri Lanka and Kashmir. ⁸⁶⁷

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Theofascist ideology developed in many complex ways after the deaths of Guenon and Evola. There are many different designations. Some "integral traditionalists", "neo-fascists" or "new right" or "conservative revolutionaries" or any of the other many designations for the complex development of conservative and totalistic groups, religions and political parties. Pierre-Andre Taguieff has simplified some of this complexity in terms of what has occurred in France as follows

. "Nevertheless, the New Right may also refer to one of the ideological and political currents which appeared on the French scene in the 1970s—one of the "new" ideologies of the Right or, more precisely, one of the new doctrinal syntheses whose objective is to reorient political life. Irrespective of later political associations, three ideological traditions can be distinguished [in the New Right or Neo-Fascism], each of which can in turn be divided into "schools of thought" or intellectual orientations: first, traditional counter-revolutionaries (legitimism and/or "integralism"), integral nationalism in the tradition of Charles Maurras and Gnostic inclinations allied to [Rene] Guenon or [Julius] Evola; second, Europeanist conservative revolutionaries who are partisans of a "third way" (revolutionary nationalists, neo-fascists, and neo-

⁸⁶⁷ (see Arundhati Roy's writing on recent Indian history on this point) Vali Nasr has created a sort of soft core theofascism for the post Bush era. In doing this he is clearly trying to reproduce his father's service to the corrupt Shah of Iran.

pagans associated with GRECE); and third, neo-conservatives of a “liberal” stripe (the national liberalism of the Club de l’Horloge [right wing think tank] such as the “new republican, liberal national populism,” the “popular capitalism” of the National Front, the anti-state libertarians, and the “new economists”). Clearly all of them can be distinguished in terms of their relation to economic liberalism. Counter-revolutionary Traditionalists and conservative revolutionaries include all of the Right’s anti-liberal schools and confront the many liberal neo-conservative schools.” ⁸⁶⁸

Similar things can be said about far right American political/religious culture, where there are the Neo-cons, the John Birchers, the republican party” the KKK, the Koch Brothers⁸⁶⁹, the Christian Coalition, Ralph Reed, Jerry Falwell, as well as thousands of little right wing radio talk show hosts, wacko conspiracy theorists and anti-abortion and anti-government flag fanatics. ⁸⁷⁰ These far right ideologues invariably

⁸⁶⁸ From race to culture: The new right's view of European identity. *Telos*, Winter93/Spring94 Issue 98-99, p99, 28p

⁸⁶⁹ Fred Koch, who helped found the John Birch Society and hated all communists and socialists, also built an oil refinery for Adolf Hitler’s Germany and others for Joseph Stalin. The sons of Fred, Charles and David, were members fo the John Birch Society and continue their father’s far right ideology. They are anti-government pro-business elitists who want to was to tear the government “out at the root.” Jane Mayer claims, I her book Dark Money. They are the very sort of people that need to be held accountable for global warming and other harms to the environment. They should be taxed to 90% of their income and heavily regulated. They are said to average 100 billion dollars annually, an disgusting sum of money. Profit sharing should be mandatory on all of the companies. Suffering from what I have been calling ‘CEO disease’, they seek to undermine environmental, health, and safety regulations , because they champion those who are guilty fo these harms. The Koch brothers are two of the biggest polluters in America and well as funders of climate change denial.

⁸⁷⁰ Rush Limbaugh is paid \$400 million through 2016, in a contract with Clear Channel Communications and its syndication subsidiary Premiere Radio Networks. They pay him about \$38 million a year for eight years. He also got a \$100 million signing bonus. In short one cannot trust a word he says. These corporations are paying him to lie and propagandize for corporations. What is amazing is that so many uneducated people think he is telling them the truth. He is a paid liar. Right wing radio supports the undermining of democratic values and convinces many in the middle class to vote against their own interests helping the rich get richer by stealing form the poor and the middle class.

support the ultra-rich and their exploitation of the middle class. In other words the ultra-right wing of the New Right, at least in Europe, and increasingly in America, has close associations with the philosophy developed by Guenon, Evola and Schuon, but they also straddle the spiritual/temporal divide and help support far right economic agendas, most of which generally support wealthy classes, bankers, far right capitalists, anti-abortion fanatics, homophobes and monarchists. Fascism and traditionalism are both far right movements, but different modalities of these movements appear in different places. A Guenonian in Italy for instance, by the name of Massimo Introvigne supports far right ideology and practice in various ways. He supports right wing Catholicism and far right political agendas in Italy. He tries to sanitize dangerous religious cults through his directorship of Cesnur. In this he resembles scientology, a cult he has defended. Scientology destroyed the very excellent cult watch dog group called Cult Awareness Network run by Cynthia Kissler. The hate group which now runs the Cult Awareness network is owned by Scientology.⁸⁷¹

There are many Traditionalists in the universities as I discussed earlier. The self-enclosed and escapist bubble that some academics are able to live in insulates them from seeing the destructive effects of the study they pursue. Schuon, Guenon, Evola and Coomaraswamy intended to appeal to the tendency of academics to consider themselves an “elite”. This elitism is built into the European system of education and harks back to the discredited medieval conceptions of the “great chain of being”, which Guenon and Schuon admired. The discredited concept of the great chain of being embodied a European conception of

⁸⁷¹ <http://www.rickross.com/reference/scientology/scien427.html> This story goes a long way to showing the how a corrupt cult can lie and cheat its way through courts. Scientology is headed by David Miscavige, a man who has been shown to be a sociopathic cult leader by many former members.
<https://leavingscientology.wordpress.com/2010/07/22/portrait-of-a-sociopath/>

caste elitism and it was this latent tendency that Guenon and Schuon hoped to appeal to some latent scholasticism in modern academics. There are various academics who would love to go back to counting angels and seraphim on the heads of pins if only kings would come back and pay them to do it. A few academics themselves seem to have fallen for Guenonian appeal out of career ambition. This is largely because the Guenonian, Schuonian and Evolian philosophy made them “conservative revolutionaries”. Those academics who are traditionalist and in university are mostly ”revolutionaries” of the extreme right, who stood out against their liberal counterparts in the university because of their espousal of anti-modern ideology that denied human rights, equality and democracy. Many modern academics fell for this; among them were Huston Smith“ Jean-Pierre Laurant Jean Bies, Renaud Fabbri , Jean-Louis Michon, Alan Godlas, James Cutzinger, Joseph E.B. Lumbard, Zachary Markwith, Patrick Laude, and Jean-Baptiste Aymard, Hossein Nasr, among those who were part of “the Schuon cult as well as Piero di Vona, William Chittick , H.T. Hansen, Harry Oldmeadow, , Dennis Constales, Nicolas Gómez Davila, Gwendolyn Toynton(Taunton, Australia New Zealand)), Federico Gonzales as well as many others in Canada, France and elsewhere. Such people, some unwittingly, are an advance guard for the Guenonian variety of theofascism which is a far right form of theofascist metaphysics, some are Nietzschean or Evolaists. Like all the Traditionalists, they tend, in varying degrees, to espouse belief in a notion of objectivity in the field of religious cultural (“sui generis”) studies, where in fact no such objectivity is possible. ⁸⁷² “Objectivity” for them meant that any criticism of the basic Traditionalist stance was anathema, and only apology, neutrality or advocacy for

⁸⁷² See Russell McCutcheon’s writings on the subject of those who write about religion as “insiders” and how that distorts their view of it. McCutcheon shows how Huston Smith, Eliade and others started the notion of the study of religion by those who were religious and how this betrayed basic notions of b=objective distance and disinterestedness.

Traditionalist or neo fascist ideologies was considered appropriate. Conformity to the god idea, which is a fiction if there ever was one, is the standard of objectivity, which means the discipline of religious studies is mostly devoted to delusion. Professors of this stripe do damage to young minds or write leiterary garbage which does the same thing in a different form.

The academic Traditionalists write abstruse articles about aspects of Traditionalist symbolism, Sufi drunkenness and symbolist ideology without much understanding of the negative role they play in forging reactionary political consciousness. Some academic Traditionalists, were quite willing to be “neutral” or outright deny the influence of fascism and Nazism on Guenon or Evola for instance, and some rigorously oppose those who rightly decry Guenon’s or Evola’s participation in Nazi and theofascist ideologies as ethically culpable and bankrupt. They help sustain anti-intellectualism and post-modern theofascism. ⁸⁷³

” As an example of an American Sufi in the university I consider Alan Godlas. He is not at all a fascist by any stripe. But his understanding of issues is very shallow and he supports all sorts of awful things. He is a New Age follower of Schuon, the anti-Darwinian Seyyed Hossein Nasr and Huston Smith. He is now professor in Athens,

⁸⁷³ An interesting exception to the tendency of academic Traditionalists to excuse or deny theofascism is Joscelyn Godwin. He admits that their politics is reprehensible while still trying to teach them in a ‘neutral’ manner—which is really unethical and impossible. I have doubts about how neutral he really is. Like Versluis and possibly Nicholas Goodrick-Clarke, he seems to teach them with sympathy and a tone of proselytizing. He said to me for instance that “natural” spirituality has been bound to “the tyranny of religions” by the Traditionalists. The notion of “natural spirituality” appears to be just another cult. Looking at the website of one of these groups who promotes this idea it says “

To learn Natural Spirituality requires 980 hours of instruction. The One has only one price: tuition is \$50,000, which means the cost is less than \$52 an hour. . One price includes everything you need from textbooks to supplies. Only room and board is not included. (<http://naturalspirituality.org/aboutNS/WhatIS.html>)

So this is hardly an answer to the fictive spirituality and tyranny of religion. In any case, Godwin at best is a confused fence sitter, not quite willing to deny and not quite willing to affirm. I’ve met many of these fence sitters around the Guenon and Schuon camps. They help keep it going.

Georgia. He is an academic traditionalist that Russell McCutcheon calls an "insider" that is, he does not teach religion in a disinterested and objective manner, in the scientific sense. Rather he teaches it as is a 'true believer'-- a practitioner of a rather cultish form of Islam, deriving partly from Schuon and Nasr as other, more new age and Sufi sources. He is a promoter, proselytizer and apologist for Islam. His thinking is distorted by the superstitions of the "Book". Similar to Huston Smith, who used to play the Sufi guru. The man who is more "than a professor", just as Nasr pretends to be a "shaykh" in private. He was opposed the Bush Iraq war, to his credit, but that is not surprising from a Moslem who has proselytized Islam in as far away a country as Malaysia.

He was in the Schuon cult around the same time I was and we knew each other in Berkeley. He lived in a tiny room with no furniture other than a few book cases when I first met him and a year later was married and living in a sumptuous house in an expensive area of Berkeley. He visited Bloomington to see Schuon when I was there. He was quite concerned to hide his involvement in the Schuon cult and lied about and pretended he was not in the cult. He struck me as a careerist, someone who was interested in being famous and attaining a following. He also tried to stop the truth becoming known about Schuon's Primordial Gatherings, which I thought reprehensible. He didn't want any scandal to come to Sufism and insisted that I lie rather than tell the truth to the Grand Jury. Godlas did not want the truth about Schuon to come out--- so he was willing to hide things that made his religion-- and himself--- look bad. He didn't care about what was real or true but only about appearances, and how the fiction of religion might be propped up, like an academic house of notecards.

He is a Sufi new age thinker who recycles old Sufi texts without understanding much of what he parroted. For instance, he writes "Sufism, like most mystical traditions, looks at the reality behind

nature”, when really there is nothing “behind” nature of a spiritual sort. There is nothing "behind nature" except perhaps Newton's laws or natural selection and the wish of all species to live life to the fullest. But even though Godlas perhaps once had insights into the natural world, or so he claims, having studied reptiles birds and ecology, he has long since lost that, burying his love of nature behind religious fictions. Nature has nothing to do with the fictive realities Sufism has created.

Godlas seems to be unusually interested in destroying the ego- he class it “the disease of the self”, as if being a person or an animal on earth were a disease. He sees the “shariah” as the solution to this, as if this compendium of archaic laws were a solution rather than a problem. Most religions preach some sort of ego hatred, as they want to supplant self-control of the person with an ideology. One is not supposed to care about oneself but to give oneself to the power politics of the ideology, usually cloaked behind a metaphysic. This is a central effort of Sufism of course, as well” as other religious fanaticisms. "The "passing away or annihilation" (fanā) of one's individuality" as Godlas calls it, is about undermining personhood in view of union with the fictional notion of god. He is intense about this as are most believe in unprovable fictions. This is really a political move of making people submit to whatever form of power is ascendant, in this case Islam.

Consistent with Guenonian bourgeois moralism which always seems to uphold elite upper class status quo, Godlas advocates a sort of mindless "surrender" to Islam or other religions. In his essay "Surrender" ⁸⁷⁴Godlas invokes Hossein Nasr as a man of peace, when in fact Nasr and his son have both been close to the Bush White House and his son advised Bush in the Iraq war. Nasr's son worked for the US Navy., hardly a “peaceful” organization. But, one needs to recall, the activity of "surrender" or losing one’s individuality is commonplace in

⁸⁷⁴ Here:(http://www.uga.edu/islam/surrender_ruzbihan.html)

armies, cults and jihad organizations as well as in spiritual cults such and that of Nasr and Godlas. Preaching submission and surrender⁸⁷⁵ is a way of supporting power and the status quo. Both Nasr and Godlas are followers of Schuon who was the director of a cult that used mind control techniques.

Alan Godlas has promoted the 12th century poet Jalaladin Rumi, evidently under the influence of his colleague Coleman Barks, also a professor at Athens, Georgia. I got to know Barks a little too and while initially impressed with him, I realized at last that Barks has translated Rumi's works into English in eccentric and inaccurate ways, turning the reactionary medieval Moslem Mullah, Rumi, into a fuzzy and sentimental New Age hippie with a southern drawl. Barks, along with his friend, Robert Bly and others of this school have had a toxic effect on the poetry of America by making poetry turn toward reactionary spiritual escapism and dreaming of non-existent "beloveds" in the sky, as Rumi did. The longing for an imaginary and the eternal in Barks becomes a veritable drug of suburban, self-induced ecstasy, leading nowhere but into self-delusion. Barks encourages mindless surrender to a non-existent god, and he wants you to buy his \$1500 edition of Rumi's poems, (An exact replica of Rumi's Divan-i Kebir 'Divan-' Shams) as displayed in the Mevlana Museum in Konya). In addition you can get Rumi videos C's, DVD's and even calendars and datebooks and other Rumi gimmicks, all for a price. Rumi in Bark's hands has become good old American snake oil. For tens of thousands of dollars you can even have Barks do his Rumi tap-dance and spiritual revival near you. Rumi is now mainstream America in a kind of spiritual "American Idol" way, leading one to abandon caring about the world of other people and democracy and escape into the narcissistic "beloved within". "Follow your

⁸⁷⁵ Compare for instance the life of Father Daniel Berrigan, who died May 2016 who also preached surrender, but never gave up fight unjust powers of many kinds, the Vietnam War , Nuclear weapons and many other causes..

bliss”, love your deepest Self , question nothing and flower into death.

Like Eckhart Tolle, Barks is a spiritual salesman of the Dale Carnegie variety: “How to Win Friends and Influence People”. You will be “Brightsided” with optimistic escapism, much as Barbara Ehrenreich point out in her excellent book Bright-sided. While it is certainly true that one can live a ”better life” lying to oneself and others in the way Tolle, Barks and Carnegie would wish you to, it is a dishonest way to live and one that undermines democracy and suppresses critical thinking. Tolle advances the escapist idea that one must entirely forget or ignore the past. That is ideal for corporate culture and allows for endless abuses to be swept under the rug of the past. Abolishing personal accountability has always been the aim of cult leaders and corporate CEOs.

In America the situation is rather different than in Nasr’s Iran or Dugin’s Russia. The Traditionalists in America are a far right extension of corporate elitism. They are either academics or upper middle class corporate workers. Traditionalism is naturally an ally of far right neo-liberalism or globalism. Schuon insisted his disciples vote republican in America and he liked Nixon and Reagan as well as supported the Vietnam War. Even in the U.S. election, of the year 2000), Schuon's first "wife" "Ms. Catherine Schuon gave money to the far right election campaign of George W. Bush. Schuon's disciples Michael, Judith an’ their son Joseph Fitzgerald—gave 10,000 dollars to Bush and the Republican party. ⁸⁷⁶ Some of Schuon's disciples were or are landlords, real estate developers, lawyers and doctors. They were told to support the apartheid system in South Africa.

In other words, Traditionalism is naturally an ally of for right neo-liberalism. In America the theofascism of Schuon and Guenon developed into a rather pro-capitalist support of right wing extremism. Indeed, they

⁸⁷⁶ (see <http://www.city-data.com/elec2/00/elec-BLOOMINGTON-IN-00.html>)

are really extreme individualists, despite their pretense at promoting tradition. These are far right libertarians of a neo-fascist kind. Schuon's disciple Huston Smith promoted a religious ideology that seeks ultimately to subvert democracy, whatever his political views were. In practice, what that means is the Traditionalists in America support a far right, republican corporate agenda, creationism, prayer in schools, anti-abortion, anti-feminist and subversion of the 1st amendment. ⁸⁷⁷

Another far right French critic of Schuon, who is an unusual case, that I should mention in passing: is Dominique Devie. He has done some good in trying to expose Schuon in France. But his skills as a reporter are so biased and narcissistic that it is really impossible to take him seriously. He botches evidence, misreads and misinterprets many things. Devie is a dabbler in religion who falls for all sorts of new age and Guenonian 'esoterism', astrology, homeopathy and other superstitions of this kind. He was a Tibetan Buddhist at one time. Perhaps still is. He is certainly a far right fanatic, and may be a devotee of Marine Le Pen, daughter and follower far-right wing neo-fascist and National Front candidate Jean Le Pen. Le Pen is a sort of extension of the fascist Vichy regime of World War 2, which supported the Nazis. He is very concerned

⁸⁷⁷ Rather like the far-right Christians in America the traditionalists have no real empathy with anyone but those who think along with their cultish ideology. As Gary Olson writes in an essay on neo-liberalism "One consequence is that our biological, hard-wired moral intuition, our predisposition toward empathy, may be short circuited by the influence of unchecked hyper-individualism (Olson, 2010). For example, after decades of unrelenting exposure to neoliberal ideology's 'Gekkoisation' of culture, it's hardly surprising that American college students are 40 percent lower in empathy than their late 1970s' counterparts (Konrath, 2010; Bone, 2009). But far beyond undergraduates, as the hegemonic ideology of our era, neo-liberalism also serves, in Henry Giroux's apt phrase, as "public pedagogy" that anesthetizes feelings of social solidarity throughout society. It has "become an all-encompassing cultural horizon for producing market identities, values, and practices" (Giroux, 2008, p.113). Traditionalism is a sort of mirror of global capitalism, reducing the world to a sort of kitsch religion, a way of escape for the facts of our actual existence, into a fairy tale land that hides the machinations of capital and corporate malfeasance.

to deny any affiliation with the far right of a fascist kind, therefore. The far right racist reaction which was present in France during the 1940's did not die when the Nazis were kicked out, but took on new forms.

Le Pen is racist and promoter of holocaust denial. He was accused of having tortured people in Algeria. Over the years, Le Pen gained widespread popularity among neo-Nazis and white nationalists throughout Europe and North America. Le Pen's daughter is a slight improvement over her father but follows much of the far right party line he established. Devie's politics are very much in line with Le Pen and the French far right, who invoke Guenon often. Devie is evidently largely supported by the French socialist system, which is odd, since he appears to support politicians who would undermine the very system that supports him. Whoever he supports, it is clear to me his politics are a toxic soup of Guenon flavored irrationality and romantic homosexuality, a weird combination if ever there was one.

Devie's endorsement of Guenon and hatred of Schuon are based in this far right politics. When he contacted me in the 1990's Devie and Denis Constaes was trying to use my witness against Schuon to bolster Guenonism, reactionary religion and right wing causes (Constales is attracted to the racist aspects of Guenon's theofascism). They also wanted to try to divorce Guenonism from New Age thinking, though obviously Guenon is a far right New Age writer. I did not appreciate any of these efforts and learned they were both men with a Guenonian ax to grind. So they were hardly my friends, though Constaes will listen to evidence on occasion and is well read, even if he is prone to a certain racism that is disturbing. I did not agree with their use of my witness against Schuon to try to bolster the ideas of René Guenon.

At one point I admired Devie for standing up against a group of

fanatic homophobes like the traditionalists.⁸⁷⁸ But I began to see that Devie's interest in the Schuon case had some strange features and maybe the critics of Devie were right about him. He is a strange character, a misogynist, who denies global warming, for instance.⁸⁷⁹ I asked him if he denies the Holocaust too, but he declined to answer. I saw his willingness to lie on several subjects, and cased to trust him..

He has trying use me to exalt himself and to minimize or apologize for Schuon molestation of the young, which he denies. He does not know much of anything about the interior workings of the Schuon cult. After a time, I began to understand why he wished to do this and did not like it. Devie had written an essay, now removed, that apologizes for Tibetan priests and their abuse of young people. Tibetan gurus, and Hindu sadhus and priests have been abusing children and women, the younger the better, as part of a regular practice for hundreds of years.⁸⁸⁰ His

⁸⁷⁸ Whitall Perry has a severe homophobe as was Schuon. Schuon thought Homosexuals were evil by definition. Perry says, echoing Schuon, that homosexuality does "violence to the imperatives of the cosmic order" (quoted in Lakhani essay below) which is utterly ridiculous. Such a stigmatization basically says that Homosexuals are satanic, which is what I know Schuon thought. To hold this to be true is itself a kind of evil, typical of theofascism. Many animals, Bonobos among others, have homosexual practices. Another homophobic bigot is M. Ali Lakhani. who writes against Gays in his Sacred Web " editorial: "Towards a Traditional Understanding of Sexuality" Lakhani tries to hide his homophobia behind bogus "principles" which really just cloak both misogyny and misandry.

⁸⁷⁹ In his essay in *Skeptical Inquirer* (Dec. 2015) James Lawrence Powell claims that 99.9 of the scientists today accept antropogenetic global warming". These who are in a position to know admit global warming and those who do not are either far right Christians or work for oil and Coal companies and so lie about it.

⁸⁸⁰ Tibetan Buddhism, power lies in the hands of men who had often been traumatised by being removed from their mother at the age of two and taken to an all male monastery. Women are used as temple prostitutes, "consorts" and there is an ethic of finding the youngest possible consorts.. Buddhist women are told to pray that they will be reborn into a male body in their next life. Misogyny is intrinsic to the Buddhist religion. Tibetan Buddhist monasteries accept children from 7 years of age as novices to receive a Buddhist education and eventually become monks. They are forced to stay in the monastery until they are 21,. One source says that if they try to escape and return to their families for any reason, they are hunted down by "warrior monks" and forcibly returned to the monasteries..... It is common for the little boys to suffer sexual abuse and rape for years by the older 'celibate' monks. As can be expected, many of the boys are severely traumatized, and many leave the monasteries in their early 20's> these are institutional and "traditional" violations of basic human rights.

essay seemed to be admiring these abuses of young people. He also had an essay on his site that tried to excuse or explain away the scandal of pedophile priests in the Catholic Church.⁸⁸¹ It makes sense he would try to explain away Schuon's abuses too. I don't have a lot of patience for those who wish to excuse pedophilia. This might be common in homosexual sub cultures, but it remains a criminal violation.

Schuon's use of children was awful, whatever the legal ramifications may be. Schuon is dead now but there is more than enough evidence to prove him guilty of indecent exposure to minors and molestation as well. Devie thinks he knows better and tries to maintain Schuon would not be found guilty of molestation in France. But the crime did not happen in France. He says Schuon was merely doing "nudist naturism" which was not the case., and Schuon wanted nudity to glorify himself while having sexual contact with multiple women. It was fondling and molestation brought about by undue cult influence, as the indictment said. What Devie says is irrelevant, or rather it is an excuse born of his many efforts to excuse the abuse of minors because he has an interest in the subject, which is obvious in his writings.

In any case, Devie's own rhetoric condemns him. I find it hard to take Devie seriously on anything.⁸⁸² Indeed, he was publishing lots of

⁸⁸¹ Devie links to Massimo's Introvigne's effort to excuse the corrupt Pope and the priests he wants tried to protect. Introvigne tries to make Pope Benedict seem like a victim in this case. He falsely claims the Pope and to a Church is "wounded and defamed because it will not be silent on the issues of life and the family." Actually that has nothing to do with pedophile priests, which are legion in the church and which the church hierarchy, including the above mentioned pope, have tried to hide and obstruct justice. Introvigne is a far right ideologue and Dominique Devie is in goosetep with him, In his essay on Introvigne Devie states his preference for lowering the age of sexual consent . Devie writes he would like to see "the laws change so that they tend more and more universally to declare sexual consent from 15 or 16", and he suggests that to make it more like Spain where Devie imagines the age is 12 years.

⁸⁸² Attacking me became one of his main pastimes, but really I am not very interesting and certainly not the man he thinks I am. Personal attack is appropriate on occasion, when there are real harm that is being done, and there are facts that prove allegations. but it is usually used as a

peoples work without permission in violation of copyright. I have some respect for copyright. ⁸⁸³ It became clear to me that Devie was a man with a proneness to things I feel are immoral and who is willing to do nearly anything to promote himself. But I have said enough, I am not a fan of the work of Dominique Devie, and his effort to restore the theocratic dictatorships and misogynistic and monarchical systems of old is absurd as is his ignorant denials of global warming.. The effort to assert homosexuality in the traditionalists world that is so homophobic has some interest, but not on account of Mr. Devie, who is a very poor example of this concern. There are many gay people who are not corrupted by such opinions. I do not blame him because he is gay but because he is wrong and stridently so..

In the followers of Rama Coomaraswamy one can see another sort

weapon of the rich or a means to solidify power, The FBI used it to abusively attack Charlie Chaplin, John Lennon, the Black Panthers or Martin Luther King in just this way. The FBI was a far right and racist organization then. Those who are deluded need to deny that they are. They attack to try to cover up their own self-deceit, perversity or emptiness. IN the case of Devie his attacks on me did not get much interest so he started attacking my dead mother and my son. He then became despicable.

⁸⁸³ Later when Devie was attacked by the anonymous Guenon fanatic known as “Isik” who accused him of being a pedophile. I felt sorry for Devie and tried to offer him some comfort. I made the mistake of giving him a file of writings for private use only. It is an amazing text and I gave it to Devie with the understanding that he would never publish it. It was a mistake. He not only published it but also felt he had the right to publish writings of mine, such as my draft or my Account, written in 1991. I never gave it to him and do not know who did. I had the documents removed from the internet in 2015. Devie responded to this by trying to lie about me, in a rather underhanded way. But it is not worth going into the details of this.

In any case, I had most of the documents taken down from Jimdo and Internet Archive sites. He published some of my work in English and French translation, also without my approval, as this document was later changed and contains mistakes, editing and additions put in by Rama Coomaraswamy. He did this repeatedly and I was mystified by his evident obsession with me and my work, as well as willingness to steal and misuse it. I’m sorry to see anyone attacked by homophobic traditionalists, particularly a gay man. I thought I could give him some solace and show him what he was really up against. But his self-destructive mistreatment of me became too much and I regretted being nice to him. I did not realize that Devie would do nearly anything to pass on vicious gossip and create it if he cannot find it. Indeed, he seems to need to steal the work of others to bolster his own image on the internet, a tendency that infects his presentation of this material, as does his sarcasm. irony and taste for invective, lying and salacious detail.

of theofascism at work. Rama promoted a form of Catholic theofascism' that despises homosexuals and expresses a patriarchal misogyny toward women and a hatred of feminism. This is evident in various essays by Rama on his website. ⁸⁸⁴He wanted to revive the sort of rabid Catholicism that supported revivals of exorcisms and apologized for the Inquisition. He even wanted to reform modern psychology to be a tool of a reactionary church. He got a degree as an old man in psychology but badly abused psychology after he did so. He wanted to see pedophilia as a problem involving "Satan". But this was nonsense and excused the Church itself from the horror of it housing so many pedophile priests. Actually the church itself, a misogynist institution if there ever was one, created and harbored many pedophiles. Just as Rama refused to come out publically about his involvement with the Schuon cult and condemn, publicly, their involvement in pedophilia. The Schuon cult in America also exploited women and children for Schuon's power needs and Rama protected that. I was ashamed of him for this and he knew that. I told him so. He continued to hide the truth about his involvement with the Schuon cult even until his death. ⁸⁸⁵

⁸⁸⁴ Ananda, Rama's father had the same atrocious views of women based on the same theofascist notions of government. He writes " In the traditional and unanimous society there is a government by a hereditary aristocracy, the function of which is to maintain an existing order, based on eternal principles, rather than to impose the views or arbitrary will... of any 'party' or 'interest' (Coomaraswamy, 1946b: 234 fn.13). and he also writes "when Might presumes to rule without respect for Right, when the 'woman' demands her 'rights', then... the King and the Kingdom, the family and the house, alike are destroyed and disorder prevails. It was by an assertion of his independence and a claim to 'equal rights' that Lucifer... fell headlong from Heaven and became Satan (Coomaraswamy, 1993: 23) These absurd, patriarchal and repulsive views were passed from father to son in the "traditional way". AKC tried to be a polygamist and failed at many marriages. His son Rama continued the approval of misogyny inherited from his father.

⁸⁸⁵ For more about the Pedophile Priest scandal, which is undeniable and worldwide, see

http://en.wikipedia.org/wiki/Catholic_sex_abuse_cases

The report by the Irish government is especially interesting as it shows how the abuse is systematic and part of Catholic culture itself. The Church has been misogynistic for 2000 years

In any case, in America most Traditionalists support virtually the same ideology as Guenon and Evola but usually try to distance themselves from Evola as much as possible. They do not want to be known as fascists, even though their views are actually more repressive and more dictatorial than those of Hitler and Mussolini. After WWII Spiritual Fascism becomes more adroit at disguising itself and its motives, hiding behind an interest in symbolism. Various American Traditionalists pretend to be mere anthropologists or professors. But deceit and secrecy is a typical Guenonian and Schuonian procedure. Guenon was a deeply paranoid man who suffered from delusions. He spent much of his life covering up who he was and what his contacts really were. Schuon also was a pretender and a con-man, acting one way in private and another in public, hiding his four wives and his nudist gatherings where he was worshipped as a king or prophet.

Theofascism takes many forms today. It is rarely overtly neo-Nazi or openly fascist. There are many forms of it. It lives as an ideological extreme sandwiched in between global corporate capitalism and the anti-liberal fear of change that goes back to Plato or those who hated the French and American revolutions. Guenon and Schuon were European, and sought to colonize other cultures and their religions intellectually, in an analogous fashion to the colonization of other people's by economic, political and military means in the 18th and 19th centuries. The result of this is that Evola's, Guenon's and Schuon's ideas often appeal most to upper middle class professionals in colonized countries: Russia (after 1991), Latin America, South Africa and elsewhere. Guenon and Schuon tend to appeal to reactionaries in these countries; those who blame the west and think that Guenon and Schuon supply an alternative. They tend to support puppet capitalist regimes, "client states".

and continues to be so. The celibacy rule is part of this syndrome and attracts many pedophiles partly for that reason.

What these people do not usually realize is that the Guenon and Schuonian ideology is tailor made to help forge an obedient and colonized mentality of submission, and that far from being in anyway “revolutionary”, in Alex Dugin’s phrase, the Traditionalist ideology is an aide to the very forces of cultural and economic colonization repression that undermine the self determination of these countries and peoples. In each country traditionalism supports forces of repression, militarism, and social injustice and class differences. This is quite clear in Iran for instance, where Nasr has had a lot of influence. What he and his son really want is a return to the Shah, and thus of a client state relationship with the U.S., whereby Islam would be a policing mechanism to insure corporate domination of the state, much as happens in the U.S., with religion serving as an escape mechanism, insuring people submit passively to being robbed by corporations. The Iranian sate kicked out the Shah in 1979, only to replace it with an even worse state ruled by Islamic Clerics. Over a million people died in the Iran-Iraq War⁸⁸⁶ which was really an extension of the revolution. This war solidified the Ayatollah Khomeini’s power over his people. Schuon hated this revolution, so it is ironic Nasr is beloved among many who are powerful in Iran. ⁸⁸⁷

⁸⁸⁶ Khomeini is widely seen as one of the monsters of the 20th century. If he represents Islam no one should want anything to do with it. He was much worse than Schuon could have ever dreamed of being. I read of mass arrests, house to house searches, mandatory dress codes, silencing and killing of all opposition, complete control of press and TV, mistreatment of women and girls. Iranians say this is propaganda but Amnesty international reports just these sort of events.

⁸⁸⁷ Iran at least has a somewhat educated population, and they include evolution in their school books, unlike Saudi Arabia who forbids the teaching of Darwin. A typical example of this is this passage for a Saudi school text book

Nevertheless in the West appeared what is called “the theory of evolution “which was derived by the Englishman Charles Darwin, who denied Allah’s creation of humanity, saying that all living things and humans are from a single origin. We do not need to pursue such a theory because we have in the Book of Allah the final say regarding the origin of life, that all living things are Allah’s creation.

There is a far right party in Hungary called Jobbick, that supports the Evola, Schuon, Guenon ideology. It promotes the usual 'non-political' politics and is intensely nationalist. See its magazine *Magyar Hüperión*.

An example of far right traditionalism in Chile is the figure is Miguel Serrano, who was also influenced by Guenon and Evola, a Chilean diplomat who has written a 600 page book called Hitler, the Last Avatara, (1984).⁸⁸⁸ Chile, under Pinochet, was a client state of the U.S., which means that it is largely a U.S. colony, exploited for its labor and resources. Serrano helps the process of military government in Chile by writing nonsense of the kind that appears in this book. Most Traditionalists would look down on Serrano, but the fact is that his ideas are not very different than Schuon or Guenon. Other books have appeared from Latin America on Guenon, Evola and the Traditionalists.⁸⁸⁹ A faction of the Schuon cult used to exist in Brazil, but seems to have become more Guenonian of late and has a web page there. I met a number of Latin American disciples of Schuon from Columbia and there has appeared a compilation of Traditionalist writings out of Peru, where right wing dictatorships have prospered in the past.

To assess why traditionalism appeals in Latin American and other countries with a history of colonization one would need to know who is reading these books and why. Most of the readers of the Traditionalists are from the upper educated classes, tend to be religious, and tend to dislike democracy and prefer military or hierarchical organizations. There is an appeal for Guenon's books in Guatemala, for instance. The Guatemalan Government is reported to have killed 250,000 of its own

[http://www.academia.edu/870964/Evolution Education in Muslim States Iran and Saudi Arabia Compared](http://www.academia.edu/870964/Evolution_Education_in_Muslim_States_Iran_and_Saudi_Arabia_Compared)

⁸⁸⁸ See Godwin, pg.70

⁸⁸⁹ There are Guenonian Web pages in Argentina, Brazil Spain and Russia. They appear to serve reactionary and conservative interests in those countries. The conservative interests in Brazil and Argentina are largely militaristic or religious organs that serve colonial powers.

people between 1978 and 1988, with the help of the U.S. Government. The writings of Guenon and Evola are well adapted to the upper classes that would bring about atrocities such as this. I am not suggesting that the Traditionalists are guilty of this crime, but I am saying that systems of knowledge have consequences. Class interests reflect ideological sympathies, or conversely ideological sympathies sometimes create class interests. Guenon and Schuon are tailor made for regressive, caste-ridden, ideologically militaristic and totalistic societies such as one finds in Latin America. The effort to make South America a client state of the USA is a common factor in much of the repression that is supported by Traditionalists in South America.

The appeal of traditionalism in Russia seems to be fueled by other factors, such as the “fall” of the Soviet Union, hatred of western capitalism, and a sense of defeat and alienation. Guenon supplies a thinker like Dugin with the desire that ultimate power may yet be his or Russia’s. In Russia, Alexander Dugin repeats the importance of Guenon and Evola to the formation of his Spiritual Fascist group in Russia. Dugin writes that traditionalism became known in Russia...

“in 1960 by a very restricted group of dissenting intellectuals and anti-communists, known as “the dissidents of right-hand side”. It was the small circle of people who have conscientiously refused participation in soviet cultural life and chose an underground existence.... This refusal of Communism depended on the uncovering of certain works by the anti-modernist authors and Traditionalists: especially books of Rene Guenon and Julius Evola. Two central characters animated this group—the Moslem philosopher Geidar Djemal and the poet nonconformist Eugene Golovine. Thanks to them the “dissidents of right-hand side “

knew the names and the ideas of those great Traditionalists of our century. “⁸⁹⁰

In other words, the works of Guenon and Evola and the political concerns and ideologies that they developed still continue to inspire radical right wing and neo-fascist groups of various kinds. One can go around the world and find theofascism inspired by one or another of the Traditionalists in different guises in different countries. In Mexico it appears in universities and in nationalist circles. In Russia it appears with Dugin and Djemal, in Chile it appears among those who followed the poison politics of Pinochet. In Islamic countries theofascism supports conservative and repressive measures. In America, theofascism is advanced by Seyyed Hossein Nasr, Huston Smith, and many others. In all cases that I have learned about they invariably support wealth against the poor or corporations and institutions against individuals. They dream of an unjust kingdom of Heaven and Imperial dictatorship such as ruled in the ancient world. Their heaven is a “spiritual North Korea” as Hitchens called it.⁸⁹¹ Their views are about as extreme as the Afghani Taliban, as Muhammad Legenhausen said. They want not the Third Reich but the Primordial Reich, and if they cannot have it, they would like to see the world torched and burned to the ground.

Umberto Eco ends his essay with some wise words about being vigilant about all forms of fascism, not only the Spiritual Fascism of Republican Presidents who want to destroy the Bill of Rights, or the Islamic fascism of terrorists who like to blow up big buildings, but also

⁸⁹⁰ This was taken from Dugin’s Arctogaia website

⁸⁹¹ Hitchens traffics in bon mots and controversy. Indeed, he will take absurd positions just to be able to talk about it, perhaps due to excessive alcohol consumption. For instance he endorsed a books that is certainly an effort to deny the Jewish Holocaust. The evidence for the holocaust is overwhelming, but Hitchens worries about free speech rights, and so on. Hitchens support of the Bush war in Iraq also seemed quite dumb. He claimed it was because one should fight Islam, well, all Bush did was make Islam stronger by bombing it “back to the stone age”, as he claimed .

the Spiritual Fascism of the Traditionalists. He writes that Spiritual Fascism or

“Ur-Fascism can come back under the most innocent of disguises. Our duty is to uncover it and to point our finger at any of its new instances — every day, in every part of the world.

This chapter explores some of the bizarre people that traditionalism has encouraged or created. It is a parade of cranks, bigots, reactionaries, charlatans, outright frauds, cultists and far right apologists and promoters. There are other wacky examples of people influenced by Traditionalism. The following chapters will discuss a few more of them, however. But I don't intend to catalogue them all. I merely intend to show the general tendencies.

The Falsity of Prophethood: **and Why Poetry Fails**

**Guenon, Hirschman, Chomsky and other Romantic,
Paranoid Histories in the 20-21st Centuries
(Part I)**

Part a: Reign of Quantity and Paranoid Literature

"irrationality leaves open the door to anything,
hence in particular to the worst forms of
authoritarianism" (13 Dec. 1994).
Noam Chomsky. ⁸⁹²

In what follows I will show the tacit assumptions, erroneous logic, magical thinking and multiple errors of Guenon's most important book the Reign of Quantity, arguably the most important book of the traditionalists. But first I will discuss my relation to this book and its ideas as well as how these ideas relate to poetry and other paranoid literature. Such poets as Blake, Novalis Dante or Jack Hirschman shed considerable light on the tradition of romantic myth making. I will question this.

Rene Guenon, little known arcane metaphysician, absolutist, imperious charlatan, theofascist, monarchist, created quite a cult following behind him. It is amazing really, that so many apparently intelligent people fell for Guenon's work. Discredited now, except in

⁸⁹² Noam Chomsky: a Life of Dissent
<http://cognet.mit.edu/library/books/chomsky/chomsky/3/10.html>

smaller and smaller circles of followers with a chilling willingness to believe the Guenonian fictions. Why so many fell for him is an interesting question? Part of it, certainly, is political. Guenon writes to the sensibility of far-right and reactionary people who hate science, evolution, left-leaning religion and democracy. This is an appeal to the undereducated and ignorant, what might be called the superstitious intelligentsia. There are many such people. Guenon also appeals to those who feel themselves both to the far right and underappreciated or outside the narrow confines of corporate culture and he offers them nearly instant elite status. 'Read my books and instantly be among the elect', he promises. Of course, Guenon is an impresario who speaks of the transcendent, and the transcendent, like the metaphysical, was just so much hot air. So Guenon was an impresario of hot air, and there are people who like hot air.

So, let us consider this a little more closely. Part of the attraction of Guenon is his rhetoric, which is convincing if you don't know anything about what he is talking about. Guenon studied with con-men and women like Gerard Encausse (Papus) and Helen Blavatsky and knew how to tell a phony tale as if it were true. He was not like Mark Twain who told brilliant tall tales to tell the truth about his life. Guenon told false tales to hide the truth about his life. Guenon admired theoreticians like Thomas Aquinas and Hindu writers, who could split hairs about matters that were total fiction, and had no reality at all, and make it sound like it was something real they were talking about. He could count more angels on the heads of a pin, more than all the Shambhalas that never existed. Guenon had a prohibiting and scholastic mentality and learned to make 'distinctions without a difference' and to draw analogies between inferences that had no basis in evidence at all. He combined this devotion to scholastic rhetoric with a theofascist passion to bend the truth to serve an irrational will to totalistic system making. He devotes his reason to the unreasonable and pretends to know far more than he

actually does. He restyles himself as ‘sacred’ and nearly everyone else as “profane”, indeed, he talks about the “profane” as the Nazi’s talked about Jews. As an esoteric impresario, he was able to act humble when required but was most happy when others thought he was the sublime prophet at the end of time, which is where Schuon got his particular brand of delusions of grandeur..

Uncritical and fawning followers write a lot of nonsense about Guenon, treating him and his works as divine writ. Jean Pierre Laurant, a French academician who is a self-appointed protector of the Master’s Oeuvre or works, writes that Guenon’s works circumscribe an "an area without borders in time and space, that is about everything, from antiquity to the modern world " ⁸⁹³. This romantic hero worship is high sounding but completely without basis in fact. Guenon is a stultifying writer whose imperious irrationality means to oppress and limit, overbear and tyrannize. It is true that Guenon writes nonsense about many things as if he wrote from some fictional space outside space and time, but the scope of Guenon’s writing is really limited to Fin de Siecle orientalism and reactionary romanticism. He is so laughably wrong on so many issues. If anyone actually read Guenon’s books, carefully, they would see that, in fact, they are myopic texts built up around a few simple and unprovable, undemonstrated fictions and myths. He applies these mythic fictions uniformly across huge areas of knowledge without the slightest proof that his mythical constructs have any grounding in reason, evidence and fact at all. When he does employ facts he often gets it wrong.

Moreover, there is no indication that Guenon really studied or gained any real insight of any depth of understanding based on any experiment, experience, testing or real inquiry. Guenon’s claim to have transcended science has no evidence to support it whatever. Indeed,

⁸⁹³ http://www.cesnur.org/2006/plz_laurant.htm Quoted in this review by another rather cultish follower of Guenon, Zocotelli

when he says that he possesses a “super-rational, intuitive metaphysical knowledge” he is merely asserting the status of prophet and proves himself an utter liar and charlatan. present and unearned in his brain and heart. His bogus initiations were just that, ersatz fictions of mere words. We are supposed to believe he was born with huge understanding, He is the elite of the elite and the last remnant of the wise. The “area without borders in space and time” that Laurant claims his work is supposed to be about is really just Guenon’s penchant for empty generalizations and meaningless abstractions, pretend spiritual spaces, and vast fictional times made out of thin air and that do not exist except in an addicted brain, seduced by a trickster of make-believe. Laurant’s gullibility, or the gullible inconsequentiality of Guenon’s followers is really what is at issue here.

What Guenon calls metaphysics is merely speculations based on evidence about things which do not exist. What he knows about religion has nothing to do with the actual facts of religion but rather he synthesizes a few outmoded, caste obsessed, hierarchic and misogynist mythic system like Hinduism, Dark Age Christianity or Islam into a crude transcendental hypothesis that really does not transcend anything. He merely mashes together the forbidding and the improbable. He clogs up young brains with useless speculations about non-existent“ questions that have nothing to do with reality..

What careerist writers like Laurant have accomplished is to ossify the uncritical scholarship surrounding Guenon into a cult. I love scholarship, but it is a real danger when scholars attach themselves to any irrational thing and begin to spin their scholarly webs of dogma and rhetoric around it. The reality of Guenon’s actual writings is that his texts are now very dated and full of exaggerations, fictions, false analogies, lies, paranoid fantasies, and wild claims to know things that Guenon didn’t know at all. Guenon’s works are collapsing in an embarrassment of irrational occult romanticism, religious nostalgia and

theofascism. The few that still regard Guenon's work with high repute stroke each other's egos, in minor Yahoo groups chat rooms and university religious studies departments few ever visit or cultish scholarly journals no one reads. Various professors, mostly French, support Guenon and have university positions that should have been abolished years ago. They write a lot of nonsense about Guenon which appear in academic conferences or on the backsides of books published by World Wisdom, the propaganda publishing company of the Schuon cult, which is neither worldwide nor wise.

A brief look at one of these books published by Schuon's publishing company in Bloomington Indiana in 2009, is quite revealing. I'll quote a few of the comments about Guenon on this book. The book called The Essential Rene Guenon, and has various quotes of the back cover. Seyyed Hossein Nasr, a follower of Schuon's who pretends to be a Shaykh in Washington D.C. says of Guenon that he is "one of the colossal figures of the century". Yes, Nasr is right for a change, Guenon is inflated to oversized proportions with a good deal of metaphysical hot air. He is colossal in the sense of grossly inflated. Indeed, Guenon merely wrote many questionable books, Reign of Quantity being the most famous and the most ridiculous, which is why there are virtually no reviews of it. The one you are reading now is one of the first. Huston Smith, another follower of Schuon, who was incapable of any sort of objectivity about Schuon, says that Guenon is "one of the greatest prophets of our time". He doesn't say prophet of what. None of the predictions of Guenon have come to pass and his diagnosis of the problems are so ridiculous that only a few fringe groups pay attention to them at all. Huston Smith was not about to be confused with the facts of the matter, however. Smith was a narrow minded man who had little respect for evidence.

There is a cult of an individual going on here, not a real inquiry or exercise of academic freedom. Those who adulate Guenon are cult

followers-- not men who can be trusted because they have weighed evidence and employed critical thinking in the domain of religious studies. Mark Sedgwick's book Against the Modern World pretends to be a biography of Guenon. Sedgwick's has only one or two sentences to say about Guenon's most important book, Reign of Quantity. He writes -- "it is about time and quantity and quality and Aristotle about Gog and Magog and the coming end of the world. It is a worrying book, and I found it hard to dismiss" Guenon only mentions Aristotle tangentially and misunderstands his ideas. Sedgwick did not notice this. Here we have a man with no critical insight into Guenon's work at all, writing a long book about him. Sedgwick's insights into him do not deepen after 370 pages of text. There are no decent critical appraisals of Guenon Reign of Quantity that I have been able to find, anywhere, Again, this one you are reading appears to be the first full length critical review of the book.⁸⁹⁴

My view of Guenon in the past was very different than it is now. I read him first when I was only in my early 20's and didn't really know what I was reading, But, like Sedgwick I was troubled by him from the beginning. But didn't have the intellectual and educational means to critique what I read. The book sent me into a period a profound questioning which only emerged from when I turned Schuon to the police and testified against him in court.

I came across Guenon's book, the Reign of Quantity and the Signs of the Times, in 1982 or 83. I could not find it anywhere in print so I had to go into the rare book section in the White collection up high in a back room of the Cleveland Public library to find it. I was shocked and fascinated by its bleak air of authority and seemingly vast knowledge of

⁸⁹⁴ Actually, there is a very brief but interesting review written by David Fideler in Gnosis magazine many years ago. I will mention that further along. "Rene Guenon and the Signs of Our Times" by David Fideler spring 1988
http://www.gnosismagazine.com/issue_contents/contents07.html

other cultures. I had no idea how unverifiable and phony all his claims to knowledge really were yet. He seemed to know what he was talking about but the sweep of his rhetoric really carried me along. I didn't realize that that air of authority was a prideful and elitist pose, an exercise of cunning rhetoric and the pretence of a con-man. I had no way of knowing that Guenon's notion of "superior principles" really amounted to nothing but a principle of his own superiority. He was obsessed with superiority in a way that only could indicate mental illness.

Even the title of his most important book, is odd. What he hates most is democracy and he equates "quantity" with democracy, even though, in fact, they have little to do with each other. So why call the book "Reign of Quantity", why not 'reign of Democracy' or 'Assembly of Quantity'? Why "quantity" at all--- it is such a neutral concept and carries no harmful meanings at all, in itself. Four chickens are not harmful nor are four hammers or six million stars. Why this hatred of numbers?

Guenon was a reactionary theocrat who saw democracy as having usurped the 'divine-right of kings' to subjugate the poor and rule over the land. Human rights means nothing to him compared to divine rights. He is definitely on the side of the Sheriff of Nottingham and not Robinhood. Quantity for him really means masses of people who have power that is not exercised by the theocratic priests—and the mass of people is the quantity he fears was a source of paranoid fear and deep anxiety. As Umberto Eco notes in this "Eternal Fascism: Fourteen Ways of Looking at a Blackshirt"

For Ur-Fascism, however, individuals as individuals have no rights, and the People is conceived as a quality, a monolithic entity expressing the Common Will. Since no large quantity of human beings can have a common will, the Leader pretends to be their interpreter. Having lost their power of delegation, citizens do not

act; they are only called on to play the role of the People. Thus the People is only a theatrical fiction. ⁸⁹⁵

In Guenon “quantity” is theatrical fiction--- the evil democratic mass and “quality” is a mythologized substitute for the ideology of god, also a theatrical fiction. Quantity—which is the actual world that we live in--- is the realm of evil and the only real interpreter of Quality is Guenon himself or those of his high “caste”. This anyway is the mythology he has imposed on these terms, in violation of the actual meaning of these terms as used in Aristotle

As I will show later in this chapter, Aristotle use of the words quality and quantity, unlike Guenon, are related to realities. Aristotle is merely describing how trees, men, or lizards and houses, are in space and time and comes up with defining characteristics of space time and extension to do that. Hence he speaks of substance, quality, quantity, condition, action, posture, affection and so on,-- he calls them the “Categories”.. Compared to this, Guenon’s paranoid view of quantity and quality is deeply disturbing and properly insane. I could not see this when I was in my 20’s. I could not imagine a man who feared numbers to such an extent and turned them into fictional carriers of terrible horrors and profound personal feelings of metaphysical threat. Back then, in my early 20’s I could not yet assess him or have wide enough a view to be critical of him. But that said by way of introduction to looking and the specificities of this book, I need to consider the larger picture. How does Guenon fit inot the history of paranoid writing?

He is such a dark and brooding writer. Where did the dark in Guenon come from? There was something dark, brooding and sinister in

⁸⁹⁵ “Eternal Fascism: Fourteen Ways of Looking at a Blackshirt

<http://umbertoecoreaders.blogspot.com/2007/11/eternal-fascism-fourteen-ways-of.html>

Guenon, like Edgar Allen Poe or Baudelaire⁸⁹⁶. So let's look at Baudelaire a little:

A helpful French correspondent tells me that Baudelaire can be shown to have had tendencies toward the "theofascism". One of Baudelaire's most admired writers was De Maistre. Baudelaire praised De Maistre's for "his hatred of the religion of progress". In his Intimate Papers⁸⁹⁷ Baudelaire says that "De Maistre and Edgar Poe taught me to reason." But then he negates it and says "There is no long work but that which one dares not begin. It becomes a nightmare." In other words, he could not write that way. Instead he writes the Flowers of Evil, as if doing harm would make him great. These are the poems of the scowling and negative man one sees in photos of him. The reasoning that he learned was a nightmare. He could not think well. So it is hard to take the later Baudelaire seriously about anything except himself, and he is himself on the shakiest ground.

It appears that Baudelaire just liked to shock people and he put on a front of being a reactionary later in life. Earlier he was a friend of Courbet and a socialist and they wrote a revolutionary pamphlet together in 1848, when all Europe was in a revolutionary mode. When he was older he would write instead that "I am bored in France, especially as everyone resembles Voltaire." And thus his attraction to De Maistre seems to be out of boredom, as was his pretence of being anti-Semitic. Hating Voltaire had become a psychological game for him, born of perversity and boredom. Baudelaire is not really a theofascist, but an actor and a dandy, a lover of the perverse. He is play acting a part for an audience and trying to follow De Maistre to both ape him and shock others. But this again reinforces the thesis in this book that romanticism

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and some romantic poetry tends toward an inflated and reactionary point of view, even if it does so with 'bad faith' in Baudelaire's case.

Sartre thinks that Baudelaire's interest in De Maistre has to do with his fascination with evil. Sartre quotes Baudelaire "In Politics, the true saint is the man who uses his whip and kills people for their own good." (see Sartre, Baudelaire pg 66) He has the idea right, but it is phrased as a joke. The idea is expressed well and sums up De Maistre in a nutshell, as well as Krishna and Arjuna, Khadir and Guenon too!! Poe called this sort of perversity the "imp of the perverse". But when one looks closely at Baudelaire such a statement suggests a pose or satire and is hard to take seriously, in the way De Maistre was clearly serious in his endorsement of slavery and the Inquisition, or Krishna does advocate killing to save people in the Gita. But the slippery nature of Baudelaire's prose is deceptive. I think he is indeed a far right reactionary, even if he started out as a friend of Courbet's. Baudelaire leads to Symbolist thought which leads us right into the far right Action Francaise, and that leads, of course, to Guenon's insanity.

Guenon is insane with the after-life poetry of Masonic paranoid conspiracies, gravestones, apocalyptic corpses rising out of the earth, zombies, feared judgments hurled from imaginary saints. Guenon reminds me of 1950 horror movies. There is also something high and mysterious in Guenon, I mean high in the sense of snobby and effete, high like Egyptian mummies lurid in gold foil and lapis lazuli, high like Fin de Siecle decadence: a Gustav Klimt's view of decadent history. His was a dream of a total truth that exists nowhere, as if Edgar Poe had become a Sufi in exile, Niffari in chains,⁸⁹⁸ a vampire Sufi in a land of

⁸⁹⁸ Niffari is really the ultimate in decadence in Sufism. His philosophy negates itself at every turn and self-destructs in the ideology of the incomparable god idea. Since god is beyond everything, all must be negated. Those who wish to find the ultimate dead end of religion would do well to seek into the depth of Niffari, there is absolutely nothing there, but the nothing pretends to be everything, rather like the abstract art of the 20th century. This is not humility but delusional grandiosity posing as nothing. But since the god idea is a delusion to begin with,

numerical and Kabbalistic conspiracies. Guenon was Rumi and Dracula in one person, acting out a crazy scenario in a “Night of the Living Dead” horror movie.

In the late 1970[“] and early 80’s I wanted to understand the madness of the times, and had tried to read Thomas Pynchon’s Gravities Rainbow, which is also about paranoia, Masonic conspiracy and crazy wisdom. I was very concerned with the nuclear issue in the early 1980’s and feared the bomb very deeply. This was a common concern at that time because of the fanaticism and sabre rattling of Ronald Reagan and the far right Christians, who didn’t mind threatening the whole world as long as the corporate rich got richer. The cold war right-wing hawks in the United states, as well as the apparatchiks of the Soviet Union were all crazy and planning Mutually Assured Destruction (MAD) of each other. Fools in power, what are we to do with them?

I did not yet understand that the abuse of science by governments and big business was a separate issue than the good or benign use of science by those who wish to help the world be a better place. I did not yet understand that science really grows out of the grass and the trades and comes from potters, birders, weavers and carpenters, sailors and makers of metal and glass. It is closer to crows using tools, than men in labs doing grotesque gene splicing for enriching corporate CEO’s who do not work. Both in my teens and early 20’s and when I lived in England I had read deeply in the literature of science and philosophy, from Ayers to

Niffari’s ultimate affirmation of god ends up being an affirmation of total nothing. Like most arguments in favor of the existence of god Niffari is ultimately fallacious, since he argues in favor of what is not. The ontological argument is as irrational as Niffari. God is the greatest thought one can have he must exist, since to be perfect is to exist, therefore he exists. The absurdly circular argument is typical of the inferences that are so common in religion. A similar one is one where a person might say to themselves ‘witches exist, they must because if I deny that they exist they might attack me’. This twisted, even paranoid logic got many women killed three or four hundred years ago. Magical thinking depends on slippery logic of just this kind

Quine and Chomsky, Feyerabend, Dewey, Russell and Whitehead and William James. My natural bent had been toward these writers in my teens” indeed, William James’s interesting Varieties of Religious Experience got me interested in religions and an anthropological field“ of study.⁸⁹⁹ But by my 20’s I needed to question the “reductionist” domain of modern philosophy. Was there truth that science was wrong? I later came to understand that the reactions against science were deeply questionable. The problem was not ‘reductionism’ but the opposite. Expansionist Transcendentalism was the problem. But I did not know that yet.

In, 1975, at a very young age, I had read Aldous Huxley’s Perennial Philosophy and was struck deeply by it. Could it be true? Were all the religions saying the same thing? Was there any objective truth in religion? I now see this book as a hodge podge of false analogies and make believe idealism. It is similar to Whitall Perry’s Treasury of Wisdom, which is really neither wise nor worth treasuring. But I did not know anything when I was 17 or 18 and reading widely in many areas.

By 1982-84, I was questioning science because of the bomb, Three mile Island and Vietnam. Guenon’s attack on science intrigued me and I wished to understand it. So I was willing to look into what might be called outsider literature for response to the troubled times we live in. It seemed clear the answers were not in mainstream culture, which was mostly controlled by corporations. I did not then know that outsider literature was prone to hate science at the same time as it tried to make itself seem ‘esoteric’ and quasi-scientific. I did not then know that something that posed as highbrow, elite or superior, might actually be false. How could I know? Reading Guenon was merely a momentary exposure to yet another sophisticated fiction, and one closely akin to the culture of the CEO.

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I was yet unable to realize that the very romantic tradition that still is a major part of the literary and art worlds I had belonged to, was the same tradition that encompassed Guenon--- and that this tradition is exactly what I needed to question. I was fascinated by Guenon for the same reasons I was fascinated by Ananda Coomaraswamy. I read Coomaraswamy years before I read Guenon and loved AKC first. I love art museums and started spending a great deal of time in them beginning at age 15. I was prepared to listen to a curator. I enjoyed the historical scholarship, the air of the antiquarian, the love of symbolism and craft. Indeed. It was my early reading of Coomaraswamy that got me into the traditionalists to begin with. One of my religious studies professors at Marietta college had turned me onto Coomaraswamy. I liked reading medieval texts and about such ideas as “substance and essence” as used by Aquinas or comparing such ideas to Hindu concepts of *purusha* and *prakriti*. I think what I liked in him above all was his rejection of modern art, his love of craft and his doubts about capitalism. I was enough of a socialist then to consider such questions valid. I had no idea AKC was such a reactionary. I later got to know the son of Ananda well enough to see through the prententious fictions.

I did not grasp, then, that these ideas, such as Purusha, fascinating as they might be, had no real reference to anything in the actual world. These ideas were archaic generalizations based on vague language use, used eons ago to oppress, and now were extrapolated into myth for the modern world, to keep us peaceful and quiet, not asking questions. Magical thinking again. If history is better than legend and legend better than myth, then metaphysics is even worse than myths and religions despite the greatest storytellers. People believe the gospels because they are well written, but in the end what is good writing if it is lies and fictions?

Guenon’s The Reign of Quantity is erected on these metaphysical conceits and the whole book is mythic fiction because of this. Guenon is

not actually talking about reality. ⁹⁰⁰. He is lost in a fabricated lunacy he is sure is utterly real. He is talking about a paranoid world view that grows out of a rather feverish and reactionary brain, magical thinking piled up on paranoid fantasy, myths piled up on facts and all this mixed together into a stew of seeming reasonable discourse..

It was not until 1982 or so that I read The Reign of Quantity. I think I was attracted to its Poesque and gloomy message partly because of a love relationship in my life that had recently taken a downturn. Guenon had that dark bitterness that still strives for an unrealizable beauty, just like Poe had, and I loved Poe when I was 14. Indeed, I think it likely this book enshrines Guenon's own bad relations with women that forced him to leave Europe and move to Egypt. Be that as it may, it is a classic in the growing genre of Paranoid Conspiracy literature. Having left New York city in disgust after a few years of living there, I was horrified by many aspects of our times. Guenon's books can be seen as being as much part of the literature of outsiders and the insane as they are a part of the history of 20th century mysticism. Guenon's book differs from the paranoid novels of Tom Pynchon (Gravity's Rainbow or V), Franz Kafka (The Trial and the Castle), Artaud, and William Burroughs (Naked Lunch) only insofar as Guenon appears to have believed absolutely in his paranoid theory about the end of the modern world. I am not that sure if Burroughs believed the nonsense he wrote or not. When he was high on drugs, which is pretty often, he seems to have believed it.

It is very useful to compare Guenon and Kafka. Kafka was exploring the madness of the world as a somewhat objective and alien observer. certainly a profoundly disturbed and subjective man, Kafka is nevertheless human and profoundly so. His honesty and effort of grapple

⁹⁰⁰ Chapter 1 of Reign of Quantity is all about the concepts of essence and substance potency and act. I discuss these concepts further in the section below called "Guenon, Wolfgang Smith and Anti-Scientific Irrationalism". Smith uses Guenon's ideas heavily to try to create a bogus interpretation of quantum mechanics. For more on this see the remainder of this chapter and the last chapter of this book.

with the facts of his life are admirable.⁹⁰¹ In contrast, Guenon was in the clutches of a religious seizure of his reason. He was mad. If Kafka explored madness, Guenon was falling into it and never got out of it and tries to push it onto others. Guenon suffered from a classic Paranoid Personality Disorder. He was preoccupied with unsubstantiated "conspiratorial" explanations of events both immediate to himself and in the world at large. He was also suspicious with "a pervasive tendency to distort experience by misconstruing the neutral or friendly actions of others as hostile or contemptuous".⁹⁰² I have done that on occasion myself, as have most of us, but in nothing like the scale of Guenon. For instance, as I note elsewhere in this book, Guenon imagined that his ill health is caused by magicians in Europe and that there was a worldwide conspiracy to subvert his teachings. When Evola suffered a horrible and debilitating injury during a bombing, Guenon wrote a letter to Evola suggesting that the latter had been the victim of a curse or magic spell cast by some powerful enemy. Magicians could send bombs to blow up someone's legs, he thought. His mind automatically gravitated to fiction and magical thinking. Guenon's mind was prone to delusional and magical thinking of a philosophical sort too. His was a medieval mind locked into bizarre and frightening superstitions which he projected on to the modern world.

This is different than the other writers just mentioned. At least Kafka and Antonin Artaud understood they were sick. Guenon does not have a clue. Like Guenon, Artaud adopts a radically gnostic hatred of the world as a central component of his world-view. However, in Artaud

⁹⁰¹ For more on this see Louis Sass', Madness and Modernism: Insanity in the Light of Modern Art, Literature, and Thought It is a very interesting book about the relation of psychology to creativity and literature_ Guenon should have been discussed in it

⁹⁰² From the International Statistical Classification of Diseases and Related Health Problems. Section of paranoid personality disorders. Chapter V section F60.0.

this gnostic hatred of the world and existence is an element in a struggle for sanity. In Guenon all question of psychological analysis, Freudian or otherwise, is condemned as “satanic”. Rather than admit his illness, Guenon blames the entire discipline of psychology itself.⁹⁰³ As much as Guenon hated Sigmund I think Freud was objectively correct when he compared religion to a childish delusions. The utter uselessness of the spiritual ideology applied to human psychology is reflected in an analysis of the painter Hugo Van Der Goes, who suffered from depression. Gaspar Ofhuys attempt to assess his mental decline with a specious Christian analysis fails completely.⁹⁰⁴ The attempts to reduce psychological facts to religious ideology inevitably fails.

The books of Guenon differ from those of Pynchon or Kafka in that the latter are ironic satire, written in order to bring the oppressive,

⁹⁰³ Schuon also attacks psychology as discipline. Schuon created a kind of phony spiritual psychology that combined metaphysical ideas with modern psychological theories, This is evident in various internal cult documents which I can't reproduce here. But Rama Coomaraswamy came up with a similar post-modern psychological theories after he became a psychiatrist. in the middle 1990's. I knew Rama before he ever became a psychiatrist and was aghast when I learned how he was applying his intolerant medievalist ideas to peoples psychology. His effort to label homosexuality as a disease-- is a case in point. Rama as a well-known surgeon but should not have been treating anyone for psychological problems. His way of things was magical and doctrinaire and had little real grasp of the intricate biology of the mind. In any case, Coomaraswamy, Schuon and Guenon, all created a horrific system of psychological analysis that treats anyone who questions spirituality as sick, evil and "profane". But that said, If ever two men needed gentle care by professional psychologists it was Guenon and Schuon.

Guenon attacks psychology in the Reign of Quantity. He considers that Freudian psychoanalysis is actually a satanic system whereby he or show who undergoes this therapy is marked with the “mark of the beast”. Much has been said about Freud, but this is the most absurd and childish reading of him.

Schuon's essay the “Psychological Imposture” is also an attack on all of psychology. Psychology as a science has certainly not been up to par with chemistry. But it is improving with time as more is learned about the brain and how it works. The hatred of psychology evidenced by the Traditionalists is unfortunately based on ignorance and prejudice, with little or no understanding of the brain science involved. Also they both hated psychology because where were themselves mentally disturbed and in denial about this.

⁹⁰⁴ See Gaspar Ofhuys' “Chronicle and Hugo van der Goes” by Nevet Dolev. here <http://www5.tau.ac.il/arts/departments/images/stories/journals/arhistory/Assaph4/08dolev.pdf>

Orwellian powers of our time into question. In contrast, Guenon wants to resurrect and support the oppressive, Orwellian powers of old with an apocalyptic vengeance.

Guenon is unaware that his own work is ironically a satire of spirituality in general and apocalyptic ideologies of all kinds. Kafka was a great writer who wanted to stigmatize and offer protest against the arbitrary power of Church and Monarchist states. Kafka is the bad conscience of De Maistre, as it were, who loved “throne and god”. Kafka’s anti-heroes suffer under the blind injustice of “throne and god”. It is not accidental that a woman Kafka loved, Milena Jasenska) was killed in the camps long after Kafka had died. Something in Kafka felt what was coming, not because he was a prophet, but because he could see where the winds of hate blow. Indeed. Kafka’s books and stories offer metaphors that help us question unjust powers. In contrast, Guenon wants to bring back unjust powers such as the Inquisition, the caste system and the horrific injustices of the divine rights of kings. ⁹⁰⁵

Guenon is Kafka’s hated father, or the evil kin of the Inquisitor who

⁹⁰⁵ Guenon resembles Michel Foucault in some ways, in that the Foucault of the Book Discipline and Punish has a certain longing to return to systems of unjust cruelty. Like George Bush Foucault liked torture. This tendency of Foucault is a throwback to Nietzsche’s cult of cruelty. Of course Nietzsche derived this from a nostalgia for Prussian aristocratic values, -- and a similar nostalgia would entrance the Nazis. Foucault is a richer and more complicated thinker than Guenon and there are other parts of his thought that are less sadistic and more concerned with human rights. But Foucault is a sociopathic writer. Foucault endorsed the theofascism of the Iranian revolution briefly, but then lived to regret doing so. But Foucault like Guenon is a romantic reactionary. disciple of Nietzsche, Georges Bataille, and the Marquis de Sade. He resembles Guenon in that also launched assault on the Enlightenment, on liberalism, on the humanist belief in progress. He hates reason and normality and wants to undermine science. He hates humanity and the repressive technical age of reason. He wants chaos and Nietzschean abandon. A devotee of extreme sexuality, Foucault is a leftist fascist who really is far right in his views . He is wrongly lionized by the confused left.. Foucault would rather have torture than imprisonment, madness than sanity, crime rather than normality. His enthusiast embrace of torture makes some of his work highly repulsive, like De Maistre.

wants to torture Kafka. Guenon's system is the irrationally ideology of the castle, with its absurd hierarchies, its irrational punishments, its insane doctrines.

However, on the other hand, Franz Kafka and William Burroughs are very like Guenon in that Guenon was basically writing a Science Fiction novel or rather an Anti-Science fiction novel. When Guenon was a young man he outlined a novel in which the hero would use the occult to gain superhuman powers. Guenon never grew up and remained this bizarre child, a impresario and Occult salesman whose fears play out in his cartoon metaphysics. Reign of Quantity was 19th century equivalent of a modern-day science fiction--- it is a paranoid, arrogant, apocalyptic novel outlining a theofascist message of hate against science, reason and the modern world. Guenon thought he was the superman of reactionary autocrats, an imperious dictator in impotent delusions alone.

Guenon is no Kafka, who was a brilliant writer. Kafka is identifying with animals and insects and writing about them from their point of view. This is unusual and one would have to go to Darwin and Thoreau to see anything remotely similar. Guenon, in contrast, is a charlatan who wants to subvert the modern world as it is and return it to the unjust systems that have rightly been overthrown. There is much wrong with the modern world, but what Guenon thinks ails it is not the problem. He is fulfilling in fiction his boyhood dream of having world power, at least in a comic book, Napoleonic fashion. Guenon wants to reinstate the monarchical and mythological powers of the far distant past. He can't do it in reality so he does it in a book. He wants to return to the Pantocrator-Christ as judge throwing lightning bolts at poor sinners. Reign of Quantity is a theofascist fantasy.

I am writing this to show that Guenon is not a misunderstood leftist at all. He is wrongly thought to be one who questions the times we live in, as leftists are prone to do. Like Schuon, Guenon cannot accept

that the age of Monarchs, Pharaoh's, Popes, Caliphs, Shaykhs, Avatars, Prophets, Priests, Philosopher-Kings and Emperors with "divine rights" is well gone. He wants to bring Dante's cruelty back to life, since, it will be recalled, Dante wanted to give the monarchy its "divine right". Dante's "De Monarchia" treatise is a vision of an idealist out of touch with political realities who was yearning for an Empire that had passed away.⁹⁰⁶ For the nostalgic Dante, "justice is at its most potent in this world when located in the Monarch alone". The horrible history of this giving the monarch so much power was lost on Dante. This point of view is that of a theofascist like Himmler or Evola, with echoes of Augustine and Aquinas and de Maistre. Recalling the Roman Emperors, who European aristocrats so wanted to be like. Dante embodies the interdictory, scolding and punishing mentality of the Inquisition very well.

But Schuon shared this view too. Like the stereotypical paranoid, Guenon and Schuon long to erect again the same inflated puppets of power, the Caesars, Torquemadas and Napoleons. The fact is that humanity has barely survived these "great men" of the past, yet Guenon wants to return to the age of mythological deceit, where Kings lord over subjects and swat them down like flies. He wants the Church to be the obstructive control over the thoughts of the population. Guenon wrongly imagines that modern forms of exploitation and injustice are different than the old religious methods of mind control. The ancient forms of power were either as bad or even worse than what we have today. The nostalgic and romantic attempt of the Traditionalists is to extol the past as a place of greater justice and peace is a falsification of history.

⁹⁰⁶ Dante's notion of the a transcendent foundation for the empire is exemplified in his cruel and repulsive poem the Divine Comedy, one of the worst poems ever written in my opinion. Dante tortures and kills people so he can erect his absurd Platonist heaven. See the chapter below on Plato, much of what it says also applies to Dante

Certainly the horror of Stalin and Hitler were real horrors, But as Christopher Hitchens writes.

Communist absolutists did not so much negate religion, in societies that they well understood were saturated with faith and superstition, as seek to replace it. The solemn elevation of infallible leaders who were the source of endless bounty and blessing; the permanent search for heretics and schismatics; the mummification of dead leaders as icons and relics: the lurid show trials that elicited incredible confessions by means of torture.. none of this was very difficult to interpret in traditional terms.”⁹⁰⁷

“Extra Ecclesium Nullus salus”⁹⁰⁸ is a dogma of the Catholic Church. “No salvation outside the church” is what it means. Believe as we believe or we will kill you.’ This dogma, when stripped of denominational partisanship, creates Inquisitions in both Stalinist Russia, Maoist China, the Schuon cult, Jonestown or Rome. The Guenonian system is essentially a system of mind control, modeled on similar systems from the past, not very different that Stalinism in its main outlines---only the doctrines are different. Indeed, R.J. Lifton’s great analysis of mind control techniques had communist China as its main subject. As it turns out, communist China and the Catholic Church, the Tibetan Religion under the Dalai Lama, Islam or Zen Monasteries have a lot in common. They all set up a system of thought control and insider/outsider elitism. They employ certain techniques to control behavior and thought and they teach their adherents to despise there.

The Mason, apparently Monarchist, follower of Guenon, Patrick

⁹⁰⁷ Hitchens, Christopher. God is Not Great. N.Y. N.Y. Twelve. 2007. pg 246

⁹⁰⁸ Wolfgang Smith wrote a ridiculous essay that had this title and tried to justify this hateful dogma of Extra Ecclesium Nullus salus

Geay ⁹⁰⁹ recently brought the following quote to my attention. The poet Holderlin suffered from mental illness and wrote that . "le divin n'atteind pas ceux qui n'y on point part". Loosely this means that "the divine or gods do not listen to those who are not believers in the divine". This rather typical justification of delusory thinking by one who is deluded is noteworthy. It casts a bright light on the cultic nature of Guenon's world view: In other words gods don't listen to anyone except deluded followers. Obviously, since there are no gods, only the deluded keep on speaking to gods as if they exist. Only the deluded refuse to listen to those who are not deluded. This is to be expected of those who are ignorant and is hardly virtue. The god's do not actually listen to anyone, any more than mirror images listen. So what the sentence really says is that believers in the god-delusion are immune to listening because they are narrow minded bigots.

The followers of religions as well as Guenon and Schuon are narrow-minded bigots. Believers fool themselves into thinking they have the ear of a cruel God who likes to shun those that do not believe in their particular make-believe god. True believers like to shun people. Shunning is an act of aggressive social rejection, or mental rejection. This can be a formal decision by a group, meant to increase the power of the in-group. It is common in religious groups and other tightly knit organizations and communities. Targets of shunning can include persons who have been labeled as apostates, whistleblowers, or dissidents, , or anyone the group perceives as a threat. As Eric Hoffer points out the "true believer" justifies all sorts of evil in the name of good. Hoffer writes "When we lose our individual independence in the incorporateness of a mass movement, we find a new freedom—freedom to hate, bully, lie,

⁹⁰⁹ <http://www.libroelibri.com/regleabraham.htm>

torture, murder and betray without shame and remorse.”⁹¹⁰ The whole point of esoterism is to erect a fictional elite who look down on everyone. This is classic “them verses us” extremist thinking. The world inside the Schuon cult was a world that sneered at the world outside it. I saw this very clearly, all too clearly. Hirschman does this too, as does Chomsky, and Guenon. Maybe I have been a little guilty of that as well, but I try to overcome this as well as I can by being as accurate and factual as possible.. Those smitten with the intolerance of religion do not listen to anything but to their own delusions. Listening is not part of the cultish makeup of esoterism: they claim they know the “inward truth”, the truth no one else knows. Facts do not matter to them, only belief matters. This is the nature of cults and totalistic systems, to only listen to automatic speech, only attend to those inside the cult and to regard all those outside as the "other"--- the profane, the hated infidel. For many traditionalists those outside the Guenonian orbit are bound for damnation. Those who read Guenon's or Schuon's rather moldy books are the holy ones, at least in their own eyes. The truth is very different and has more to do with Bird ID books, pottery, children and apples.

Guenon and Schuon claimed to be Sufis. In the middle east Sufism had long been the repository of the weird and the excessive. Before I knew much about them I thought I liked the Sufis. They seemed outsiders, whirling dervishes, people of rare insight, dancers of inner ecstasy. Members of the romantic periphery to borrow Immanuel Wallerstein’s phrase, they seemed to offer hope. Rumi dancing with his hand up to the diamond sky, like Bob Dylan’s Tambourine Man. Little did I know. I had been deceived by Rumi and Islamic carpets, which I loved and still love for purely aesthetic reasons. Rumi I no longer love. Back then, I liked Poe’s oddness, giving Guenon a chance was natural,

⁹¹⁰ Hoffer, Eric. The True Believer: Thoughts on the Nature of Mass Movements Perennial Classic pg. 100

since Guenon is nothing if not odd. Guenon was a wacky outsider too, as was Poe, and me. I did not want to believe what Guenon said was true, but what if some of it was true? I did not realize he was a disciple of De Maistre, who I had never heard of. Baudelaire also sided with De Maistre, and I wondered if he was merely play acting at being a theofascist. Was I duped by Baudelaire, certainly, I was duped too by Guenon, who I thought was the real thing. I did not realize then as I do now, that Sufism is in many ways an adjunct to the terrible regimes of Mollahs, princes and Kings. Some were killers or assassins. But I found Guenon profoundly depressing without being able to answer why.

I was accustomed to reading material by French writers such as Baudelaire, Antonin Artaud, Rimbaud, Lautremont and others who were thought “insane” or outsiders from the mainstream. Indeed, my loose relationship with Jack Hirschman led me into the domain of romantic rebellion against Europe and this probably prepared me for Guenon.⁹¹¹ Guenon seemed to be part of the outsider romantic tradition. He also hated Europe. I wanted to know: I was very serious about such questions and needed to know the answers. How does Guenon or religion stack up against Bertrand Russell, Noam Chomsky, Plato or Richard Rorty? Of course it would turn out that writers based in science were far to be preferred to those who were not. But I did not know that then. I was entering my period of deep philosophical inquiry and these were very live questions. I ended up traveling very far to find the answers. I remember sitting on the floor in Foley’s bookstore in London trying to decide, should I read Rorty or one of the traditionalists. I liked reading about science, that was the way I wanted to go. But I decided I had to explore religion and find out if it is true or not. That was in 1984. I thought it would only take me a short time, as I was already very skeptical. But it took me 6 years, at least. By 1991 I knew it was not true. I had wasted

⁹¹¹ Jack was trying to create an American poetry, at least for awhile, now he is more European than American perhaps.

some years on a fruitless search. But I am still here to write about it and save others the bother of doing this research. Religion is a dead end, do not enter into that door, or if you must, do so briefly, you will soon find out what I am saying in this book is true.....

One of the reasons I picked up Guenon's Reign of Quantity is that I had studied poetry and culture with the post-modernist beat poet Jack Hirschman a few years before, in San Francisco.⁹¹² I spent every day and most evenings with him for six months in North Beach. We went to poetry readings, Jazz concerts and in and out of our minds and imaginations. We hung out in cafes like the Savoy Tivoli and I watched and listened for six months. Jack writes about this time very well:

Not simply
because you looked up to me
as poet-mentor, even as the father
you'd lost some years before,
but because you had
real visionary stuff,
a mind bursting like a Russian's
and a visual ability to draw
wild configurations in the manner
of Blake, talking totality, scribbling
torrents in a leaf, braids of
sensuous bodies in a theophanic
dance of flaming DNA.

And all that philosophy, science
and visionary matter
reminding me of myself
when I was young and searching
for an idiom and a way
to a new geography of space
in motion.

⁹¹² I had also read Thomas Pynchon's V and Gravity's Rainbow, in which paranoia is a major theme. Both Pynchon and Hirschman used paranoia as a metaphor for the madness of the 20th century.

You entered me
as that lope of questioning quest,
a leap of ether
in mutual respect,
an awe and wonder and clearing,
not as desire but its essence,
so that there's nothing delirious
or remorseful about your being
inside me. You simply were there.
Are here. An *ibbur* that now
and then, when least expected,
when it isn't even a question
of volition, I find myself
pregnant with.

And it reminds me
of a brief time
on these streets of one-liners
or merely survivalist
"hanging in there,"
of egos at large
or strands of fashionable
tendencies, avant-
godes to more of nothingness,
crosswalks of drink
or alley-ups of dope,

when thought and word
could walk together
on the human tongue
outside of institution,
infused with an intuition
of a new world coming
to horizoning light,
when beginnings
whirled 'round our necks
like scarves that never strangled.

What's more beautiful
than when body remembers what
mind would forget?
Who hasn't, by chance,
encountered friends in life who live on
where mind cannot reach to.

Because the encounter
was filled with so much reception,
resonance and creative fire.

These parts are wonderful depiction of our lives back then. I was 23 and Jack was 46. He would never be so kind to me as he was here, It was not just Jack I was watching but the whole scene and all the people who came and went. I learned a great deal from watching the whirl around Jack and his love of street life.. Jack was a kabbalistic communist and prone to question our culture from a radical point of view. I liked that. I liked his humanit. I did not yet realize, or only dimly, how truncated that was to become. Jack was deeply paranoid too, as was Guenon, though Jack became aware of the exaggerations that his tendency to paranoia made him tend, whereas Guenon never did. I wanted to understand paranoia. I wanted to understand the far left wing of the New Age. I had always been attracted to the left more than the right. There was so much paranoia on the streets with homeless people in many cities. I got to know many eccentric and homeless people. Bombs had been dropped on Vietnam and were now reigning down on Afghanistan. I wanted to grasp this and studied street people and poets like Hirschman.

In Jack, I wanted to understand the species of romanticism that could be attracted to both Stalin's Marxist fascism as well as new age cults and Hitler's nasty sadism. How could Jack be both lover of the masses and a fanatic individualist with a mean streak and an attraction to the the dark underbelly of fascist politics and sexuality? He had a hold on the mind of the time, and I could see it. But his mean streak was very hard to deal with, and what was I to do with his paranoid fantasies?

Jack was one of those that Walter Benjamin feared when he said that

“the struggle against ideology has become a new ideology”.⁹¹³ In 1979, Jack couldn’t see around all this—around his own political/spiritual confusion and his ideological hatred of ideology and I needed to know why.⁹¹⁴

Jack claimed in an esoteric long poem, one of his first “Arcanes”, to be the Comte de Saint Germain, who was certainly a fraud, and who many claimed was immortal. Actually he died, in fact, in 1784. Jack wanted to claim to be him still alive. Giacomo Casanova claimed meetings with the celebrated and learned impostor in his memoir. Jack liked to identify himself as Saint Germain and was only partly kidding that he was himself the Comte, still alive. He also thought at different times that he was Wandering Jew, or the Golem, or any figure that

⁹¹³ [The Correspondence of Walter Benjamin and Gershom Scholem 1932-1940](#)

edited by Gershom Gerhard

<http://books.google.com/books?id=M1JQA66rxsEC&pg=PR13&lpg=PR13&dq=counter-history+scholem&source=bl&ots=YL4rJPDA sM&sig=A9trfSV2NvrQSx8NuOqd3bZBBWo&hl=en&sa=X&ei=PieoUczgO8avygH6vIDIBw&ved=0CFYQ6AEwCTgU#v=snippet&q=counter-history%20&f=false>

⁹¹⁴ The evidence for this is in Jack Hirschman’s magnum opus, The Arcanes, in which Jack tries to tell the story of our times from his point of view. In a thousand pages, he created an exalted, romantic point of view where he claims to be a sort of prophetic over-man. His struggle with fascism ends up being a struggle not just with historical fascism but with an entity inside him, part of his Stalinism perhaps, or a frustrated will to power. The poet Jack Micheline told me once when he was in Cleveland that Hirschman may have become so ridiculously far to the Stalinist left because Micheline and others in Jack’s neighborhood used to beat Jack up. I doubt that is accurate as Micheline was not the most trustworthy source. But Jack’s fascination with fascism appears to have had a sexual character, judging by his use of this imagery in the Arcanes. Jack’s Russian Jewish heritage seems to have inclined him toward a need of revenge for the world war and the pogroms. Jack’s Stalinism has its complement in his fascist tendency in a way similar to Israel, which moved for to the far-right partly in revenge for Auschwitz. Jack’s sympathy with cults of all kinds appears to have grown out of an extreme kind of individualism that seeks its own negation in a collective rebellion against capitalism. Cults were to be preferred to capitalism. I learned a great deal about the psychology of politics from Hirschman, not all of it flattering about either psychology, poetry or politics. For Jack, cults were truncated efforts to be communist. Cults were better than corporate capitalism but worse than his Marxism. He wrote about such cults as the Jonestown cult and the Heaven’s Gate cult. Jack was one of the most religious people I have ever met, and his religion was Marxism. He could not see outside the construction of his particular poetic cadre in which he enclosed himself and his poetry. Instead of liberating him poetry became a jail of sorts, closing him into a quasi-religious irrationalism of his own making. Something similar occurred with Chomsky who ended in seeing left leaning religion in Sufism or Christian liberation politics as a useful thing to help him to realize his anarchist dreams.

seemed immortal, martyred or powerful, from Stalin. He sought some indentity with various cult leaders too.⁹¹⁵ In a later book he tries to identify himself as a Vietnamese practioner of Voodoo.⁹¹⁶ Jack was using religion as I would later see Guenon doing the same thing, as a metaphor for our alienation. He also identified himself in his later years with Heidegger, which was a mistake as big as his love of Stalin. Emmanuel Faye has shown conclusively that Heidegger was a Nazi and favored the

⁹¹⁵ Jack's use of the Stalin image always had a certain flavor of self-projection in it. I think he liked to scare people with the specter of Stalin, like a schoolboy uses a frog, or as Tibetans use images of scary Mahakalas to scare postulants into obedience to Lamas. He once did a collage called "Is He Resurrected?" which had a picture of Stalin rising up. Jack had paranoid tendencies and Stalin was hard and cruel and served to protect Jack from the world to some degree. Also Jack was a scholar at root and Stalin's writings were what appealed to him, and he did not want to admit the historical facts about his merciless abuse of others, his prison system or his murder of so many. This is true of many "true believers", and I have often seen it is Christians who could not admit the destructiveness of Christianity, or Zen Buddhists who deny the ruthless samurai origins of Zen.

⁹¹⁶ Jack's book on Vietnam was actually written earlier in 1973, and then worked on further in 2013 or so. It is an amazing poem, and the only long poem I can think of that takes the Vietnamese point of view against the Americans. *The Viet Arcane* (2014) shows Jack at his best and his worst. It is full of accurate identifications with the Vietnamese people on the one hand and how much they suffered. It does this remarkably well. One poem, is a brilliant protest piece is about a person tortured by Americans. Another discusses young Vietnamese lovers and flowers. Other poems talk about Vietnamese rituals, not so different from American rituals. On the other hand, the poem fails, as all such war poems fail, in taking one side over the other. Jack's communism became a religion and one that is quite as objectionable as the religio/politics he hates. Actually the whole Vietnam war—really any war--- on both sides was one of the most insane ever fought. Those who die are the victims of the leaders on both sides. It was a war of ideology and though the Americans were more at fault in starting the whole thing, it was an atrocity for both sides, and the suffering to those who were left behind was not diminished. Jack foolishly declares victory for the Vietnamese. But given that between 1-3 million Vietnamese died and nearly 60,000 Americans as well as many French, died, it is impossible to see how anyone won. While Jack's undoubted humanity shines through for the Vietnamese, it does not for the other side. My problem with Jack was always his one-sidedness, and his willingness to support killing the other side that he did not like. It is this mentality that makes all wars so ridiculous. In the end it is always the leaders of such conflicts that are most at fault and who should pay the price of what is done. But they never do. They always have young men fight and die for them. Jack would like to inspire others to fight in such a war, but you would never see him out there doing it himself. It is this hypocrisy that is at the root of all wars, and unfortunately, most poems about war. I've always admired Jacks humanism, but his intelligence could be deeper and his awareness of the futility of all war could be less shallow. In the end it is the religion of his politics that fails his poetry. It is fanatically obtuse and emotional irrationalit that speaks loudest in his poetry this that makes it akin to religion, both in this the earliest of his Arcanes and in later ones too.

extermination of all Jews. Jack's fascination with both Hitler and Stalin points to a bifurcated self in the romantic mind, a waffling between two forms of totalism. Ezra Pound identified with Mussolini, Jack identifies himself with Stalin. There is little difference in fact.

I understood he needed to identify himself with these larger than life figures, like Stalin or the Golem, to blow himself up and thus protect himself both from his inner monsters and outer monsters on the street, to feel free of his fears. But the fears were mostly exaggerated and the images that calmed him were also. I don't think Jack every quite resolved this, or understood that this divorce of mind grows out of a romantic prophetic tradition itself, which is not adequate to reality and this turns upon itself in a gyre of contradictions as Yeats would have said. But Jack at least began to question it in himself, as his Arcanes show. This is far beyond what Guenon, Schuon, and other romantics were able to do. I admire this in Jack though I still think he has not worked it all out.

Is Fascism really a part of human nature, what Hannah Arendt awkwardly called the "banality of evil". Fascism seems to have been brought on in Germany by the atrocities of World War I and the absurd Treaty of Versailles, which even the forgotten President Woodrow Wilson wisely opposed.⁹¹⁷ It is a will to power as Nietzsche called it, again without really understanding what he was saying. Most people do not want to be 'evil', and even the concept evil seems a magnified delusion. Humans can be murderous and hateful, yes. But Evil is an exaggeration, a demented metaphysical delusion. Jack was on the verge of questioning this power, but he could never really question the religion he made of

⁹¹⁷ Ross King's Mad Enchantment situates Monets paintings on the Waterlilies in the context of World War I and explains the Treaty of Versailles as an example of political revenge, making World War II inevitable. It is not the banality of evil that is involved here, but the horror of revengeful men and their need to harm others for harms they have suffered. This is not evil, but rather is the cost of ignorance and not listening to the voice of conscience. Seeing Monet's beautiful works in the midst of Clemenceaus merciless campaign of revenge is very interesting..

Marxism, unfortunately. In his effort to kill the “four pests” in China Mao had killed billions of birds and small animals. This resulted in the furious growth of locusts and grasshoppers which destroyed the grain crop of China. Along with the Great Leap Foreward, this led to a huge famine, and these events led to killing over over 20 million people. Marxism too can be as stupid as capitalism, killing and harming nature in the extreme. Yes, Marxism also has its history of atrocities against both nature and humans. Jack could not face this. Mao was his answer to the equally awful capitalist destruction of humans and nature. Why could Jack not see this? Was he too an enemy of nature? What is his humanism but another form of speciesism?

I am not sure why I loved Jack, or for that matter why he cared for me so much. It was as he says in his poem “Mimpathy”, in some ways.⁹¹⁸ We had a sort of ‘possession’ of each other, or rather, I would not have used that word, it was more of a “Die Wahlverwandschaften“, Goethe’s term, which is German for “kindred by choice“. I lost this eventually, as he was too much a cultish figure and prone to an excessive and narrow dogmatism. I felt he had given me something, and I was grateful for it, but we went our separate ways, and I never went back. Though I did see him again, it was clear that whatever had been there was gone and I had grown out of him. He never saw me clearly, and was unable to do so. He was mired in romantic solipsism and a Marxist nostalgia that was already gone. I could see beyond that and he could not see where I could see. So there was no way of there being a long lasting friendship. Jack lived in a bubble or romantic passion which allowed him to imagine killing millions easily. I could not agree with that.

⁹¹⁸ This is the title of the Arcane tht Jack writes about our relationship. I never really imitated Jack and it is a mistake to call a poem Mimpathy, suggesting a sickness of imitation. This is far what why I went to study with him. I met him in 1977, when he was at Café Trieste with Kristen Wetterhahn. I was then writing a long poem.

Jacks' fascination with cults was interesting.⁹¹⁹ He thought cults were an outgrowth of California individualism, and that they were really unconsciously longing to be communists, like Jack. This is not a point of view that is entirely wrong. I do not mean that cultists were unconscious Communists, but that many cults do indeed question capitalism which ought to be questioned. But the answer they came up with, like Jack's Stalinism, are so unworkable that cults tend to self-destruction or cause more human rights violations than they do anything else. In Jonestwon the cult leader killed 900 of his own followers. Jack could not see that Marxism was another cult. I eventually experienced a cult myself and I know how destructive they are. Jack never learned this, I am certainly not trying to justify capitalism, but a reasonable questioning of cults is entirely in order.

The cultic mentality is partly due to the effort to escape the depredations of capitalism but often ends in creating something even worse. Jack never dealt with this fact and tends to romanticize cults. This is unfortunate, and suggests again that many critics of capitalism do not have a real alternative to it and endorse some ideology or other that is equally as bad or worse. I am trying not to give into taking sides based on the deusions of these systems. I am trying to think a way through these disaster of warring systems. This is partly what these books are about.

I learned a lot about human psychology as well as cult leaders, as Jack was a bit of a charismatic charlatan himself. Indeed, I think Jack was my first real introduction to the lie of religion and how close religion, poetry and politics really are. Later influences of me like Chomsky were likewise flawed and very problematical. But they posed answers, and even if their answers were flawed. At elast they posed questions for me. In Schuon's case, his answers both ridiculous and mistaken,. In

⁹¹⁹ He writes *Arcanes of Jonestown* (1977), *Heaven's Gate*, (1997) and other cultish phenomena.

Schuon's case, however, even his questions were mangled, but with Jack and Chomsky, they got many things that were right, even if I rejected their systems in the end. If I use these two men as types of delusion, I do so knowing they got some things right too. There are decent things in Chomsky, and Hirschman can be warm and human, but I see hardly any goodness in Schuon, though I have tried to. In any case, they are all part of the fabric of the world we live in and this book is about the world we live in, and I use them all as foils against which I can discuss our lives.

Jack's Marxist/Kabbalist/Hiedgerrean and rather Luddite position was largely based on romantic fictions combined with some objective dislike of the obviously unjust treatment of people by corporate and monied interests. He was stubbornly unwilling to listen to any evidence about the problems of injustice caused by communism, Marxist-Leninism, Stalinism and Maoism, and this was a fault in him that led to my giving up on him. I had sympathy with his concerns for the workers and the poor, though I had the same sympathies going back to my teens and my effort to make my Dad care more about the workers that worked for him.. I admired Jack's journalistic tendency and see the Arcanes as a Poetic Newspaper. He was inspired by Mayakovski, the Russian poet and Amiri Baraka, and interesting African American poet who died in Jan. 2014.⁹²⁰

During the time I was around Jack everyday, I did at least four drawings a day. My procedure was very much like Jack and involved doing subjective drawings, denying most or all outward reference. I was not imitating him, but rather came to have a similar way of creating, He thought his surreal and 'automatic' "voice" was sacrosanct. Whatever

⁹²⁰ I saw Leroi Jones/Amiri Baraka do a poetry reading at the Cleveland public library and he was incendiary and pugnacious, advocating open rebellion against racism. He was very good and made his audience think and had a large following. I was impressed. Poetry at its best raises such questions. The issue of the "color line" in America does indeed go to the heart of what America is and the ways it has failed and in a few cases succeeded, as W.E.B Dubois said.

arose in him is what mattered. This meant his romantic subjectivity became the criterion of truth and made him resist contrary evidence.. Like other romantic fanatics I have known he could not question this claim to prophetic status. The claim to be a prophet is so deep in romantic poetry he could not see the presuppositions involved or get out of it and look back at it. It is all about myth making and deceit in order to win power over others. "Poetry is propaganda on the street level", Jack used to say as a sort of mantra, and indeed, that is what it was to him. Religion and poetry are forms of ideology, to varying degrees, flip sides of one coin. Jack's Marxism was a religious faith, You either had to be with him or he automatically put you in the category of those against him. He wrote me in a letter for instance that

"when you join a communist chapter in your area we can understand each other better. the rest is personal opinion insight, intellect, blah blah/ ...put your writing in the service of the revolution and forgetting about me you'll find me." (10/2009)

This is pretty typical 'Them verses Us' thinking that Robert Jay Lifton has studied so well and which is characteristic of both Marxists cells and religious fanatics of all kinds and faiths. To be a real person worthy of respect I must be like Jack,---I must be reborn as a "born-again" communist, and until that happens, I am merely one of the "profane", as Guenon called nearly everyone, the non-entities, "Blah, Blah". I read Marx in my teens and though I had a certain regard for his early work as a social protestor, and with the early studies of English workers by Engels, I disliked what was done with these ideas. The later Marx is partly responsible for a lot of death and harm, especially in Russia and in China, and the facts of this cannot simply be denied..

So I never went back to Hirschman, though I wrote and visited him few times. He always treated me as bad person because I would not join his communist cell. He was always too busy imagining a revolution in which everyone he hates would be killed. I needed none of that. He also liked to pretend he was involved in a vast network of worldwide revolution. He was to a small degree, but always made it sound like a vast enterprise, which is nonsense. In this way, he was really a typical American salesman, exaggerating his exploits. He wrote a nice poem about our months together, but was at pains to tell me it was not really a personal thing but an example of assimilative technique of his, using me, in short, to advance his own work. It was an *ibbur*, he said. A portrait with ulterior meaning. I did not like being a pawn in his game.⁹²¹ As nice as parts of the poem are, I was unsure if I should hate it or love it, as Jack never treated me as I was, but wanted me to be something he couldn't even be. I did not want to be the Perfect Communist. I am a human being, not a function of an ideology ready made to cage me. I care about birds, life, the facts of things, insofar as I can understand them, which is often not well enough. Systems do not thrill me, I am too much a student and advocate for nature for that.

The same cramped and closed mentality one finds in Marx is in Guenon, which is why I discuss Hirschman and Guenon together in this chapter, even though they are at opposite sides of the political fence. (I will discuss Chomsky later for the same reason). But to return to what Jack was saying in the above quote. The allusion in the last line of Jack's letter states "you will find me", if only I will join a communist group. This is Jack now evoking Joe Hill, as in one of Jack's favorite union, folk songs "I dreamed I saw Joe Hill last night". This was a song Jack used to

⁹²¹ Jack reminded me of Strelnikov in *Doctor Zhivago* by Boris Pasternak. I still love that book, all these years later. Sacrificing everyone for the 'party' merely makes a lot of dead people and discredits your cause. Jack never understood this.

sing in full voice when he had too much to drink in North Beach café's where we used to hang out together. It was lovely to be with Jack when he sang like this. He called North Beach the "village soviet of the heart". He could make North Beach seem some nights like it was really Chagall's village of Vitebsk with violinists dancing on the roofs.. While there is romance in this form of magical thinking, it is very close to spiritual superstition or Sufi fairy tales. Jack was Rumi singing to the Beloved like Chagall gypsy violin songs on the roofs of San Francisco into the magical night of lights and stars. I certainly can identify with the longing in such songs to be free of corporate repression. But when one moves over from emotion to delusion, as Jack so often did, it became problematical.

I realized early on that Jack needed to inflate himself with Stalin, the Golem, Joe Hill, Mao and many others. Early on, along with David Meltzer, Wallace Berman and others, Jack was influenced by Kabbalism, his favorite books was Tract on Ecstasy by Dov Baer and the works of Abulafia and later this text was replaced Stalin's collected works, which I saw in his library, and by Heidegger's Enowning. Jack had this need of quasi-sacred texts like this to make himself seem huge, a resurrected god of sorts. I really just wanted a teacher, not a god. Indeed, Jack was my first teacher and mentor. He was extremely religious, though he would deny this in the typical mode of American culture, where "spirituality" is great but religion is not. At one point I called him the Red Rabbi, which is true, he was a sort of village beat-Rabbi, updated into decadent New Age San Francisco. . Just as he had need of pretending he was the Comte, the Golem, Stalin or Heidegger's 'Being', he wanted to be like Rilke's imaginary "Angel". The extreme individualism meant he was a teacher only reluctantly, a father only reluctantly. The misogyny that was part of the Beat movement, was in him too. It was probably inevitable, that me, a reluctant poet who was really an artist and scholar, would not get along with him for long. For years he shunned me because I was not a Marxist. It was not enough for him that I questioned all systems of

power as power was what he cared about. I refused his projections of himself onto Stalin, Heidegger and other presumptions. I got tired of his need to shun and scapegoat me. There was nothing to do but abandon him to his fate.

Like Alexander Dugin,⁹²² Jack is a kind of decadent end to the romantic tradition. Poetry for Jack was politics. He used to say that I must learn to see that “wisdom is the map of the world” and I must “learn to see the “Other” inside myself”, combining Kabbala and Marx. He said he had seen the “other” inside himself and it was the communist other, which he equated with the Shekinah of the Kabbalah as well as with the Marxist “other”-- the female who would “stand arm in arm in love” with him in the Barricades. Everything had to be glorified like a Shostokovich Symphony, pumped up into a huge parade. The Marxist Shekinah was someone he often drew in the drawings he would hand out for free in cafes and on the street. A woman’s face like a swan. This is the woman in all his poems. He made this archetype of the Divine Feminine, which I would later deny. Love for Jack had become love of all men and women through love of the imaginary other, or Shekinah. This is similar to Rumi’s notion of the “you” or his lover/spiritual master Shams-Al Tabrizi as the infinitely loveable “other”. What all these images are in fact, is romantic or sexual images deformed by ideologies, and made into extreme idealizations, or symbols. Jack was a religious or mystical Marxist, who made an idiosyncratic religion out of poetry and politics, lost in the abstract confusions of surreal language.

It is a fine thing to see others are part of oneself, in a Darwinian sense of seeing all of us, on earth, from salamanders to eagles and people as being related and deserving of care. But Jack did not mean this, he

⁹²² Like Jack, Dugin also admires both Stalin and aspects of Hitler’s fascism. Or rather, Jack admires Heidegger, who was Hitler’s philosopher. Dugin is Russian and created a Eurasian ideology that opposes the western Euro-American alliance. I find Dugin as absurd as Hirschman, which hardly means I am on either side. I am not. I care about people and nature, not ideologies that beat the drums of war and more war.

meant that one must see only with Marxists eyes. He knew little about nature. Just as Guenon and Dugin thought one should see only from the point of view of the abstract fiction of gods or metaphysical idealizations—indeed, these men are very similar: they are all romantic symbolists with a hatred of science and realism.

I learned from Jack, or rather because of Jack, to doubt the validity of poetry, though I have never been able to quite give up the bad habit, naively thinking that poetry can somehow be squared with science. I am not terribly good at it. I feel I have not yet grasped a way to do it so it stands up into reality. Part of the problem of poetry is that it is so easily a subjective delusion, a romantic and idealized or ‘imaginal’ fiction, without real thinking or test against reality. I keep trying against to do poetry as science, against the odds. So much of the basis and practice of poetry is questionable. A poetry that serves Marxism or capitalism, Buddhism or Sufism seems inherently flawed, hard to take seriously⁹²³ Indeed, I have largely rejected poetry, with many provisos and exceptions. I have gone through phases of disliking poetry, and condemning it as being inherently flawed and prone to spiritual magnifications. Indeed, I think I dislike poetry more than I ever have. Yet I return to it now and then, never quite satisfied.

I should add that I also love it, and keep doing it, though I am probably not a poet at all. I am an ‘apoet’ pronounced apo-et, and like ‘sanspoetry’.. Indeed some of my critics have said as much and there may be truth to that. I find words to be empty symbols no matter how hard one tries to infuse them with life. Too often poetry fails. Or rather, it never quite struck me as true, even though I tried very hard, as language

⁹²³ See a film about Jack here. The Red Poet:

<http://www.youtube.com/watch?v=eWHTzYbCypc>

seems to be a very flawed medium. I often think that words alone on a page look like they are starving for meaning and images. I feel better about poems only when they have been expanded and made specific with paintings and drawings. I have tried to write poetry that is closer to science and images. Prose is at least less subjective and able to be checked against facts. But poetry alone rarely works, and is best done as a support to drawn and painted works, which counter the subjective fact of poetry with a strong tie to objective reality..

That said, I hasten to add that I think Plato disliked poetry for all the wrong reasons. He wanted to banish the poets because he wished to safeguard reactionary and oppressive religious doctrines against questions and criticisms. Plato believed in the infallibility of the state and wants a system of total control of expression, free speech, the arts and all the behavior of the citizens of the state. In particular Plato argues that Homer in the Iliad committed a serious error in showing Achilles as being fallible and having weaknesses. Plato thought the youth of the ideal state would only be shown positive, infallible images of wars and warriors. In short, Plato wants poetry to serve only as propaganda for totalistic power. Plato's is a poetry of theofascism. I dislike poetry artly because Plato's theory triumphed, ---from Dante to Pound poetry is largely a subjective religion of dreams.. Poetry does serve power, with a few exceptions. . This is true in Jack too, though in his case, it is a communist vision that is served, with pretend selflessness.

Sure, there are few poets who question power, but most artists and poets end up serving it. Poetry is largely reactionary. Mayakovski ended up serving Stalin. Dante served the Church. Ezra Pound served Mussolini, Barks served the false dreams of Rumi and the Koran and Muhammad. Ginsberg served a form of anti-rational Guru centered Buddhism. My friend Jack thought Stalin was grand. I know poets who serve Zen or Christ or the Goddess, Stalin or the Communist state. In all these cases, they want to go back to a reactionary and archaic world

view. They want to lie to serve the truth and what kind of truth can be founded telling lies?

Poets love superstitious, leaps away from logic, words and the myths they serve and are unable to question them in the interest of facts and things, without fictional adornments and flourishes. Richard Dawkins is quite right in the book Unweaving the Rainbow, where he takes poets to task for being woefully unscientific and pandering allot of absurd nonsense and ignorance. It is true that there has yet to be a poet of the“ scientific era”. Most poets would agree with Poe that science is the enemy of poetry. Poe, in his "Sonnet, to Science" says that

Science! True daughter of Odd Time thou art!
Who alterest all things with thy peering eyes.
Why preyest thou thus upon the poet's heart,
Vulture, whose wings are dull realities?
How should he love thee?

This foolish and reactionary hatred of science is quite common among poets. This alone makes poetry questionable. Blake has the same hatred as do most of the romantics and their followers down to the present. This is unfortunate, and to the degree that poetry is anti-science, I think it well ignored. The subjectivism of romantic poetry is what makes it easily serviceable to the most reactionary and violent regimes and systems of knowledge. It's refusal to look at facts renders it available to any system of make believe and it easily falls into the theofascism, as can be seen from the Bhagavad Gita or the Ramayana to Ezra Pound and T.S. Eliot. The most poetic events of the last 500 years are scientific insights and accomplishments. Dante and Shakespeare pale in comparison to the finding of the Americas or the discovery that the earth revolves around the sun. The anatomical awareness of the

human body that Da Vinci achieved makes Marlowe's or Goethe's paeans of praise of the beauty of Helen look rather silly. The human body in its actuality is far more poetic than idealized stereotypes. Stubbs did this with the horses body. I admire this Realism.

In the last 10 years I have been delicately taking apart the person I was in the 1980's-- What I have been taking apart is the old 'gnostic' tendency as I call it—the tendency to abstract, poetic, mystical efforts and transcendence. I do not accept that the world is "fallen" or that it is a "veil" behind which is a higher better reality. I did accept the idea of the Veil, as I have showed in an earlier chapter. I managed somehow to embody and explore many of the basic themes of religion and romanticism. Without having ever read him, I expressed or came to understand many of the basic ideas expressed in Novalis, for instance. I had assimilated so much of Rimbaud, Hirschman or Ginsberg I hardly needed to read Novalis, who I first heard of from Eddie Woods in Amsterdam. But even Eddie Woods greeted me in a green Nepalese bathrobe at the door of his 16th century house, and we spent half a day together and then met in Paris.⁹²⁴ His effort, as well as that of Biron Dyson, to bring about a mystical derangement of the senses, did not interest me. But I have dismantled all this mystical veil stuff, with great difficulty and some hardship over some 10-15 years.

In the end I gave up the search for the graal behind the veil, as it

⁹²⁴ Eddie Woods was apparently present when William Burroughs murdered his wife. I did not know this when I met Woods. I would have asked him about it. He excused Burroughs on the grounds that it was an "accident" since Burroughs was drunk. But Woods did not strike me as a man whose opinion seemed entirely reliable. For years I have avoided Burroughs writings as he seems to be a man with something important missing from his heart. Indeed, I found many of the Beats to have something missing. I spent enough time around them to want to leave them and never wished to return. They turned me against the poetry and fiction of our time in various ways, which like so much modern art, seemed to be a dead end. They were too interested in drugs and often had a sort of moral insanity. The "scene" struck me as a "zoo of egos", though I later thought that metaphor too unkind to animals..They caged the Phoenix, and turned it into a ragged bird to injured to have any magic left in it.

were. I gave up the wish to pass through the Veil or enter the Utopian golden age. I began to unravel the intimate effects of these gnostic beliefs upon my mind and body. It took me a long time to realize the myths were fairy tales and the poets and seers were not prophets but sad and lonely men and women desperate to give life another meaning than the one governments, business and industry imposed. I understood their need for this. I had longed for a voice to speak through me. I wanted to be a vehicle of transcendent fervor. It was a noble desire once upon a time. I was willing at times to die for such a voice. But when I looked at the reality of it, what was it really about? I loved these mythic stories of transcendence too. Christ supposedly resurrected, Mayakovsky with clouds in his trousers, Buddha, protected in youth and then exposed to all the grossness of sickness and death and then have overcome all suffering and existence, this is great fiction. I wish it were true. This is high "bread and circus" nonsense to stupefy and soothe the masses. But I saw that religious ecstasies, and I was one of those for a time, are not humble people at all, but rather people who long to be the voice of an absolute power. Transcendental magnification and bogus humility are learned as behavioral and ideological gestalts. Giving up transcendence is giving up the drive for power, giving up the desire for the ultimate voice, giving up fiction. This is not easy. I do not mean one should become the dupe of anybody or anyone's victim. We must accept life as it is and try not to invent an imaginary, gnostic, reality to rule over us.

I have largely, if incompletely, unraveled the notion of the philosopher or poet as prophet. Once I began to take apart the gnostic ideology behind romantic idealizations, I began to see that the whole ideology of prophets and seers is really just a form of social magnification of an individual who claims power for a certain set of ideas. For instance, Moses in the Bible is a Prophet who claims power for Judaism. Muhammad claims power for Islam. Jesus is a fiction created

in the first two centuries C.E. Jesus was a poet/prophet for the Roman Empire as Muhammed was poet for the Arab empire. Whitman tries to be the prophet of the American Empire. Such claims can no longer be taken seriously, except by increasingly disjointed and small groups of religious people, cranks and dreamers. These are poets of death and I reject them.

... Identifying oneself with some degree of spiritual or secular prophetic status is a natural thing for a young poet, since anyone sensitive is likely to be in opposition to the horrors and injustices engendered by a corporate society. This is seemingly reasonable. Poetry involves a certain receptivity to one's own mind and experience and sometimes writing can take on an aspect of having almost been "received" from another voice other than oneself. But really, is it true? Sometimes aesthetic elation can go afoul of both reality and ethics. It is a tragic fact of my own life as a young poet that I really thought I could achieve some final completed vision and like Rimbaud's claim that " I will possess the truth in one body and soul". But this is exactly the problem of gnostic inflation. The drive for total knowledge creates atrocities, both in Rimbaud's life and in history in general. One can find examples of this all through history. Transcendence in poetry or history is a lie and the effort to achieve it creates horrors. Even Goethe came to see this at the end of his Faustus and he makes Faust an ordinary man, not a piece of porpoganda for the Catholic Church, which is what the orginal Faust was. The same is true of Guenon too. His early desire to be a poet came true and the Reign of Quantity is his masterpiece of deluded horrors,, a piece of utter devastation even as he seeks to go beyond the world. The desire to possess "the total truth in one's body and soul "is a vain desire that hides behind it a will to power. It ends in devastation, as most of Beat Poetry ended there.

That is partly why poetic claims to be a seer or prophet should not

be exaggerated. It should be abandoned. This is what I abandoned in Hirschman, Chomsky and Schuon. It is tempting to exaggerate creative work as having an invisible source, coming from gods. It gives the imprimatur of stern authority. Even Noam Chomsky, a few years ago, tried to suggest that he is like Socrates or some of the biblical prophets in his opposition to American corporate and governmental abuse both in the U.S. and abroad. Edward Said, who was a student of Chomsky, calls “intellectuals”⁹²⁵ or prophets out of the same tendency. While I love Chomsky for his admirable opposition to corporate power, and Said for his critique of western fiction, their comparison of themselves to the biblical prophets was embarrassing.⁹²⁶

Why does the idea of the prophet, which interested me so much in my youth, now seem embarrassing?

It is important for those in opposition to unjust powers to not become inflated with such missionary delusions. To some degree Chomsky has encouraged a cult about himself, as Hirschman did too. Identifying himself with the biblical prophets encourages an identification by his followers with the cult leader. A cult of personality develops that is independent of Chomsky's otherwise interesting insights about corporate society. The reason this occurred is complex and has to do with Chomsky trying to attach himself to a symbolic form of power.

⁹²⁵ Said, Edward *Representations of the Intellectual: The 1993 Reith Lectures* (1994),

⁹²⁶ I sometimes wonder if the “Big Bang” might be a similar slippage of thought, extrapolating from facts to the rather outrageous claim that there was once a “singularity” that produced space and time and matter. Some physicists even extrapolate from that extrapolation that conditions that created space and time might have been created by a prior universe that shrank down to nothing and then blew up again. How something gets created out of nothing is nowhere explained. It has the smell of a creation story, which are also extrapolations that sounded reasonable to those who were served by them. I have no idea what the truth is here, but skepticism is certainly warranted about it. Big Bang theories are math theories and one has to be very careful of mathematical theories that have no physical evidence to prove them reasonably and completely. Math too can be used to create fictions. Cosmological theories about the origin of the universe have the characteristics of elaborate fictions, as do religious fictions.

The image of the prophet is a ready-made form that an intellectual, at odds with the powers of his age, can invoke to bolster himself. It is all about self-magnification. Being a social critic is one thing, but being a prophet is much more, indeed, ridiculously more. I object to this sort of gnostic inflation because it connects Chomsky, or anyone else, with a system of knowledge and power and helps create a cult. If Chomsky simply remained a public intellectual without any claim to a prophetic mandate, there would be nothing to object to. I don't object to most of the content of Chomsky's social analysis and criticism, which I often agree with. I object to his encouraging a cult like atmosphere around himself. In Hirshman it is more complex as I knew him much more personally than I know Chomsky.

The claim to be a prophet is a claim to a special authority or peerless access to the "truth". It is basically a way of trying to inflate oneself and confer on oneself divine power and authority. I studied examples of the desire to be a prophet that were so ridiculous and inflated that I finally realized that the prophetic and Romantic tradition must be questioned. In Schuon and Guenon this reached pathological, delusional and paranoid proportions. Schuon claimed to be an "avatara" or a "manifestation of the logos". But I saw similar manifestation of this in Hirschman, Chomsky and many others, both in people I knew in my own life and others in books and accounts.

The presence of claims to prophethood in modern poetry go back to the 19th century and are part of the romantic rebellion against scientism and rationalism. One can see the notion of prophethood developing in Holderlin, Goethe, Rilke, Heidegger, Nietzsche and the traditionalists, as well as in 20th century poets from Crane to Ginsberg. There are also hints of this in Marx and in a different way, in Hitler and Stalin. So this had to be thought through and rejected, which is what these books do. In addition I also analyze mythic persons, such as

Muhammad, Buddha and Christ, which are more ancient examples of the same tendency and I reject them too.

Part b: The History of Poetry

The gnostic myth proclaims the true poet is a prophet, creating an utterance which serves a rejuvenating function by giving people new vision of their lives. Prophetic gnosticism combines the expectation of radical change of the world in a violent cataclysm, the overthrow of human conditions as they exist, the establishment of a glorious kingdom of God, a new state, as in Marx, or the attainment of some kind of salvation for some and punishment for others, after death. The claim to be a prophet is a claim to be a spokesman for something larger than oneself, a god, a state, an ideology. It is a claim to power, as Nietzsche claims power in his Zarathustra, or Mao Tse Dong claims a certain kind of Marxist prophetic power in his apocalyptic "Red Book". Prophets usually end up giving sanction to large scale murder. Mao and Lenin are theofascists too, in a certain sense. The claim to ultimate power and vision and a willingness to violate others is characteristic of all theofascism. Marx created the "Human", as God, and Yuval Harari does the same thing in recent books, foolishly and without understanding what he is doing, in my view.

This effort to create or invoke a supra-individual being which others can identify with involves a kind of gnostic inflation. Novalis speaks of this inflation. He writes that Poetry is "the exaltation of man above himself" and that the "poet is all knowing, he is the actual world in miniature". This gnostic inflation, or need to identify man with totality and the transcendent is what I have rejected as the basis of my own poetics. There are different sorts of gnostic inflation in poetry. Dante for

instance, magnifies the image of the poet in accord with Catholic doctrines and teachings, relegating to hell those that do not follow such teachings. Chinese poetry tends to favor the “son of heaven”—a mystical inflation of Taoist/Confucian themes, Taoist aesthetics often tries to inflate nature as symbolic of concepts dear to the Taoist/Confucian state or world view. In modern poetry there is a similar inflation, though the terms of the inflation tend to be secular, as in Rilke and his Angel, a secular vision further inflated and magnified by Heidegger in his essays on Rilke and poetry. Hirshman loved that Heidegger did this. I dislike it.

The reasons I rejected the image of poet as prophet are various. The most obvious reason is that inflated poetry serves systems power. There is no evidence at all that any “revelation” is true or real. But the reason for this is somewhat complex. The problem is that most systems of “revelation” define humanity as fundamentally lacking and in need of radical improvement, usually by some violent imposition. Since the God of the Hindus, Christians and Moslems does not exist, it must be imposed by force, using the caste system, the Inquisition, mind control techniques or threats of hell. Only the Church, capitalism or the revolutionary party can right what is wrong with humanity. It is assumed that only force, violence or radical change can right the alienated universe and return humanity to the ideal state. It is this that I reject in myth and systems of knowledge/power. The religious expression of this is theofascism, and one could make up other names for this sort of fascism, which might be secular. Perhaps transcendofascism or totalofascism or Maostalitlerism, combining three of the 20th century tyrants , or even more convoluted would be TorqaMaoInnoStalitlerism, combining all five of the bad men of the last thousand years of religious and secular mega-tyrants. But while making up such huge concept-words might explain a lot, pronouncing them is nearly impossible.

The notion of a transcendent overman, prophet or seer had many negative consequences in history as well as on my own life“ One can see fairly clearly, for instance, how the prophetic claims of a poet like Mayakovsky transformed his secular poetry into a quasi-religious panegyric made up of ecstatic verses for the virtually sainted Vladimir Lenin. This iconic hero worship, so akin to Byzantine authoritarian worship, or hagiography, ignored all the people that were dying in the procession of the Marxist ecstasy that flowed subsequent to the revolution.. I desire no such crucifixions or the ecstatic trances that go with such upheavals of purity. I do not long to be a prophet of absolute or total truth. I want to spend what time I have left on a real earth, trying to honor such things as I can love, children and leaves, my house and the woods, ducks and the clouds, air and space, and trying to do what little I can to make earth a little safer and less threatened. This does not involve being a prophet at all, but rather an ordinary person.

' Blake states somewhere that being a prophet is really about nothing more than looking with one's eyes, being aware of the tendencies of the times that one lives in. Blake states that "Every honest man is a Prophet: he utters his opinion both of private and public matters.". This makes the whole idea of prophethood rather democratic and logically, makes the whole notion of prophethood rather silly, which it is, in fact. For Blake, at least at some point in his life, everyone is a prophet who looks at the world as it is as much as one can. This is rather like Ed Said's notion of the public intellectual. One can oneself see what is going on all around. If everyone is potentially a prophet merely by means of opening one's eyes, there is no need of prophets. The concept is an absurd magnified and inflated, transcendent bafoonery. To understand why Blake himself did not follow his own insight in the matter is fairly complex. But to give a simple answer without writing a dissertation about it. I must explain a few things.

Blake was writing just after the American and French revolutions, and his poetry is decidedly with the revolutionaries in these battles. In order to justify the new regimes of power, Blake tried to create a system of poetic thought that could address the new world being created by the overthrown kings of England and France. Indeed, Blake's effort to turn aristocracy and religion on its head is very interesting. We don't really need prophets or religion to do this, but Blake himself was not yet ready to take this step. He lived nearly 200 years ago and we can take this step, now, easily. We know far more than he did about how systems of power and knowledge operate. Some like to quote Blake as being against "reason", and yes, he was opposed to impersonal intellectual dogmatism, rationalistic tyranny, as he saw it. He specifically cites John Locke and Isaac Newton as being examples of this tendency. But is wrong to condemn Newton. Locke is a complex case I will leave to the side.

Blake himself wrote one the most complex intellectual "systems" in 19th century literature and he justifies this, in his words, on the grounds that "I must create my own system or be enslaved by another mans". He did not need to make it so unreadable, as Joyce and Hirschman did not need to do that either. Scholars are still trying to figure out what Blake was talking about in his later works. They are hopelessly obscure, particularly his last 'great' poem, Jerusalem,--- despite its marvelous illustrations. Certainly Blake did not deny using his mind, he only denied exclusive dependence on the mind. But I object to Blake's increasingly 'arcane' use of symbolism and part of this is due, I think, to Blake not admitting that prophecy, after the over throw of kings and aristocrats, was no longer needed.

All that was needed was a clear eyed exposition of what the facts are about power and human rights. His earlier work is much clearer and incisive on these matters. Later Blake claims in a letter to his friend Butts that, "I am under the direction of Messengers from Heaven Daily

and Nightly”. This is silly posing for an audience, like Baudelaire, or Hirschman’s need to be like the Golem or Stalin to project himself into a scary pre-made Icon. Blake came increasingly to have this sort of paranoid delusion as he got older and was neglected and scorned by his contemporaries. But there can be no doubt that Blake was an early champion of human rights, or what his friend Tom Paine called the Rights of Man. He points the way to a poetry without religion and ultimately to a poetry based on nature and human rights. But Blake did not achieve this himself. He was still attaching his poetry to a very odd form of heretical Christianity. To go beyond Blake’s mistakes is to accept reality and deny prophethood and transcendence. Painters like Millais, Herkomer, Holl, Courbet or Vincent, especially in his earlier work, begin to see beyond Blake. Realism, not of the Maoist sort, but of an ordinary reality is what art is about after Blake and on up to the present.⁹²⁷

Blake's claim to a prophethood and the accompanying paranoid delusions of grandeur would haunt various poets and artists in the 19th and 20th century. When one comes to understand that such inflated discourse is a reaction to political forces and unjust powers, one can begin to appreciate the human drama that is present in so much literature after Blake. Blake is an early example of the tendency of literature to take the place of religion in a society where orthodox religion has been largely discredited by science. Hirschman’s effort to glorify the Nazi Heidegger is an example of trying to preserve religion in a “secular” society.

I can see in Blake and many poets who came after him, a struggle between rational and irrational elements in the 20th century culture. There are various ways to look at the allegedly rationalist and

⁹²⁷ I made a museum art show about this in 2017 here:
<http://www.naturesrights.com/StayingAmazed.pdf>

irrationalist tendencies of 19th century 'prophets' like Blake. The tendency to irrationalism in 19th century poetry is quite strong, and no doubt justified at the time, when early industrialization was then raging destructively across the world. It is also true, as Bertrand Russell shows in his essays on the Romantics in his History of Philosophy, that the irrationalism of Byron and other romantics led strait to Hitler. To untangle the mess of relations between poetry, philosophy and political regimes is not always easy. But it becomes clear to me over ten years ago that poetry can indeed bolster, inflate and sing hymns for destructive causes. This is obvious in the case of the Bible and Koran, which are fiction and thus literature or poetry, which have justified many blood baths. But this is less obvious in the works of Homer. I wrote in an essay called "Deconstructing the Great Books: Homer, Plato and Gnostic Traditionalism" that

Plato wanted to strip Greek mythology of its local color, of its background in the tribal city-states with their Shamanistic values, and to replace the religion of Greece with a universal set of concepts that could apply to anyone, anywhere. The process of turning the symbolic and mythological concerns of Homer into ideological and increasingly sublimated, rationalistic, metaphysical and political explanations in Plato is a process that enormously extends the scope and ambition of Greece. Plato's abstract conceptions can be applied to society more concretely and uniformly than the local mythology of Homer and this allows of a greater degree of precision and control.

Plato hated poetry and banished it from his Republic because it got in the way of his need of centralized and totalistic control of people's minds by the elite. Only his poetry would be paramount. The poetry of

Homer made the gods look questionable and did not serve the sort of power Plato wanted to create. Plato's theory of art is as repressive as the Nazis. Plato did not want a poetry that could question gods. He wanted poetry to serve 'god' and the god/state only. Historically speaking, poetry has not been on the side of the small and the impure. Poetry does serve power, most of the time. Homer's poetry, for instance is also about social control and correct behavior, however Plato might have thought it too liberal. Shakespeare's plays are very conservative and support Christian and monarchist, almost a Catholic mentality. In modern poetry there are similar tendencies at play, though in ways that differ from Plato and Homer. Think of Whitman and his paean to Manifest Destiny, Ezra Pounds fascism or Eliot's affinity with the Nazi anti-Semitism.

This is a valuable insight that the "process of turning the symbolic and mythological concerns of Homer into ideological and increasingly sublimated, rationalistic, metaphysical and political explanations", as I explained it years ago. There is a close relationship between myth and power structures, religion and economics, symbol systems and ideologies. One finds in the romantic, gnostic and prophetic tendencies in modern poetry a similar service to social control and inflation of power. The secular state too often becomes a vehicle of elite rapaciousness as it has in our day with the corporate state.

Poetry is a negative force in the case Martin Heidegger for instance, who developed his romantic theory of Poetics while being a Nazi. Ezra Pound advocated for Italian fascism and Mayakovsky naively supported a fascist sort of communism. Mayakovsky was ultimately duped by Stalinism. Stalin's rationalism becomes a kind of insane system of control, as Orwell's satire suggested in his 1984, and subsequent historians have demonstrated. Both Neruda and my friend Jack Hirschman devoted some of their poetry to trying to justify Stalinist themes. Though in the case of Neruda, he finally admitted that

supporting Stalin was a mistake. Hirschman made the mistake of thinking himself a sort of vehicle of universal self as if he were the embodiment of the 'people'. "Me the people" was what Jack's Arcanes claimed.⁹²⁸ Of course one man cannot be everyone, and the attempt to become so creates an injustice. The problem here is again symbolist, romantic thinking and a tendency to extrapolate to gigantic metaphors. This is due, again, to the transcendent solipsism inherent in romantic thought and feeling.

Transcendental egotism, one of the signal passions of the romantics, inevitably becomes an excuse for killing those who do not conform to the vision of divine or quasi-divine order. For instance, Jack imagines his home town, New York city, being wiped out.⁹²⁹ He wants this for the sake of 'justice', in his "Dodona Arcane". This hatred of the financial sector in New York might be justified, as Wall street gathers billions at the expense of ordinary people all over the world. But killing people to exact revenge is a different matter, as we saw in the airplanes that flew into the World Trade Centers, on purpose. This was one Islamic ideology attacking another 'free market ideology' which had harmed the first to begin with. Islam attacked capitalism in retaliation and neither were in the right. The net effect of this crime,- it was not an act of war, as was falsely claimed,-- was to fuel the forces of the very far right and make torture and surveillance allowable and justify wars that were unjustifiable. It also helped reactionary regimes in the Middle East become even more powerful and terroristic. It has the same baneful effect in the US, wich

⁹²⁸ One has to deconstruct such delusions to make sense of them. Take them apart, look at their parts, understand how they came to be. One thing I did learn from Jack too, is that religion and politics are really the same thing, both being manifestations of power systems and symbol manipulations and they hide behind each other in different times and venues. This is an important insight behind this book (to learn more about Jack see the movie the Red Poet, <http://www.youtube.com/watch?v=eWHTzYbCypc>

⁹²⁹ His fantasy of burning New York is graphic...."For this Manhattan also must go, and the Bronx and Brooklyn too..... it's all gonna light the rain sulphuric in this here town gonna burn, with flames on all five sides, and uptown and down "Arcanes, Ist volume: Pg 220

the white house now occupied by a real psychopath. None of this need have happened, and could have been prevented if states were held back from becoming transcendental systems. Trump, who said in front of the UN Assembly that he wants to “totally destroy North Korea.” and kill 25 million North Koreans, should go to jail for saying that. Such death threats are illegal and should result in his immediate impeachment. He threatens nuclear weapons use, (Sept 2017) and he would kill the old, babies, animals, trees, insects and everything in the range of these horrible bombs. Only a very bad man would say such a thing and only a criminal mind would do it. I did not like Jack’s tendency to want to kill people, his support of killers, and nor do I like it in Trump either. This is childish war mongering of the worst kind and psychopathic. These are ideological monsters.

Jack’s esoteric communism had destruction in view to achieve his elite and esoteric changes in history as a “sea of fists upraised in the teeming mix” (ibid. pg 221). I had no sympathy with that part of Jack, which I saw as a weakness of his. He wanted death, to get revenge for the abuses of the rich, like Robespierre. The problem with the rich is precisely their presumptive theft of money to themselves. This is what needs to be stopped. Instead of showing the injustice of American capitalism as an autocratic structure, he identifies with a Palestinian suicide bomber in the “Yakov Arcane”. “I am Ali in the dynamite stick in Palestine”, he writes. He identifies himself with Vietnamese killers too. These paranoid fantasies are belied by the fact that Jack is mostly a coffee drinker in North Beach Cafes and has been for 40 years. This is the old romance of apocalyptic murders out of which comes the shining new world order, heaven, a Marxist paradise. This heaven on earth will never happen by these means, it will merely continue on with revenge

and counter revenge. The martyred⁹³⁰ need of violent transcendence is typical of theofascist ideology. Guenon played on this paranoid theme all his life and the fiction of Jesus's second coming or other transcendent murders happen precisely because of this madness and hate blown up or magnified by religion or ideology.

His book, *Arcanes 1* was psychopathic, embraced killing without remorse, as in *Dodona Arcane*, where he imagines killing everyone in New York City--- nonsense really, an excuse of his excessive subjectivity to try to be objective and failing. Murderers think they are divine, as Jack does. Of course he hasn't killed anyone, just as he has not ever really been a Marxist. He is a San Francisco guy who really is nowhere at home anywhere but in the dreams of Rilke, Heidegger and the pretend world of Stalin as a nice guy. Stalin would have rejected him as an excessively individualized, late capitalist Sadean libertine, and put him in a Siberian camp. Hitler also would have rejected him as a decadent esoteric surrealist, as the Hitler regime rejected Julius Evola, as a surrealist aristocrat, and put him in a camp too. Only in San Francisco is Hirschman possible as a "gutter aristocrat" in Jack's own words. Most of Jack's work is thus mirrors, poses and masks. He is not a Stalinist, but uses Stalin as a pose, he is not a Nazi, but uses Heidegger, who supported the Nazis, as another mask, mirror and pose. He plays games

⁹³⁰ Pg 836 of the *Arcanes* has the usual martyrdom complex, "that is why they step on even the memory of my face". Stalin had this martyr complex too.

with words and concepts to try to get reactions. His notion of “revolution” is a religious fiction, an apocalypse that will never happen. The new book, Arcanes 2, is better, a little, than Arcanes 1, partly because he is old now, and his defenses, which are like the Jewish or Trumps Wall, are coming down a bit. Reality seems to be invading the surrealist mask. Not enough, of course. He is still writing mostly romantic fiction of a psychological kind. Most of what he says is not real at all. But there is some overlap with reality and that is where Jack is interesting. The California Arcane, the Arcane for Kristen Wetterhahn, the Golden Gate Arcane, all have some reality in it.

His politics is murderous and war mongering, often, and that should be rejected, but usually he is just Bernie Sanders on steroids, and that is more or less harmless and on occasion, even a good thing. The sexual punography is mostly onanistic twaddle, of an obsessive and Joycean kind, like Finnegans Wake, one dirty joke after another, and empty, or “nothing” as he likes to call it. He is unaware how the ‘nothing’ is an outgrowth of his own narcissism and moral hypocrisy as well as the Heideggerian religion. For instance, he dreams in one Arcane of Suicide Bombers getting Marxist praises for killing people, and that misogynistic or cultish brutality is mocked by his own Arcane about feeling sorry for himself when a woman kicks him out of a bus. Hypocrisy: Violence toward others, self pity towards himself when violence is done against him. He is ready to have anyone else die for the ‘cause’, but cries when anyone suggests he die for it.

So to take a few examples from his big new Book. There is a poem, “the Sugarblue Arcane”, justifying the violence and brutality of boxing. He tries to tie this to some sort of crucifixion resurrection nonsense, or rather a Marxist chiliasm. I am against this glorification of violence as

part of a ‘necessary historical dialectic’. This is merely an ideology of violence justified by false assimilations. Violence of the sort Jack approves of tends to call forth sublime and intoxicated glorifications.

His poem the Soviet Cenotaph Arcane is really just personal projection of untruth upon an untruth. He not know what he is talking about. Exalting this huge piece of Russian Kitsch, which is what it is in fact, is absurd. It is a kitch series of sculptures, meant to glorify Stalin and Russian soldiers, when, in fact they were as guilty as the Nazis, or the Americans and British in killing millions. It makes him a kitchy writer, a sort of purveyor of false pastiche and undigested material. To know what sank the Soviet Union, in the 1990’s, one has to study the actual history. Jack falls for Stalinist propognda, and doesn’t know it. The Soviets sank themselves under their own corruption, as you can see clearly in Putin, who was himself part of the old corruption. One should not make up history as you go along. As to Uncle Joe liking kids, that too is junk history, mere propaganda, as Stalin’s own daughter shows, rather despite herself.-- It is not ironic that the maker of so much propaganda should himself be a dupe for it. The deification of Stalin in his poem is absurd since Stalin did indeed kills millions, inciduding Germans. It is true that Hitler killed more. But it scarcely matters. Stalin creted the propaganda sculptures in Berlin to excuse and justify his own killings, and hide them behnd a false humanitarian propaganda. Jack’s confusion between the two men is a function of his really hopeless, romantic subjectivism. ⁹³¹

⁹³¹ See Timothy Synder’s Hitler and Stalin Who Killed More? Here:

<http://www.nybooks.com/articles/2011/03/10/hitler-vs-stalin-who-killed-more/>

Since the opening of the Russian files it is possible to assess who both Stalin and Hitler were, and how they killed millions between them. I have been saying that to Jack for years, and it turns out the facts support me, not him.

Synder writes: “All in all, the Germans deliberately killed about 11 million noncombatants, a figure that rises to more than 12 million if foreseeable deaths from deportation, hunger, and sentences in concentration camps are included. For the Soviets during the Stalin period, the

His politics is murderous and war mongering, often, and that should be rejected, but usually he is just Bernie Sanders on steroids, and that is more or less harmless and on occasion, even a good thing. The sexual punography is mostly onanistic twaddle, of an obsessive and Joycean kind, like Finnegans Wake, one dirty joke after another, and empty, or “nothing” as he likes to call it. He is unaware how the ‘nothing’ is an outgrowth of his own narcissism and moral hypocrisy as well as the Heideggerian religion. For instance, he dreams in one Arcane of Suicide Bombers getting Marxist praises for killing people, and that misogynistic or cultish brutality is mocked by his own Arcane about feeling sorry for himself when a woman kicks him out of a bus. Hypocrisy: Violence toward others, self pity towards himself when violence is done against him. He is ready to have anyone else die for the ‘cause’, but cries when anyone suggests he die for it. If you oppose his wandering subjective whims you are a “fascist”, just as anyone who opposes a fanatic

analogous figures are approximately six million and nine million. These figures are of course subject to revision, but it is very unlikely that the consensus will change again as radically as it has since the opening of Eastern European archives in the 1990s.”

And further: How to count the battlefield casualties of World War II in Europe, not considered here? It was a war that Hitler wanted, and so German responsibility must predominate; but in the event it began with a German-Soviet alliance and a cooperative invasion of Poland in 1939. Somewhere near the Stalinist ledger must belong the thirty million or more Chinese starved during the Great Leap Forward, as Mao followed Stalin’s model of collectivization.* The special quality of Nazi racism is not diluted by the historical observation that Stalin’s motivations were sometimes national or ethnic. The pool of evil simply grows deeper.

The most fundamental proximity of the two regimes, in my view, is not ideological but geographical. Given that the Nazis and the Stalinists tended to kill in the same places, in the lands between Berlin and Moscow, and given that they were, at different times, rivals, allies, and enemies, we must take seriously the possibility that some of the death and destruction wrought in the lands between was their mutual responsibility. What can we make of the fact, for example, that the lands that suffered most during the war were those occupied not once or twice but three times: by the Soviets in 1939, the Germans in 1941, and the Soviets again in 1944?

traditionalist Catholic is the devil. 'Them verses Us' thinking,

As I said: Psychopathic. I have always thought so, actually, since I left him in 1979 and never went back. Indeed, Jack, more than anyone, turned me against poetry, though it was the whole sordid, drug soaked, pedophiliac, life destroying scene in San Francisco that did it too. Poetry lies too much, and Jack's work is a good example of this. It was clear to me that he was creating a sort of cultish atmosphere around himself, and I was duped by the endless projections of his paranoid mirror and mask making. The few times I saw him since then merely showed me he would do anything for fame, was lying to himself about nearly everything and needed to be greater than anyone. Jack's solipsistic fanaticism was designed to keep himself from very real, objective, critical assessment. I think he was deeply mistaken about reality in general. His subjectivistic self was an invention, a falsehood, like the way he used Marx, when actually he was a New Yorker making up a Pasolini fiction of sex and death.

I came to see that that is why he likes to use words that no one knows the meaning of—he peppers and salts his poems with them, like a strange esoteric stew. He hides behind the resulting mis-mash sounding erudite, but really lacking in much to say, contradicting himself with each flash of subjective free association, like a surrealist drugged up with himself as the drug. He does not really think so much as free associate. I have criticized him for obfuscating so much, hiding behind incomprehensible words, and typical of man who is only interested in unjust power, he denies all just and constructive criticisms and keeps on promoting fictions and obfuscations, so few can read what he is really saying. He is a religious poet, by which I mean the world he makes up is largely of his own invention.

This process, in Hirschman, of magnifying motives on the basis of myth, politics and religious images is very ancient and clearly was created to sustain social powers by religions and elites. Killing is nearly always part of this. Kings and Presidents like to evoke god to justify unjust actions. Variations on this effort are legion. Whitman's effort to identify himself with a kind of magnified, supreme democratic self has some unpleasant features too, however it might be wonderful in other ways. Whitman's nationalist grandiose self, Nietzsche's Zarathustra and some of Wagner's Heroes have much in common. Such operatic nationalistic, quasi-religious poetry too easily contributes to a kind of spiritual notion of a state or a people and this is a major cause of war. The idea of a prophetic poetry goes back to biblical notion of divine speech. The language of god, or the language of Marx, like the burning coal of Isaiah rammed down the throat of a poet, giving him the authority to voice absolute truth.. Of course the truth is that inflated speech is not thrust upon a poet, but rather springs out of him or her in relationship to a regime of power and knowledge. The prophet is the mouthpiece of social control. Jesus, Muhammad, Krishna, Buddha are all the creations of poets whose word became justifications for illegitimate powers.

So when Allen Ginsberg defends the notion of William Blake as his guru he is invoking a long tradition of poet's claiming to have a certain authority and claim to power. He is going backwards. Ginsberg also tried to make himself a sort of prophet. Ginsberg says of Blake that he is "an eighteenth century vehicle for the Western gnostic tradition that historically you can trace back to the same roots...that gave rise to Aryan, Zoroastrian, Manichean pre-Hindu yogas. ⁹³²This effort to connect modern poetry to ancient religious systems is disturbing. Ginsberg wants to say that his poetics tie him back to a foundational mysticism. Ginsberg attempt to connect himself with Blake as the inheritor of a lost

⁹³² (Ginsberg, Partisan Review, 292)

gnostic, heretical tradition which has as its source the same source which created the Eastern religions. This claim to ancient authority is unnecessary and born of a need of power. It is not necessary to claim divine status or inheritance, a noble lineage of poets who have bloodlines of intellectual purity. Not only is this connection false, bogus, it is not even historically accurate. This mystical history is really just a history of similar delusions had by various people over time, Ginsburg being one of the more recent.

As much as the Beat Poets like Ginsberg, Gary Snyder or Jack Hirschman questioned the corruption of capitalism and religion in America,-- a valuable thing in itself--- they made the mistake of not questioning their adopted alternative power. Both Ginsberg and Snyder accepted Buddhism as their final answer. Neither questioned that the basis of Buddhism is founded on a world-denying mysticism and misogyny. Neither questioned the notion of Karma and its roots in caste and denigrations of animals and nature. Hirschman adopted a gnostic form of Marxism, an esoteric humanism unique to him, which actually serves his own fears, and is born of a religious need and a paranoid view of history. My answer to Blake, Ginsberg, Hirschman and Novalis is that there is no need of poets to be prophets anymore, no lineage of great men. Or great women for that matter. Terry Tempest Williams is an example of a gnostic writer with pretensions to being a prophetess. All this is laughable and absurd.

One of the things that really repulsed me about Jack and Ginsberg was their lust for fame. They both had this to a maximum. One night at the Savoy Tivoli I saw this quite concretely when Ginsberg had a long table in the café and all his disciples sat around him like he was Gautma Buddha or Jesus. I watched him interact most of the night and it repulsed me how much he enjoyed the guru worship. Jack supposedly hated Ginsberg, but he sucked up to him when he was in the café like he never criticized him. He kneeled next to Ginsberg like an hypocritical

postulant Judas and read him poetry which Ginsberg was not very interested in. The scene was such a satire on the mythical Last Supper I found myself laughing and being repulsed at the same time. Indeed, the need of fame for both men was the driving force of their careers and I did not respect that, as it created this sort of fawning followers to the Great Guru. I did not want poetry to be a side car to the search for fame. I realized it was this, for the most part, that made Erasmus complain about the folly of poetry and said of it that it is

“the general practice of our nobles and wise men who, throwing away all shame, hire some flattering orator or lying poet from whose mouth they may hear their praises, that is to say, mere lies;.. [and] swells a gnat to an elephant.”⁹³³

We need no more speeches, swelling gnats to elephants, delivered from Buddhist, Islamic, Marxist, Blakean, or Rilkean angels arriving from behind time. The notion of the poet as prophet must be questioned because the very idea of prophethood is about service to a system of knowledge, injustice and power. Blake served a strange amalgam of Christianity and Human Rights. Ginsberg served a strange Jewish/Buddhist form of anti-war, left leaning Buddhism. I don't see any reason to retain older or dying systems of power and knowledge as part of a "post-modern" poetry. In Ginsberg, Snyder and Hirschman post-modern poetry becomes a glued together pastiche of undigested bits of contradictory and largely unexamined multicultural bits and pieces. What is odd is that since the 1960's many poets have been trying to re-interpret distant cultures to our own liking, without paying much

⁹³³ [In Praise of Folly](http://www.documentacatholicaomnia.eu/03d/1466-1536,_Erasmus_Roterodamus,_In_Praise_Of_Folly,_EN.pdf), Desiderius Erasmus quoted from here: http://www.documentacatholicaomnia.eu/03d/1466-1536,_Erasmus_Roterodamus,_In_Praise_Of_Folly,_EN.pdf

attention to the context of the ideas we are adopting from China and India or other cultures. There is no analysis of these cultures from a critical perspective. It all gets adopted wholesale into multicultural American stew on sale at the Spiritual Supermarket.

What I want to resist is the whole notion of poets as priests, rabbis, holy men, shamans, sunyasis, prophets etc. Why not strip poetry of all these loaded over accretions, spiritual pastiche, misquoted pearls of wisdom and begin all over again at the basic facts of existing here in this world of unknowns, the world that science is really trying to reveal, in fact and not imagination? Such anyway is what I have asked myself these last years. Forget aabout myths and national states, and look at human beings, nature and animals in fact.

I did not know that I had made a religion out of literature until 1991. I had to think through all that I have said here on my own. I thought for a time that the poet has transcendent function, a secret connection to hidden worlds. Surrealists like Hirschman had taught me that. But I was mistaken. He was too, but would not be humble enough to admit it. City Lights books was a beacon to a lot of fake mysticism and self-destruction and in the end I was horrified by both alternatives, and could not help but blame Lawrence Ferlinghetti for some of this suffering and delusion.⁹³⁴ It was impossible to be a young poet in those days and not subscribe to some variant of the poet as prophet idea. I carried Rilke in my pocket, and don't read him anymore. He seems unreal, inflated

⁹³⁴ It is a good thing in some ways to have City Lights, as it is a sort of half-way house and citadel for the disaffected of American capitalism. There is much to be disaffected with. But on the other hand it makes the bookstore something of a clearing house for worldwide delusions, religions, cults, half-baked ideas and alternative anarchisms. While aspects of this are good, some of is not. It has caused a lot of suffering.

Jack Hirschman moved into a small hotel room across the street from City Lights and started trying to reflect all that. Some of what I disliked in Jack, his endorsement of violence and questionable political ideology especially, I also disliked in City Lights. The cult of fame, the fawning, the hypocrisy. I got tired of it pretty quickly and found the madness and anger hard to deal with in concentrated doses.

and drunk on his own feelings now. I read Dante in the old days like he actually knew something, but now I find him absurd, retrograde and cruel. I thought Rumi was an amazing surrealist long before Coleman Barks did his proselytizing using poorly translated texts based on him. I don't read him anymore either, he cannot be taken seriously, it is all dreaming or an unreal kind, creating a false 'other' and Sufi world that does not exist.. Neruda rightly thinks that Rilke is selling the "dead rinds" of mysticism. My earliest teachers and examples, Ginsberg, Hirschman and others all acted like secular prophets. Jack Hirschman still claims a certain prophetic, global mandate to speak for all of humanity. He derives this mandate from a strange combination of Kabbala, Marx and Heidegger. But I find these ideological aspects of Jack's work to be the weakest aspects of his poetics. He is still caught in the romantic web of violence and reaction. He is best when he speaks about being human without ideology. There is at least some reality mixed in with all the rest in the "teeming mix" and chaos of his work. But chaos it is and not something I want to emulate.

In the early 1980's, writing a long poem called The Nameless One, I thought I was writing one of humanities last poems about what the Last Man on earth might say about who we were. I believed my poem would tell the story of humanities demise in such powerful terms that it would reverse the course of history and stop the nuclear and environmental rape of the earth. A humble ambition, obviously. I did not know then that this was a theme already played out in Romantic paintings by John Martin and Caspar David Frederich, or the book by Mary Shelley. That was wishful thinking, to say the least. Nuclear weapons and 20th century atrocities scared me into religion, just as they scared Ginsberg and other poets. Other poets were scared into Marxism, which is itself a form of religion-like secular ideology. Maybe I was reacting against Jack Hirschman, whose Marxism was oppressive. Rationality and irrationality

became so confused that I could not tell where to turn for the truth. But eventually I saw that I had to deny the kind of knowledge that seeks ultimate power, including the romantic and gnostic forms of poetics that strains after ultimate meanings. I learned eventually that questioning all forms of knowledge caused injustice was the only real option left to me as a poet and artist. I began to grasp that the whole effort of the romantic poets was coming to an end. The world was not going to be remade in the image of an idealized New Jerusalem. The sad and ordinary world where I actually live, where anyone lives, was itself all that there is, and as a poet or artist I need to turn myself away from dreams and face the reality of what actually is here, present and existing. To use my mind and eyes and heart together to try to make protect an earth being harmed by abstract ideologies. To do this meant clearing away all the delusional detritus, the metaphysical dreams, the false freedoms of entrepreneurial free market lies and corruptions. One swims through delusion in America, while this same delusional market system is destroying the seas and real fish it exploits.

As a poet, should I retain the idea that I am a privileged seer? I don't think so. I am not interested either in claiming to divine election or to identifying myself with the will of a nation or party. Poets like Mayakovsky or Nazim Hikmet wrote to justify a party line or a state. I'm not sure poets do well to justify states, governments or corporate entities. Merrill Lynch, Burroughs adding machines, how does James Merrill and his Ouija Board and Burroughs and his cut and snip differ? Not much. The poetry of change and Dada is empty. I do not desire any more hymns to gods, virgins or allegedly perfect men that religions use to make the rest of humanity feel 'lesser than', as if being a man or woman made one a failure by virtue of birth. No more original sin, no demeaning everyone as "profane people" no beating up your friends with the ideal of the Perfect Marxist, perfect Gurdjieffian, perfect Christian, whatever.

I imagine a poetry that is like bird's lives, like water over rocks, like

my own private thoughts made public. I imagine a poetry of broken down old age, sagging bodies, accepting of the cruelty of time and life. The whole idea of the prophet as bringer of poetry and truth is based on the notion that there is a hidden reality behind our world that the prophet is in touch with. That idea is not true. There is no other reality beyond the earth and thus there is no need of a medium or specially elected channel or interlocutor to read the hidden signs behind time. Average folks have for centuries despised poetry because it is not practical and dreams silly dreams. They are right. I would like to bring poetry back down to burnt trees, broken arrows, carpentry, pottery, hospital hallways, turbulent attempts to educate children. Those who think science is yet another ideology are just wrong. Facts are facts, and women have babies, and animals want to live as much as us, and we are them too. Everyday I see road kill and not one of those animals run over is dragged off the road of shown any kindness by the by a driver who could care less about the animal they killed. The ancient people already knew this and animals and women are what ancient art is all about.

I like Neruda' poetry of the "impure". But I don't want to base poetry on a negative like the idea of impurity. I want to offer, like Neruda, if that were possible, a defense of the weak. I wish to advance arguments against chauvinists or those who would cloud everything in irrational obscurity. But Neruda was still mostly a humanist, despite his forays into collectin seahell and prsies the geology of Chile. So I have abandoned poetry as prophecy and opted instead for a poetry that seeks the clarity of earth and natural light, clear streams, sun on San Francisco townhouses. A poetry of Plein Air and reason that has not abandoned sympathy. Not wallowing in martyrdom or glorying in shocking the complacent. A poetry that is adequate to being a human who lives in nature and in the world and is not ashamed. Poetry should not fall into spiritual escape, dreams of total fulfillment, gnosticism, subjective elitism, or advocacy of revolutionary violence. The

revolution must be inside us, changing how we see nature, insects or other humans. Killing can never be a means to bring about fairness. Prophets are no longer needed in a time where all that is really needed is to try to open the eyes. But it hard to convince anyone that little birds or learning to change diapers is more important than signaling through the flames, shouting a “barbaric yawp” or revolutionary “OM” or “Allahu Akbar” over the rooftops.

What excuse will poets have in the 21st century for being elitist or too obscure and arcane? Shall we serve the avaricious markets, the corporate elite in the gated mansions? Shall we serve dictators or tyrants, dictators of Religion, the Cyberscape, the Proletariat or dictators at the tops of skyscrapers. A real Poetry opposes all dictators, all power mongers, all fake combinations of word games designed to deceive or merely entertain. Democracy is not about caring more for CEOs than anyone else, it is about all people and all animals, plants forests and seas, even if this requires downsizing Ceo’s or even legislating them out of existence.. We have minds, and can use them, and hands to use, and we have hearts too and can use them too. We cannot face off against violators of human rights, logging companies and killers of animals without the use of minds, hands and reason. We reason because we love the forest, not because we want to rape it. We do not reason without science and without care of other beings. We use information when it is necessary to create arguments against those who destroy. We speak of what we love, but we are not irrationalists. I am not a transcendentalist. I want to feel the reality of this earth without gods or sublime beyond. The moon is real, Mars and Jupiter are real, but gods are not. Only this earth and this being, no other worlds or fictive beings. I say NO to life after death. This world alone is what matters. No one has ever proved that immortality is a fact, no one has every come back. The fact is that

the ideology of immortality is used to make humans superior to all other beings on earth and this is criminal. We are not superior.

' The last irrationalist was James Joyce, who wrote the supreme irrationalist text, Finnegan's Wake. This book is the final expression of subjective irrationalism. It might be a great book, if anyone could read it. It was selfish of him to make it so obscure. No one reads it, much less understands it. He spent 17 years creating an irrationalist Bible no one understands. Mere punography is most of it. We do not need to make Joyce's mistake, or Guenon's, Blake's, or Hirschman's. I use my mind because I love nature, not because I love the mind. What does nature itself say about what it is? How does one learn to look at things not just with "reason" and thus with an eye to knowledge that gives power and control, but with what Thoreau called a "sympathy with intelligence". To those who can respond to feeling, one uses feeling. To those who can only hear reasons, one gives reasons. To those who can have both sympathy and intelligence, one tries to befriend them. Neither love or intellect is complete. Intellect without love kills. Love without reason adores monsters. Poetry that goes to either extreme might be interesting, but it does not go to what we need in this time, which is poetry of deep love and poetry that is intelligent in the interests of those who neither participate in corporate exploitation or institutional chauvinism. Those who claim "purity" have proven to be hypocrites. I take my stand with the poetics of science. the impure and the ordinary. We do not want slavery back by another name. We do not want those who bust unions or who lie just so they can help the rich get richer.

I have given up the belief the poets are prophets of the transcendent, speakers of the hidden truth, revealers of the mysteries. It is enough for me that a poet is merely one who celebrates the actual, mourning when he or she needs to mourn, or praising what he or she

needs to praise. Listening to the simple realities of how life moves and flows, the actuality of sky and rain, sunlight and planets, plants and animals. A poet needs to separate her/himself the spinners of illusion and cororate abuse of technology through lies. A poetry that refuses the Heideggerian 'Leap', and that stays with skin and eyes and the way a child grows with awkward hands. I need a poetry of life, no matter how broken and small, a poetry of the fallibility and fragility of the earth. A poetry that studies the delicate movements of birds on branches, which does not deny reason, does not deify, does not worship the irrational and which looks at the world squarely and honestly, like an owl studying the ground with ears and eyes at night.

No more praise for fake gods or the false ideology of immortal fictions. The Beat poets left us with the ability to give up on the self destruction they sought, and so to forge a truly democratic poetry, not based on competition, and which serves no elite ideology. But I was disgusted with their self pity and their drug habits, as many were drunks, there was pedophilia in Ginsberg's and Trungpa's circle and many of them died of drugs or excessive alcohol. There was real carnage among them.⁹³⁵ Everyone has the right to be a poet, just as everyone has the right to sunlight and water and basic rights. There is no Orpheus, no poet that leads to a world beyond. I foreswear these pied pipers who would lead us to imaginary heavens that don't exist. I abjure the phoenixes in the cages and the conceit of me the people. I want a poetry that breathes real breaths. I give up and abjure the poetry of breathless abandonment to imaginary worlds beheld in deathless ecstasy. I no

⁹³⁵ I was in art school in SF in 1977 with a student named Richard Irwin, who was an interesting young man, but within a few years, by 87, he had destroyed his health and pushed himself over that edge and died young and foolishly largely under Beat influences, such as Ginsberg and more distantly Rimbaud. I saw Gregory Corso shoot Heroin one day. William Burroughs murdered his wife shooting and apple off her head and missing. He got away with manslaughter or something, when really it was irresponsible murder. There are other examples, but this should suffice to make my point.

longer believe in the poet as transcendent mystic. I wrote in my marriage poem that

I do not dream of being Orpheus anymore.
Birds and animals do not need
to be calmed with my song.
Agitations on earth are nearly all human caused.
It is we who need to be calmed by their songs.
Orpheus had it all upside down.
He sought to calm the wild world
with the civilized songs of his grief
born of the loss of the woman he loved.
How selfish was that?
And what good is the will of Orpheus
t“ conquer wild beasts now?
Let the jungle birds screech,
and the Elk bugle in the mist.
The only "beasts" on earth have two legs.

The song of Orpheus has mushroomed into a
symphony of destruction of nature.
Nature has lost so much more
than humans want to comprehend.
Too busy counting their advantages.
Who is there to offer solace
for the losses of forests and oceans?
Who comforts the Prairie
now calm and empty of 50 million buffalo?
Oh Orpheus, they call you the first poet

but I am not related to you
and renounce the Orphic patrimony.

I long to write non-poem poems, apoems. No more sapphire transcendence or love affairs of crystal and diaphanous veils falling into empty voids. No more Zen mountains or Buddhist emptiness. My poetic concerns are much more prosaic and down to earth these days. Old barns are not cliché, they are the past Monsanto destroyed, squirrels in trees, street lights on lonely streets, how can you tell what matters and what does not? I want to write works that are like social histories, or portraits of places, animals, feelings, meditations, investigations, inquires. Let people call them non-poetic. I don't care. Let them approach reason, inquiry, prose and science: let them be science if they can be: let them be anti-poetic if that is where the content of the poem leads me. I do not want to evoke the transcendent subject. Let them be pictures of a living mind and heart, no longer obeying conventions of formal prosody. Let them seek after the truth and abjure language that is inflated, arcane or gnostic. I abjure the freedom that is incomprehensible, the creativity that cannot be understood by anyone, even the poet or artist.

Poetry must disavow itself of the longing for the divine and authoritative voice. I disavow this aspect of the Romantics, from Coleridge and Blake to Ginsberg, Rilke to Hirschman and others. I am sorry that I used literature as a substitute for religion. I have given up the Rilkean need of ecstatic trance and utopian mystical transport, the Mallarme-like jewel-box, the Rimbaud high dive into the deluge. I do not believe in revolutionary ecstasy, suicide or total transformation, up-ending the world through violence to become 'pure' at last. Revolutionaries do not care much who gets killed in the process. I abjure

the desire to remake the world to fit an ideological idealism, be it in religious, Marxist or capitalist forms. All that is gone. I think change comes from inside and cannot be forced on people by violence. I do not want a violent revolution or markets imposed by sadistic presidents or congresses. I am a failed or lapsed gnostic, a poor candidate for what is now a geriatric revolutionary Avant-Guard. That is gone too, and what is left is children and birds, sunsets, Geese, insects and hope.

My complaint about poetry is that it is mostly about dying, loss and separation. These are real things, yes, but poets tend to take off on them into ozones of escape and counterfactual nonsense. I did a good bit of this myself, once upon a time. But as the world has come upon me more and more and I see the fragility of my own children, I no longer believe in other worlds, word games and mystical mysteries that are not there. I have no patience for it when there are birds at my feeder or the night wind is blowing hard in the trees, or whispers of my past pour over me in waves of what was forgotten but now I remember it. There are diapers to change and meals to make, and my skin is growing so old my hands start to look like my mother's when she was very old. There is not much time left and it is the living that matters, not the dying. Painting at least records the facts and does not go off into linguistic dreams of things that never were.

Poetry must find its way in this world---- the only world there is--- without any opening in the clouds at the mountain top. Or maybe we should just write about reality and give up poetry all together. Poetry must come from our ordinary lives, or struggles to face the aging, suffering, birthing, loving, dying and living with other beings in nature and in cities. I want a writing that does not want to die or sing at the top of its voice in the cataclysm. I want a poetry that wants to live for life, to keep the earth alive to set the new generation free with real knowswedge how to live in the real word, how to fight the bad people, how to seek the

real.. I want a poetry that could save species, and stop extinctions, bring the rich down to our level, and that questions and dethrones power, refuses money and other abstract rigged games and defends the rights of the lonely and isolated against the privileges of the many and the elite. I want a poetry of reflection about nature, a poetry born of intricate wonder at birds, colors and lights. I want a poetry of praise of actual beings--- a poetry to protect the fragility of being, a poetry of old women with arthritis in their hands, old men who can't urinate, babies and their diapers or birds not yet able to fly. I like a poetry that cares for people's babies, the poor, the lonely, cats, goldfinches, water, redbirds, hummingbirds, nuthatches. I want a poetry of bread, daily life, tree bark, crickets, stars behind the moon, in a real sky where I have not pretended that pollution does not matter and those who are sick do not have a right to be cared for. A poetry that sees that the world is overcrowded and the rich are repulsive in their mansions helping themselves to what should belong to us all. What am I to make of men who steal from students, steal from the sick, to feed rich bankers, people who destroy education because they can steal from the ignorant, doctors and hospital administrators who take from the poor so the rich can be healthy, insurance agents who profit from the fears of sick people who cannot afford higher bills? How could I not protest them?

“ It is what I mean that matters, not how it sounds. But this, with all its faults, is my poetics, such as it is. Explaining what I think now helps explain what I thought years ago and how I was mistaken. I got off on this tangent to explain Hirschman in the hopes that that would illuminate Guenon and Paranoid literature in the 20th century as well as the whole tradition of romantic and “prophetic” poetry. 35 years ago my teacher was Jack Hirschman. It is true that Jack Hirschman’s Arcanes are perhaps one of the best poetic overviews of our times, in terms of the

conflicts he explores and the depths he goes into. But his paranoid style undermines much of what is good in it. He sides with the unconscionable. Jack embodies both what is terrible in poetry and what is good. One should read him with a deep skepticism, as he embodies many of the problems he attacks. He was really a journalist early on and the best of his poems read like poetic journalism, and journalism is science applied to news writing. He wrote some great things about Hiroshima or the Tsunami that killed so many in Indonesia, about the homeless, and many other things. But he endorses killing and is himself part of the problem he decries. Gnostic Newman and Red priest, what is the point?

Culture is not meaningless even if it is severely flawed. Jack's poetry can also be wonderful and is certainly worth reading as an excursion into the mental, social and spiritual disjunctures and insanity of the late 20th and early 21st centuries. He is intensely psycho-political. He exists in the leaps out of reason, in the disjunctures of magical and paranoid thinking. Even these delusions have sense in them if you look hard enough. But how much sense? What kind of sense? I think he is the best poet of his generation and I prefer him to Ginsberg, for instance. But that does not excuse his faults, his acceptance of the fallacious. Gary Snyder is very narrow and mostly a reprise of Classical Japanese and Chinese poetry. He is good at that, but it is hard to see how that relates to us. Taoism is really a fictional account of nature and much prefer to go into nature itself and learn about it first hand then to read romantic Chinese versions of it. What is good in Jack's poetry was summed up by his daughter Celia when she said in The Red Poet to 'ignore his Marxism because what is good in Jack is really his humanity or humanness,' to paraphrase. She is right about that. Jack is a deeply human person, and insofar as his work expresses this, he is a great poet. Of course, often he is rather inhuman, and prone to repulsive seeking after fame and the

hypocrisy of ambition. He knows little or nothing about nature or science. This does not mean that I side with his ridiculous and politically obtuse support of Stalin, Mao or Heidegger. He has not thought any of this through carefully. I do not look for nature in him, he is a city poet. He is a man with bombastic and serious faults, which I got to know pretty well. But there are a few things he did which I still think amazing, despite all the faults.

So, this is the context of my encounter with Guenon, who I rejected, and Chomsky and Hirschman, who I accepted for awhile, and still like in some ways, if not in others. What does come clear in this analysis is that the prophet idea in poetry and culture is a folly, a bad joke, poetry has mostly served power, and the only poetry I like involves science and questioning powers. There is no world beyond this one, no immortality, and all that matters is known and here. Poetry resides with children, birds, leaves, trees. occupations, efforts to love life and be in the ordinary world of kitchens and bathrooms, birds and salamanders, jobs and hospitals, violins, learning or schools and parks, where we all actually live, or at least, the small world I live in. The only one I have, anyone has, really.

Rene Guenon's Reign of Quantity: a Review of a Paranoid Text (Part II)

So with the background of the previous chapter in mind, let us look closely at Guenon's book. It has been interesting to read Reign of Quantity again.⁹³⁶ I have not read it cover to cover in 27 years. To read it again was a repulsive, eye opening experience in some ways. It is such a ridiculous book that is embarrassingly easy to see through. I have learned so much in the last 27 years that it makes it easy to see his really inexcusable errors and fabrications. He uses false analogies and constantly makes assertions without evidence or sources. He is also prone to misquotation and sloppy scholarship and his method typical of those who draw upon sources of second or third hand, with little regard for accuracy that requires careful documentation of a historical nature .

⁹³⁶ Just as Science trumps the Scholastics, traditionalist fictions are trumped by reason, as I will show in this essay. Comparative Religion went bankrupt in esoterism.. There is a false distinction between Perennial and Traditionalist ideology that is just a fabrication. As I will show here, Guenon is hardly less toxic than Schuon, the distinction between their systems is slight I have lived this history and need quote no one about it. This fabrication was made up by those who wished to protect the Guenonian far right ideology, Marc Sedgwick, among others, against the evidence brought out by me and others about the Schuon cult. Actually it is hardly important that Guénon and Schuon or AKC made up slightly different forms of similar make believe. .It is all nonsense dressed up as "metaphysics". These three books are an attempt at a just as comparative philosophy that does not endorse a reality is a construction point of view, and at the same time weighs philosophies based on the objective criteria of science and actuality.

Though there is a pose of erudition in the book, there is no real learning. He knows little or nothing about science, and his understanding of history is very skewed by his obsessive and highly eccentric and paranoid point of view. His “hidden masters ('Supérieurs Inconnus') are really 'fictions, fabrications loosely based on Gerard Encausse invention of the "l'Ordre des Supérieurs Inconnus”, which was a Martinist occult group . Guenon’s is imitating Encausse who was himself a charlatan. He sees myopically from one point of view, and when I realized that that one point of view—his “superior principles” have no real content, and confer on him no superiority at all, his whole system falls to pieces. He is openly trying to subject science to ideological control and create a parody of it. Only in fiction can Guenon be Lord of the World at last.

Reign of Quantity continues Guenon’s work in the earlier book The Lord of the World. In that work he posited a repressive idealized utopia that he tried to suggest was real. Guenon imagined himself somehow Lord of the World, the personal conduit of the divine into the world below. Rather like Charlie Chaplin’s Adenoid Hynckle , Guenon thought the he was the king of the world. As Schuon would alter saw of himself “The world is round, I am the king and I don’t know why”....



Adenoid Hynckle fantasizing he is Lord of the World.

The genius of Chaplin was to create such a great parody of the cult leader which is useful even to poke some fun at Guenon's Lord of the World. Guenon's inflated myth is a variation on the Shambhala myth was popular early in the 20th century. As Victor Trimondi has written:

“ The ancient origins and contents of the *Shambhala* state make it, when seen from the point of view of a western political scientist, an antidemocratic, totalitarian, doctrinaire and patriarchal model. It concerns a repressive ideal construction which is to be imposed upon all of humanity in the wake of an “ultimate war”. Here the sovereign (the *Shambhala* king) and in no sense the people decide the legal norms. He governs as the absolute monarch of a planetary Buddhocracy. King and state even form a mystic unity, in a literal, not a figurative sense, then the inner bodily energy processes of the ruler are identical with external state happenings. The various administrative levels of Shambhala (viceroys,

governors, and officials) are thus considered to be the extended limbs of the sovereign. “⁹³⁷

The Shambhala myth was of interest to both the Nazis and the Stalinists, precisely because they recognized in it their own need or centralized dictatorship.⁹³⁸ Theo-fascism is not just a religious phenomenon but also invades the secular states, who likewise try to profit from abstract ideologies and symbolisms.

Guenon uses all sorts of con-man sleight of hand and false analogies and myths like the Shambhala myth to create interest and sensation. He claims on the basis of such bogus knowledge that science is part of a great act of subversion, when really it is Guenon who is the subversive and creator of parody. Reign of Quantity is the Great Parody, a parody showing how ridiculous religion really is. It shows how ridiculous Guenon is. How he goes about doing this is fairly complex, but not hard to see once you figure out his deceitful methods and strategies of turning reality and unreality on their heads.

So, with these general comments in mind, it is time to look at the text itself. In Reign of Quantity Guenon bases the book first on the distinction between quantity and quality which he assumes to be opposites and “complementarities” similar to the ideas of “essence” and “substance”. He misinterprets Aristotle's rather dubious “categories” of quantity and quality to be something they are not. Neither quantity nor quality are metaphysical concepts in Aristotle or anywhere else.⁹³⁹

⁹³⁷ <http://www.trimondi.de/SDLE/Part-1-10.htm>

⁹³⁸ ON the Stalinist effort to exploit the Shambhala myth see Andrei Znamenski's Red Shambhala http://www.amazon.com/Red-Shambhala-Magic-Prophecy-Geopolitics/dp/0835608913/ref=sr_1_1?ie=UTF8&qid=1300734895&sr=1-1-spell

⁹³⁹ Except maybe Robert Pirsig's novel Zen and the Art of Motorcycle Maintenance, which I read back in the 1970's and which discusses Quality as a sort of religious concept similar to

Aristotle uses them to try to describe the actual world, not the fictional nether worlds employed by Guenon. Thomas Aquinas lifted Aristotle's concepts into absurd uses and Guenon follows Aquinas. ⁹⁴⁰Guenon identifies the idea of 'quality' with 'essence' and the idea of 'quantity' with 'substance'.

When we analyze these concepts it become clear that qualities are merely attributes of a thing. It is a quality of duck billed Platypuses that they have echolocating bills and lay eggs. Quantities are merely segments or parts of extended things, in time and space, as in saying that there are two Duck Billed Platypuses in a given section of a stream in eastern Australia. These are not opposites at all. They are merely descriptors. Of course Guenon also uses the word 'quality' in its other sense of upper and lower, high or low, which makes the term a question of "qualification". He confuses these meanings often. These are two separate definitions of the word and Guenon makes no real distinction between the different definitions. What Guenon means most often by quality has to do with hierarchy and metaphysical notions of essence--- which is really a gross abuse of the term. So Guenon perverts the ordinary notion of quality into service of his obsession with hierarchy and authority. That is his problem as well as his obsession. He wants to

Guenon. Both authors abuse the concept of "quality" by trying to universalize an idea that is really just a descriptive term. Zen was adopted by hippies and writers such as Gary Snyder to be a religion of peace, but that really distorts the historical facts, as Zen was a warrior religion that served the Samurai and was very much in favor of attacking the West in World war II Pirsig's notion off quality is much overblown when really skill or craft would have been a sufficient things to praise without all the metaphysics to bolster the authenticity and art or craft.

⁹⁴⁰ Thomas Aquinas (1225-1274) was influenced by Aristotelian rationalism. He defines the relation of knowledge and power in the following terms: "There is a universal and a particular government. The former is God's government whose rule embraces all things...the latter is found in man and is much like the divine government". and therefore "reason is to man what God is to the world", Aquinas concludes that, "man has been appointed to this position in place of God". This absurd definition, basically outlines a sort of magical thinking fallacy. This fallacy in one form or another is the defining the idea of the great chain of being, and is common to all forms of theofascism. Indeed, this fallacy is the basis of the theofascist ideal. (see, Bourke, Vernon J. The Pocket Aquinas New York: Pocket Books; Simon and Schuster 1960

make everything about degrees of higher and lower, leading up to his preferred delusion of god.

Therefore, the idea of “substance” and “essence” is merely a fiction, based on a linguistic trick. The essence of a person, for instance, might be anything at all that one deems characteristic. The essence of a flower can be its smell or color or any other quality that it might be deemed to have, and thus the idea of essence is really a subjective and poetic feeling; about something, not the ‘soul’ of something as Guenon tries to extrapolate. Bertrand Russell explains this error very well.

“The essence of a thing appears to have meant “ those of its properties which it cannot change without losing its identity”. Socrates may be sometimes happy, sometimes sad: sometimes well, sometimes ill. Since he cannot change his properties without ceasing to Socrates they are no part of his essence.”⁹⁴¹

But Russell points out, this is really an illusion. Socrates is not more fundamental than what happens to him.

“ we find it convenient, in describing the world, to describe a certain number of occurrences as events in the life of “Socrates”---- and this leads us to think of Socrates as denoting something that persists through a certain number of years, and is in some ways more “solid” and “real” than the events that happen to him.” however], if Socrates is ill, we think, at other times, that Socrates is well, and therefore the being of Socrates is independent of his illness. [but this is an illusion]...[Illness on the other hand,

⁹⁴¹Russell, Bertrand, History of Philosophy, NY, Simon and Shuster 1945, pg. 201

requires that someone be ill. He is therefore not really any more “solid” than the things that happen to him.”

This is an excellent argument against the idea of essences and is exactly right. The idea of essence is an optical illusion created by words. There is no essential self, being or “soul” that is separate from the body and its activities, no god to generalize based on linguistic misunderstandings. There is no essential self or “soul” that is separate from the body and its activities. The notion that human consciousness transcends the ups and downs joys and sufferings of existence is illusory. There is no transcendental essence that sees all things from a point an all pervading absolute. That is a fiction. It is the primary fiction in all the major religions, in fact. What Guenon calls “ordinary life” with so much hatred and disdain, is in fact the only world there is. Ordinary life is all the Life there is, there is no divine imperial undifferentiated state in which one transcends life and death. This is fiction. There is no such thing as essences or substances in terms of a metaphysical substratum which underlies or summarizes the innermost being of existing things. These are medieval linguistic fictions which Guenon accepts as primary “principles” or axioms. Guenon’s “principles” are utterly illusory and survive in our day only as part of a nostalgic romanticism for the Scholastics such as one finds in Guenon or Coomaraswamy or possibly a reactionary like Heidegger and some poets like Rilke. I believed in the idea of essence in my teens and wrote a little essay about it when I was 16 or 17. But now I see through it and I was mistaken. I see through the fiction of metaphysics .

But in the case of this book by Guenon, whose entire argument is based on the existence of concepts of metaphysical “essence” and “quality”, the whole book fails when the idea of essence fails. So then, by say, page 80 or 90 of Reign Of Quantity it is clear that Guenon whole argument has failed and everything he will say subsequent to this is

going to be fatuous fiction, invention, diatribe and false.

Guenon deduces that all the world is illusory, except the delusion of transcendent essence which he has singled out as the sole reality. So actual reality, the reality where we all live, become a lesser reality, mere “manifestation” and evil because of its “remoteness and alterity”, as Schuon says somewhere, parroting Guenon or some other metaphysical maker of fairy tales. In other words, the idea of essence like the idea of quality, when applied as a metaphysical concept, is really an excuse to extrapolate ideas of hierarchy, caste and inequality. Guenon’s extreme obsession with archetypes, symbol and hierarchy derive from this simple delusion that there is a separate reality underlying or transcending ordinary reality.

Guenon magnifies the tendency to abstract qualities or ‘essences’ of a thing or being into an the idea of “form” archetype or even god head. This is characteristic of Guenon and many spiritualists. Guenon is prone to a kind of extrapolation of superlatives and symbols from ordinary things. He had a need to abstract and magnify in an excessive and illogical way. He projects agency on things that are not agents. Pascal Boyer points out that agency of spiritual beings are generally very like humans, often disturbed humans who act badly in their behavior. People who identify with gods or make believe agents often act badly too. Guenon’s aristocratic pretenses are born of arrogance and not any real superiority. His autocratic theofascism follows from this naturally and in accord with his psychology.

The whole of Reign of Quantity is an example of this crazy need to magnify and distort simple, ordinary ideas into illogical transcendental fictions. He even has a phrase “or this magical transposition of reality into unreality. He calls it “analogical transposition” at the end ”of his

book on infinitesimal calculus⁹⁴². What Guenon does is take a scientific truths or math procedures and try to debase them by forcing religious or metaphysical ideas upon them. Thus, “analogical transposition” is really ideological mutilation or mythical deformation of concepts. He did this initially with ‘the calculus’ in his book on that subject in an attempt to show how other science’s might be subverted as he tries to subvert Calculus. I think he fails to accomplish his aim. What he does is create a template for others to follow the same delusory path. He states his plan clearly

“...if the necessity of attaching science to principles is understood, it goes without saying that from then on there would be no reason to remain with the science in itself and the traditional conception would be naturally restored following which a particular science, whatever it may be, is worth less by what it is in itself than by its possibility of serving as a “support” for raising oneself to a knowledge of a superior order”.⁹⁴³

It is a poorly constructed sentence. But it is an important admission. It means Guenon wants to deform and mutilate sciences to serve religion as a “support”, -and ‘support’ here means a propagandistic tool for delusions. The whole book is an effort to get revenge on science and ordinary life rather than admit his delusions are delusions.⁹⁴⁴ Of course none of Guenon’s prophecies have come to pass“ The traditionalists have

⁹⁴² Guenon, Rene. The Metaphysical Principles of Infinitesimal Calculus unpublished (?) Manuscript translation by Richard Pickrell. Pg.152

⁹⁴³ Ibid pg. 152

⁹⁴⁴ Guenon is a classic case of what Nietzsche refers to as the need of religion, which hates life, to get revenge against life. Nietzsche also tries to get revenge against life in his own way. Nietzsche’s notion of “resentment” is not what I mean here. His notion of slave morality is ridiculous and akin to racism. Indeed, Nietzsche works are a panegyric to the dying upper classes and in this way he is more akin to Guenon than different, since Guenon is also a swan song to aristocratic and autocratic decadence. See my essay on Nietzsche and the traditionalists in this book

tried to seize some sciences in service of gnosis, as Wolfgang Smith has tried to do, as I show in the last chapter of this book. But these attempts fail and no one believes it except a few die-hard fanatics in some backward areas of suburban Bloomington, Indiana, where remnants of the Schuon cult still exist or George Washington University, where Nasr holds court over a secretive little cult of his own-- and a few other backwaters. You can only impose religion on science with a sort of charlatan sleight of hand.

So, most of Reign of Quantity is about efforts to either discredit science or turn it into a parody that somehow serves Guenon's megalomaniacal notion of a 'super-religion' that unites all the religions. Guenon's book is really a self-portrait of an extremely devious and untrustworthy man who tries to turn life upside down, deforming common sense and subvert the actual in favor of the unreal and the imaginary.

Guenon imposes his "analogical transposition" as he calls it, upon science, for instance, when, in chapters 4 and 5 of Reign of Quantity, he tries to turn modern ideas of space and time on their head. Guenon tries to take our ordinary concepts of time and impose on them h's already distorted and inaccurate notions of quantity and quality. Misusing the idea of quality to mean something it does not, he abuses Descartes' notion of extension ⁹⁴⁵and tries to force geometry to become a propagandistic tool for the idea of a traditional cross, evoking his own book the Symbolism of the Cross. In this latter book, Guenon tries to connect the cross of Christianity to other metaphysical ideas through several traditions. He proceeds by analogical correspondences, moving from one religious tradition to another, abusing science at every turn without any concrete facts to back him up. His notion of "analogical transposition" is really just fancy words for make believe, superstition or

⁹⁴⁵ This abuse of Descartes is common in the 20th century. I will discuss that more in the last chapter of this book

magical thinking. He reduces to false analogies, paranoid constructions, fantasy and fictional superimpositions. If all else fails Guenon merely asserts his beliefs. Often really cranky, fallacious beliefs, as if they were facts. What we end up with in this procedure is not any advance in knowledge at all, but rather retrogression into magical thinking and unwarranted conclusion based on forced analogies between disparate concepts, symbols and religious ideas or traditions imposed rudely onto rare and painstaking sciences. In short he is writing science fiction, or should I say esoteric fiction?.

So, with the idea of space, for instance, Guenon ends by trying to smear the scientific idea of space with bogus traditional notions of space as having some “principle transcendent with respect to it”. Heaven is such a space beyond space and time. So Guenon implies unproven fictions are the basis of reality and anyone who thinks otherwise must be stupid or foolish. He demeans modern geometrical systems, which are quite amazing and interesting and calls them “profane geometry”, since all that interests Guenon is “sacred geometry” of the fictional sort that one finds in the Bible, crop circles or in Tibetan Mandalas. In fact sacred geometry is merely the architecture of elaborate symbolisms transposed into geometric form in an effort to make them seem permanent and eternal. Such geometrical symbolisms are conceptual constructions of a hierarchical priesthood, and as such they are closer to advertising than to geometry. The “Stupas” and hundreds of miles of “Om Ma Ni Pad Me Hum” on walls all over India, Tibet, Ladakh and elsewhere are examples of this geometric and written advertising. A stupa is a shrine that contains holy Buddhist relics or special writings on enlightenment.

Guenon mythologizes space and time with many false analogies and free associations. With the concept of Time, Guenon again performs his magical operation of transposing reality and unreality and tries to bend actual measurable time to become the Hindu notion of Yugas and

manvantaras which are totally fictitious notions of mythical times. He tries to maintain that different times are intrinsically different. But he is smart enough to note that “Someone may perhaps argue that the qualitative difference is not inherent in duration itself, but only what happened within it.” And this is right. But he then proceeds to deny what he has said and asserts that time does change qualitatively, without a shred of proof that this is the case. The only evidence he tries to manufacture is that the “particular conditions of this or that period” change. This is not evidence but merely a truism that implies no ‘qualitative’ change in time at all. Generations change, and cultural conditions change, in short material conditions change but not space and time itself.

My grandfather’s world was not “qualitatively’ different than mine in terms of time itself. Time is the same. What changed was cultural conditions. There are social, generational, historical differences that are basically cultural. These cultural changes and can be observed, measured or recorded. But to leap from this understanding of different historical periods to accepting the bizarre Hindu theory of the Yugas that make up the “Manvantara” is ludicrous.⁹⁴⁶

Guenon says that: “The doctrine of cycles.... Is naturally implicit in and fundamental to the whole of this treatise”, namely the Reign of

⁹⁴⁶ See Marty Glass’s attempt, in his books Yuga to update Guenon’s ridiculous idea of Yuga into the 21st century. Glass is a good example of northern Californian escapism, living up above Eureka California he managed to escape from reality into dreams of spiritual make believe. I love California’s openness to diversity and individuality, but many have gone off the deep end into reactionary decadence and escapist spirituality. This was true of my friend Jack Hirschman too, who embraced a bizarre form of leftist Stalinism that existed as a viable possibility only in his mind.. Jack was a great poet and I loved him, but he was too prone to romantic excess and did not think through his positions very carefully. Nevertheless he was a mentor of sorts and helped me understand many things I would not have otherwise. I learned little from Schuon except by default,--Schuon was a horrible teacher and not a good man, but I learned a great deal from Jack, even if I never agreed with some of his basic positions on things. Jack has a good heart underneath the gruff Brooklyn mockery, the Stalinist bravado, communist cultishness and street attitude.

Quantity itself. So, since the doctrine of cycles is fallacious the book itself is fallacious and fails. The Reign of Quantity failed earlier when he invented false arguments about the idea of “essence” and “quality” to try to justify the basic idea of his book that they Reign of Quantity is real. These two failures, that quality and essence are not transcendental and that there is no qualitative or cyclic variation in time, results in the whole book being false, since these arguments, he says, are “implicit and fundamental to the whole of this treatise”. In short there is no “Reign of Quantity”. Guenon invents fictions by advancing false analogies, not defining his terms, making wild unproven assumptions and spinning a web of deceitful and specious arguments.

So by chapter V the book has already failed in its basic premises. It cannot succeed. From thence Reign of Quantity is pure fiction and invention that has to do mostly with Guenon’s paranoid mind itself and not with reality. He creates a rush of rhetoric so that the reader might not notice his use of bogus and misplaced analogies. But the substance of his argument is so ridiculously weak that it is not believable, Indeed, he has no credible evidence for what he says. It moves long from one self-deception and false assumption to another, one linguistic misunderstanding and fabrication to another. One has to be very gullible or to read the work very quickly to buy the argument. Any close scrutiny, as I make here, causes the entire book to crumple into a dash of occultist rhetoric and misused metaphors strung along by a paranoid rant.

So where does the book go from Chapter 5 ? He slowly descends into real madness. Chapter 8 deals with aesthetics, but that is a complex subject which involves discussions of whole history of modern art and the traditionalist off shoot with in it. Traditionalists ideals of art are

really an outgrowth of Symbolist and Fin de Siècle art. but I have reserved discussion of that till a later chapter, so I will skip that for now and move on. If the reader wants to move on to that first it is below and is called Beyond the Dead End of Traditionalist and Modernist Aesthetics.

So skipping the chapter on aesthetics for now, we move to another passage Guenon has trouble understanding the idea of species and how they “may become separate beings while remaining within the species”. (Pg.60) The answer to this is easy enough if he understood the basics of Darwinian science and evolution and how species separate by geography, time and other reasons.. But he doesn’t understand Darwin at all, so he spends a whole chapter trying to write about individuality and species (Chapter 6). He fails to grasp the basic things that a course in biology would have taught him. But he is too proud to learn, so he spends the whole book attacking science, hardly ever knowing what he is talking about.

He over uses the word “profane”, which really is an archaic word, used in the late medieval to separate the religious sphere from the sphere of “ordinary life”. For Guenon virtually everything is profane, which to him means not sacred, not suffused and connected to religion. He uses the word to imply demeaning subsidiary meanings too. In current usage ‘profane’ also means low, base or obscenely sacrilegious. So for instance he creates an extreme dichotomy between what” he calls ”initiatc teaching” as opposed to “profane education”” (pg 75) such as Guenon thinks we have now in our schools, and which Guenon considers devils’ teachings. ⁹⁴⁷ One definition of profanity states: “A profanity is a word,

⁹⁴⁷ He says that the idea of the sacred and profane “ has no meaning in traditional societies” and that is because such societies were religious tyrannies where everything in “ordinary life” was dictated by priests and mullahs. History was written in those days by the elites, and this made for

expression, gesture, or other social behavior which is socially constructed or interpreted as insulting, rude, vulgar, desecrating, or showing disrespect.” I think it is fair to say that in Guenon’s usage ‘profanity’ is primarily about disrespect of what he sees as the power of gods, and the power of himself and those he supports as the voice or representative of god or gods. The actual world is so deeply insulting to Guenon he feels he must constantly disparage it. So Guenon feels that it is totally natural to refer to science as “profane science” because to him the fact that science has saved millions, perhaps billions of lives is mere profanity. Science to Guenon, like someone writing the swear word for feces on a bathroom wall. Guenon sees the whole modern world as profane. He would send critics of religion to the Inquisition, and save priests who instill delusions into children. Guenon’s own relation to the world is upside down. The actual facts of the world are disgusting to him and make him believe gods and “principles” are everything. Seeing profanity where there is none indicates Guenon’s low intellectual culture and his need to debase and demean the actual.. The real obscenity is that Guenon considers the actual world profane and obscene. Science has nothing to do with religion and what is good in our world comes from science, not from religion. Guenon regularly confuses science with industry, when it is really capitalism that he should condemn, not science.

some very bad history. The Bible or the Bhagavad Gita is bad history written by Rabbis and Priests about their favorite fictions. Better histories of many so called “traditional” societies have been written only recently. A lot of interesting historical work has been done on such societies from Egypt to medieval France or post-conquest Brazil, using demographic statistics of various kinds to figure out how women or Indians or others fared in making a living or caring for the children and they all show that people of those days led lives that were vital and thriving more in spite of religion than because of it. Social History is way beyond Guenon’s rather silly attempt to project a “sacred history” on the facts. The notion of “profane history” is itself profane, that is to say, ridiculous, and thus it is absurd to even use such a term.

He goes further in this effort to turn reality and unreality upside down. In his chapter 10, on the “the illusion of statistics” Guenon tries to deny that those who live in a society that uses statistics are people who are a “body without a soul” or “sub-human”. The notion of the soul is a fiction and the idea that those who do not have one are lesser is thus untenable. This does not mean that people cannot feel what matters or what someone is essentially about in their person. But as nature has no hierarchy it is meaningless to call animals “sub human” since we are ourselves animals. Guenon likes to unfairly denigrate and demean modern culture in this way, but he does so meanly and inaccurately. , Statistics can be and has been used in inappropriate and misleading ways, no doubt, but it also tells us important things, if used fairly and responsibly.

After trying to bash statistics, the limits and uses of which he does not understand, he then tries to uphold the value of “the true traditional astrology of the ancients” (pg. 90.) This is really crazy, since there is no correlation at all between the accidental positions of random stars in the sky and the birth dates of human individuals on earth. This has been empirically proven many times. If there is any example of pseudo-science that has been totally discredited it is astrology.⁹⁴⁸ The fact that Guenon claims its validity is proof of he is utterly untrustworthy as a “expert”. Guenon asserts his beliefs without any evidence at all.

A really humorous chapter is chapter 19, called the “Limits of History and Geography”. Guenon knows little about history and most of what he knows he gets wrong. For instance, he believes the rather laughable theories that Plato put out about the supposedly lost continent

⁹⁴⁸ A really good refutation of astrology can be found at this link below by Andrew Fraknoi, quoted earlier There are many other refutations. This site is the Astronomical Society of the Pacific
<http://www.astrosociety.org/education/astro/act3/astrology3.html#defense>

of Atlantis. There was no such continent, but Guenon thinks there was and he speaks of it with laughable “authority” as if he knows when clearly he is a fraud. He writes about “disappearance of a single continent”.. and remarks in parenthesis that “such events have in fact occurred in the course of the history of our present humanity”, as if merely asserting it as an authority would prove his case (pg.160). Actually no amount of unwarranted assertions will prove a case that has no evidence to back it up. He later connects the myth of Atlantis to the Flood and the “Biblical Deluge”. Both are fairy tales of the ancient imagination and have been discredited. Guenon’s attempt to resurrect them is absurd. The only real evidence there is of these events is that 3600 years ago, on the island of Crete, evidence has been found of a 100-foot-high tsunami that wiped out the Minoan civilization. The origin of the tsunami was the explosion of Mount Santorini on the island of Thera not far from Crete. This is factually established and is very likely the source of the Atlantis myth, which got transmogrified into the nonsense that Guenon believed. Guenon was mistaken as was Plato, there was no continent that was destroyed or people on it that could see precious stones where there are none. Guenon is full of errors and fictions of this kind that he promotes as facts to his gullible followers. By this time the book is an embarrassment and anyone who reads this far and there is no point in still reading unless one wishes to assess the man’s mental state or for a good laugh.

Guenon also endorses other fairy tales in this chapter, he claims that history should record a time that “precious stones were as common the most ordinary pebbles now”. He recognizes that this and other fairy tales he panders to his reader might be hard to swallow, so he spend the next paragraph trying to explain why there is no evidence of this. Why do “archeologists and even pre-historians never find anything of the kind” ? Well it must be because the world has gone through a process of “solidification” and what f “solidification”. No one knows because such

thing exists actually or ever happened.

Guenon just made it up. Solids, fluids and air are not metaphysical concepts, but Guenon makes them so by a process of false analogy and psychological extrapolation that is fairly common in magical, paranoid thinking. Guenon really believes these fairy tales he makes up. Ever the con-man, he even tries to say that such fairy tales are not seen by men of great learning. He claims modern “profane” men simply have lost the mystical faculty of the “Intellect” to shine forth onto their reasoning, which would enable them to see things that are actually not there. Only the initiated can understand Guenon, he is not the fraud he seems to be. The “intellect” in Guenon and Schuon’s usage is basically the organ of wishful thinking and dreams, overwhelming emotion and unconscious projection of falsehoods. It is not ‘objective’ at all, on the contrary. If you look at Guenon’s own reasoning, pedantically luminous with this same ‘Intellect’s divine light”, he makes one ridiculous mistake after another in this book. Indeed the intuitive “Intellect” is merely a “pathological subjectivity”, an organ of fanciful invention, or in Dawkins apt phrase, a “mental virus”.

So I see no reason to trust Guenon’s claims to special knowledge or to a “intellect “ beyond reason, since in fact he has no real knowledge of most of what he talks about. He merely apes other thinkers from Vedanta or Sufism who nurtured similar illusions. Most of his conclusions are make believe. Indeed“, he has a whole chapter castigating the idea of reason. (Chapter 8 “The Postulates of Reason”) and he sums this chapter up at the end of the book where he says that the evil of rationalism is that “rationalism denies to the being the possession or use of any faculty of a transcendent order”. ⁹⁴⁹ Of course it does: that is what is good about it. Being reasonable is precisely to give weight to evidence and cases, to not judge by authority. In fact, Guenon

⁹⁴⁹ Ibid pg. 232

possessed nothing of a “transcendent order” he merely possessed some unique skills as a con-man and logician. For Guenon reason is only useful if is “transcendent”, and is not “merely” a human faculty. In other words reasons only those chosen by god to have special minds which are governed by irrational posits of transcendent ideas, are truly reasonable. “Visions” are what Guenon really means by “intellect”: one sees within though dreams or intuitions. If the Intellect says the moon is green cheese, by George,’ God has said so.

. No one has ever demonstrated the slightest fact about any transcendent faculty, deific implant, or shown there to be any installed mystical intellect in the brain. Nor is there any organ that processes any transcendent deity in the brain or elsewhere. The notion of transcendence is no different that the idea of the holy spirit, in that both are merely subjective states of elation that have no factual basis in anything other than self-elation or narcissistic dilation. There is no divine intellect through which knowledge of the divine comes. There is only the emotional brain making up stories and Guenon’s story is a delusional whopper!!

What Guenon tries to claim is that literally reason only has value in the hands of priests. He believes he is right even though no one has ever proven that the “transcendent order” exists.⁹⁵⁰ No one is able to ask any

⁹⁵⁰ H.T. Hansen, the promoter of Evola, demonstrates the typical error of the traditionalists. He says that “it must be stressed that *supra-rational* does not in any way equal *irrational*. On the contrary: irrational means under or before the *ratio* (reason);supra-rational, on the other hand, goes beyond the rational but still includes reason itself.” But this is mistaken. The suprarational does not exist and it is pure fiction,--- it is totally an irrational concept that relies upon “inner truth” and intuition, which is demonstrated in Guenon’s own work to be bogus. Hansen continues that “The triumph of reason alone first began with Nominalism. Before that, there was hardly a doubt that the spiritual (in a pure, elevated sense; the *nous* in the ancient meaning in which Plato and Plotinus used it) ranks above mere reason, just as “intellectual intuition” (the “vision” connected to the supra-rational, the so-called “intellectual contemplation,” of Dante and Thomas Aquinas) lies above discursive knowledge and thus rules over it.” He knows nothing about this and merely repeats fictions made up in earlier centuries. Hansen is only right that Nominalism is the beginning of the demise of the irrational ideology of the “intellectual intuition” as a conduit of the “divine”. Everything else Hansen says is nonsense. The “Intellect” of Plato Plotinus and Guenon is really just a conduit of delusion and social/political prejudice as

cogent questions such that it gives real answers. So what Guenon is really upset about here, is that reason does not serve the social hierarchy and the social order he prefers—in other words the power--- is not in the “possession” of religion anymore. Reason has become part of science and has abandoned religion or even turned against it. This is a good thing, but Guenon does not realize it, longing as he does for the old days of priests putting those who disagreed with them in jail, or burning them at the stake. So Guenon, quite irrationally, hates rationalism and hates the science that he associates with it. He wants only a religious “scientia” a religious art, a religious math. What he wants is the return of discredited systems of knowledge that have no grounding in real evidence. Religious science is not science at all. For Guenon, science, math, music, philosophy, psychology, philosophy, and architecture must be dictated by ‘spiritual’ values and if it is not it is evil and part of the corruption of the modern world, the so called “counter initiation”⁹⁵¹. As such, modern sciences lead to “subversion”, “dissolution”, “counterfeit”, “parody”, and then apocalypse and hell. This is a horrendously flipped and erroneous vision of the world that is utterly crazy and delusional. It is a kitsch and paranoid vision of the world. It resembles recent Christian apocalyptic novels or the apocalyptic cult movie Matrix. Guenon’s vision of the world

is more than amply demonstrated in Guenon’s text Reign of Quantity. (see Men Among the Ruins pg 98)

⁹⁵¹ Much of Guenon’s thought revolves around the idea of initiation, a really meaningless concept that really has to do with ideological correctness, and thus with power/knowledge systems passed down via rites. What Guenon really wants is correct belief, and these beliefs have to do with class and control of elitist dynasties, monarchist and religious. Fascism was too diffused for guenon, or in his terms “impure” or in violation of caste, not true Aryans, and born of bad mothers, as it were. He thought they were in the throes of “ psychic influences, enemies of the “ spiritual world”. Which Guenon felt was his alone As I showed elsewhere in this book, Evola thought much the same thing. This is not a repudiation of fascism so much as it is a claim that his version of social control is superior to the Nazis. The same notions of caste obsession and “ill bred” people would be common in the Schuon cult. Guenon ‘racism’ is much larger, than the Nazi’s he is at war not merely with the Jews but with the entire modern world and in letters he states that the great evil is actually all of Europe, because it is no longer religious enough. He joins Islam as part of a way against science, ordinary people, democracy and enlightenment rights and liberties.

is dark, perverse and Manichean and conspiratorial.

It is hard to say exactly at what point Guenon's madness becomes apparent in *Reign of Quantity*, somewhere in between chapter 5 and 19, I think.. The book expresses mental imbalance from the beginning but at a certain point becomes decidedly worse. The beginning chapters are rather like Ananda Coomaraswamy's writings, who is the most level headed of the Traditionalists. But as Guenon goes along and makes real blundering mistakes in his scholarship, trying to create a metaphysics of "quality" and "essence" out of thin air, his mind and mania begin to increase and even the early chapters begin to flounder in fiction and unwarranted assumptions.

By Chapter 19 Guenon is trying to say that the terribly inaccurate and botched medieval and ancient maps are true and that land masses no one now recognizes as real were then real. This is outrageous lunacy, having no basis in any kind of empirical data. He tries to claim that bizarre animals and human animal hybrids described by Pliny in his Natural History and in on the edges of the old Bestiaries may have been real too. Lucretius makes great fun of these hybrid-animal delusions and fantasies of paradise in his On the Nature of Things and says that people who mouth such nonsense, "may babble with like reason many whims into our ears".⁹⁵² But there is no sign Guenon ever read or would have understood Lucretius. No fiction is beyond Guenon's mania. Such animal fictions as the griffin, Dragon and Chimera have been long ago been ruled out as fantasies of the Middle Ages, curious phantasms of bored monks and cartographers imaginations, doodling on the corners of maps and books. These caricatures actually represent the tacit speciesism that was part of Christianity and that goes back to the Romans and before.

In the process of discussing maps Guenon tries to suggest that there is a 'sacred geography' which defines 'centers' and 'oracles' where divine

⁹⁵² Lucretius, On the Nature of Things Dutton. N.Y 1957 pg. 224

beings might reside. Lucretius would giggle at these absurdities and I find myself chuckle a bit too. There are many such theories and fictions such as the crops circles, “sacred geometry” and other “Mysteries” promoted in New Age bookshops, all of them bogus and discredited. None of them have any real evidence backing them up. Guenon’s imagination never rises above a similar mawkish hawking of New Age pulp fictions. But it gets worse.

He actually believes this rubbish is not merely the result of a pulp science fiction writer or con-man radio talk show host. Indeed, Guenon goes on in succeeding chapters such as those on “Shamanism and Sorcery” and “Psychic Residues” to propound really bizarre and insane theories about the presence of evil influences in archeological digs and ruins where zombie like “hordes of Gog and Magog” issue forth, set at liberty via “exhumations of vestiges of past periods and vanished civilizations.”. This is not just a Boris Karloff Mummy movie. He says that soon an army of inferior and demonic forces will destroy our earth. They will arrive first coming through such places, archeological digs and ruins acting like portals or “fissures” for the malicious spirits sure to come...

Schizophrenia sufferers may wear aluminum foil in the belief that it will stop one's thoughts from being broadcast and protect against malicious waves entering the brain from far away. Guenon says that there is a “Great Wall” around the world and because of the evil of science and materialism, this wall has been breached by inferior forces and these forces have begun pouring through the “fissures”. This is a schizophrenic ‘vision’ and I have heard of just such visions voiced by street people who had this disease of the brain. I have known 3 or 4 people who had such visions, one, an artist in California was convinced that Russian spies were planting thought in his head via radio waves. Projections of fears into the sky or suspicions into “sky machines” is quite common. According to Guenon, after the “Great Wall” is breached

the“ world will soon “undergo an increasingly downward movement toward "dissolution" to be capped by the "Great Parody". A "counter-tradition" will arise and then the Great Parody will be manifested i” an individual who is the "satanic caricature of everything that is truly traditional and spiritual"⁹⁵³

All this will happen with a mathematical exactitude, the world reversing itself like topological gyres, upending itself in a mirror image of the imaginary Golden age. The age of horror is lovingly described, almost as if Guenon like Dante loved his hell more than this heaven. Guenon describes the last days as being composed of people who are mechanical zombies, "galvanized by an infernal will".⁹⁵⁴ The Anti-Christ will be defeated and the story comes to its usual ending, like St. John, with the return of the golden age in splendor and glory. These fantasies and fictions are examples a classical“ paranoid attack of an acute kind. He has had a psychotic break with reality.

Guenon sees enemies everywhere, like a paranoid street person off his medications. He observes that one “must exercise extreme vigilance --for the enemy only knows too well how to take on the most insidious disguises”, he writes. (pg 288) Guenon had himself been a man of disguises. But now he fears the very thing he had been. He was a very sick man, as Martin Lings suggests in an essay he wrote about the period where Guenon is writing Reign of Quantity. Lings says that “ He had enemies in France and suspected that they wished to attack him by magic...Guenon was very much afraid of being attacked by certain people”. Mark Sedgwick, obtusely and unfortunately without embarrassment notes that

I’ a letter to Evola in 19’8, Guenon wrote that an 'attack of rheumatism' in 1939 had been caused by 'une influence

⁹⁵³ Ibid. pg.326

⁹⁵⁴ Ibid. pg. 238

maléfique,'(a malicious influence] and disagreed with Evola, who had evidently said that such things could not hurt those who have spiritual stature. Guénon pointed out that the Prophet himself was made ill by sorcerers. ⁹⁵⁵ Most Guenonian biographers tend to gloss over Guenon's concern with magic, sometimes referring to attacks of persecution mania when Guénon was ill, but in one sense such apologies are unnecessary. A belief in the efficacy of magic is not un-Islamic, as Guenon's own reference to the Prophet reminds us. Such a belief was (and is) widespread in Egypt amongst all types and classes of person, and so may be described as traditional within Islam.⁹⁵⁶

In short, since abysmal ignorance, magical thinking and superstition is so widespread in the middle east, it is "traditional" and since tradition is good, it is OK to be ignorant and superstitious. In "his backwards reasoning, Sedgwick is trying it to excuse Guenon's lunacy, as he excuses Eliade's, and as he tried to excuse Schuon's crimes. He is trying to say it is OK Guenon wrote like a paranoid schizophrenic, since it is so common to employ unbalanced magical thinking in Islam. Sedgwick is a rather a superstitious man himself and acts as if the moniker "traditional" had any merit at all, when really it is just an excuse for lazy and ignorant thoughtlessness. The fact that magical thinking is "traditional" means that "Tradition" itself is an excuse for all manner of bogus nonsense, What he should say is that people of Islamic faith should be given better teachers and books to read. Rather than draw this obvious conclusion, Sedgwick comes off supporting ignorance, Islam and Tradition at the same time. The truth is that the Prophet, who

⁹⁵⁵ As if reports about Muhammad all of which were written nearly 200 years after his death had any validity at all!! No one knows much of anything concrete about this person named Muhammad. He is largely and perhaps entirely a fiction.

⁹⁵⁶ <http://www.traditionalists.org/write/tradsuf.htm>

may not even have existed, was not attacked by any ‘sorcerers’ and neither was Guenon.⁹⁵⁷ Magical thinking of this kind depends upon the gullibility of the religious. Guenon was highly gullible and suggestible. His fear of attack is deeply paranoid and self-created. It is palpable throughout the end of Reign of Quantity.

It is clear that Guenon projected his paranoid fears upon the entire world as a sort of defensive counter attack. He was mentally ill. His projection of evil on the universe, done in coldly logical prose, marbled with insane fantasies of a particularly violent and graphic kind. No wonder one of his favorite author is Dante. Like Dante in the Divine Comedy, Guenon sees virtually everyone as an enemy, except perhaps a few orthodox people. Dante and The Apocalypse of St John inspire Guenon.⁹⁵⁸ The Apocalypse or Revelations, is a bogus text, probably written nearly 200-250 years after the birth of the mythic person they call Jesus and has nothing to do with the man called St. John⁹⁵⁹, if there

⁹⁵⁷ The full quote illustrates how deep Guenon's paranoia was and casts some light on the psychology behind the Reign of Quantity. Evola had written Guenon about an illness he had. Guenon replies that he was sick in 1939. "I was confined to bed for six months, unable to make the slightest move. Everybody thought this was a case of rheumatism, but the truth is .. we all knew who acted as the unconscious vehicle of a maleficent influence". The man was sent away and Guenon recovered."

Schuon, too, has the ability to project on others the causes of his distresses, even those these others do not have anything to do with the problem. Schuon sees others as conduit for his illnesses, and God punishes his persecutors. Joseph Epes Brown, Schuon said, got Alzheimer's because Brown Would not publicly admit that Schuon helped him edit and create the book the Sacred Pipe.

⁹⁵⁸ I wrote in 1992 regarding the the Apocalypse...." This unrelenting fantasy of revenge erects hatred of the world into a universal principle. It is indeed a work of art, but one so densely crafted of simultaneous symbols of transcendent perfection and sheerest cruelty that the mixture is both suffocating and infectious. This close congruence of transcendent knowledge and terrible cruelty is what I mean by the term "knowledge/ power".The exquisitely crafted and precious malice of this book indicates a pathology so totalitarian that it makes Hitler and Stalin, Sade, Dante and Genet look like schoolboys in the art of torture.

<http://www.trimondi.de/H.Krieg/Koslow.htm>

⁹⁵⁹ The earliest fragment of the Revelations appears to be Papyrus 115, dated to 250-300 C.E. though some place it a little earlier. (Oxford Ashmolean museum) Even the works of John are of doubtful authenticity. The earliest Gospel of John (besides P52 the Ryaland's Papyri which is of

was such a person, which is probably another fiction, created by the same Gospel writers. The earliest extant manuscript evidence ⁹⁶⁰ of Revelation is dated no earlier than about 250 C.E. Regarding the Revelations I wrote in 1997 that:

“The frustrated hopes of an obscure religious cult blossomed into an elaborate fantasy of revenge and desire for power. This is expressed in many early Christian texts, the Revelations of John perhaps representing a later summation of this tendency. As the Roman Empire failed, the obscure cult took over the social fabric of the Roman Empire and combined the rationalistic regimentation of the Romans with the apocalyptic fervor of Christianity.....

The apocalypse, clearly a forgery from later centuries pictures an orgiastic dismemberment of the very fabric of the universe in order to justify an intellect that desires totalistic power. The world must be destroyed so that the intellect in its drive for totality and purity finally can possess immortality.The apocalyptic drive desires glory through violence and transcendent power through the

highly questionable dating (117-150 C.E.) is The Bodmer Papyri II collection which includes the first fourteen chapters of the Gospel of John and much of the last seven chapters. It dates from around AD 200. This hardly suggests John the beloved disciple who was with Christ and his mother when he supposedly died. John is a late fiction, written by a Platonist. This is obvious even internally, given the mystical fervor of the Gospel. So it is quite likely that the John is a forgery of some kind. Since virtually all existing manuscripts of the Gospels are over 150 years after the presumed time of Christ it is very likely that Christ himself never existed and that Christianity itself is based on a literary fiction, confabulated in the 2nd and third centuries. Doherty claims that the Mark gospel might date back to 90 C.E. and the other Gospels to 130 C.E., but it might be as late as 150. Which seems more likely. There are no manuscripts that can be reliably dated back much before 200 C.E..

see http://en.wikipedia.org/wiki/Biblical_manuscript. for various accepted dates on this. I am not a biblical scholar, but one does not have to dig very far to see that the Gospels are later literary fictions. This is obvious internally too, as they clearly describe miraculous events that have no basis in ordinary provable facts or evidence. There are no contemporary reports of any of these miracles either, so it is fiction.

⁹⁶⁰ Some of the basic dates of various New and Old Testament biblical manuscripts can be found here

http://en.wikipedia.org/wiki/Biblical_manuscript

dismemberment of people's bodies or destruction of the earth itself. Transcendence requires destruction; the monistic God must destroy diversity; Christ the savior destroys nearly all the beings on earth. Plato's "Sovereign Good" demands total social control: just as the Aztec priests needed to rip out the hearts of children to prove their power. Devotees of Christ wanted to conquer time so the fiction of Christ could dominate the world. Those who refuse to be obedient to the Christian, Aztec or Platonic imposition of a blackmailing concept of 'eternity' must be burned at the stake, eliminated, warred against, or destroyed in an apocalypse. Beyond the dreams of utopia, perfection, glory, wealth, El Dorado and the final End of History the reality of what happens in apocalyptic politics is a gruesome and bloody nightmare. The perfections of the 'next world' covers this world in blood.”

I have mixed together many things here, but this is substantially correct, I think now. There is no transcendent next world. The transcendent is a fiction. We must transcend transcendence. There is only this world. In Guenon's delusional fantasy of revenge against life, history has been reduced to a paranoid "Plot" that is going on everywhere, with Satan as the head of the conspiracy against Guenon's religious ideology. Guenon is a decadent writer as was the writer of Revelations. The end of the Roman Empire echoes the end of the aristocracy and the Church. Apocalyptic fantasies are delusions born of disappointment and bitterness, or, when they occur in mental illness, excess serotonin. Guenon is writing out of reactionary bitterness against the new world science has made, just as those who murdered Hypatia killed out of reactionary ignorance against the rising science of the time which Hypatia so wonderfully embodied. Guenon resembles the murderers of Hypatia, he wants to destroy the world that does not fit his fantasy. As Baudelaire said in his gloss on De Maistre "In Politics, the

true saint is the man who uses his whip and kills people for their own good.”

I think Guenon was living in a real subjective hell while he was writing this book. It is, in fact, a deeply personal, even manically personal book. It is written with such searing passion by a man who despises all passion. He is insane and the insane suffer mentally. He is a doomsayer, sure that virtually everyone in the world, but a very small remnant, will soon be destroyed. It is a sad book he has written here, which shows a man who has been clearly and permanently been driven mad by the occult and metaphysics, lost in a make believe world.

Rather like a bleak Piranesi prison, Guenon is caught in his own theory in a madness where a vision of hate a world despised and carefully ignited. In a vampire-like version of Don Quixote, Guenon claws at broken windmill of his own mind spinning furiously. Guenon lives in a sort of subjective Last Judgment, or as if in the movie “Night of the Living Dead” and the fictional modern world which he thinks is so evil, actually is not evil at all. There is real mania in this book, madness of an authentic kind. No play acting.

It is Guenon’s own imagination that is ‘evil’ source of this, still obsessed with Satan, enemies and dark forces. He is lost in delusions of a kind that projects what he is on the world. He is utterly convinced of the reality of his delusions, even as he projects what he is on the world that he hates. Like Mad Meg is Breughel’s great painting, (see below) Guenon ends up surrounded by Hieronymous Bosch-like demons,⁹⁶¹ created by his own mind, and in his madness he cannot distinguish true

⁹⁶¹ For recent views of Bosch and the mistaken thesis that Bosch and Breughel are somehow prefigurations of the modern hell, see Terry Tempest Williams, Leap, or Michael Foucault’s writings on Bosch. In both cases these thinkers fail to see that Bosch is not a New Age epicurean and certainly not a prefiguration of the modern dilemmas and the sexual revolution. He is a throwback to the medieval period and not at all a liberal who looks forward. They project what they wish to see onto him,. The Garden of Earthly Delights is not a prefiguration of Surrealism, but rather a reactionary prelude to Bosch’s really awful hell pictures, which contain the Inquisition and witch hunts in fantasy

from false. As fascinating as this madness is, one has to call it madness. Guenon's followers really think all these phantasms are real. Indeed, reading Guenon after 27 years shows me a man who is very much in the grip of the same illness I have seen in street people who scream on city sidewalks that the sky is falling immediately.



Pieter Breughel ---Mad Meg

Breughel's Mad Meg may be one of the first objective attempts to depict mental illness in the history of painting. All the "Temptations of St. Anthony from Grunewald to Bosch are still wrapped up in the mythic magical thinking. Breughel appears to be on the verge of escaping from this, and perhaps he did escape from it, hinting at an objective picture of a real street woman. This whole book of Guenon' is plunged back into the

dark ages and medieval madness as if science never existed. Indeed, this book is a paranoid attack on science.

Much of Reign of Quantity's tone of barely contained hysteria hides behind excessive logic. This is typical for someone with as deep a paranoid fixation as Guenon had. He is on the verge of psychotic break throughout the beginning of book. By the middle of the book the break with reality has occurred. The logical pretence of the arguments is a part of the disease that inhabits the book.

The book proceeds by a rational irrationality that is born of his paranoid terror of science. Guenon says repeatedly that "the falsification of everything" (pg.249) has come about and has done so because everything has fallen out of "proper hierarchical order" (pg. 243). Again his main concern is the loss of power, and he wants it back, like Joseph De Maistre.. Democracy and human rights are the evils that got rid of aristocratic tyrants and popes with crowns. Guenon's madness is one of nostalgia for the lost power of churches and monarchs. He is obsessed with bygone notion of religious order of a Dantean and Hindu sort, unaware that such notions were proven wrong centuries ago.

Is there really a "falsification of everything"? Actually the opposite is true, since Newton, Einstein and Darwin disproved Dante, Augustine, the Bhagavad Gita and Plato, the world is so much clearer and easier to understand. What has been falsified is the superstitious fictions that Guenon fanatically and insanely clings to. Hence his hysteria. He is in denial and must pretend that what is real is unreal and his madness is sanity.

Guenon's book is full of excessive pronouncements meant to inspire fear. A metaphysical terrorist, he wants the reader to believe in what he fears, rather than admit he might be wrong, and his whole system is wrong. Like the Republicans in today's America he uses fear to support an unjust power structure. He wants to spread the contagion of fear. He wildly claims that reason, science, equality and democracy have

destroyed the order of the world. Utterly false. All that was destroyed by the French and American Revolutions was the theocratic illusion. Guenon's theofascist fantasy is born of the desire to go back to the toxic delusions of the far past. He is an escape artist, a true romantic, like Artaud, who prefers his insane subjective world to reality. The problem for Guenon as for religion in general is humans. Gods are to be preferred, metaphysical fictions are better than reality and ordinary things. The actual world must be abolished because of the imaginary "beloved" beyond the sky is real. Guenon cares more about symbols than people, more about doctrine than 'ordinary life', which he despises.

Tradition is not about humans, he says. Guenon writes that it is a horrible mistake to confuse tradition with things that are on "the lower human level and are completely lacking in profound significance." (pg. 253) Guenon is anti-human, he is even anti-earth and anti-cosmos--- and all he cares about is the fiction of his super-human "principles" --- principles which he never defines, but claims to know everything about. "The restoration of the superhuman" (pg. 253) as he calls it (evoking Nietzsche) will only come about once science and materialism, humanism and human rights, democracy and reason are all negated. He equates all these with what is "satanic" and what is satanic involves "all negation and reversal of order, such as is incontestably in evidence in everything we now see around is" (pg. 237)

There is no such "incontestable" evidence in Guenon's book. On the contrary. Guenon announces his conclusions before he shows us any evidence that is supposed to prove it. Most human lives are far better than they ever have been. What has fallen is belief in con-men like Guenon. This is not to say there are no serious problems. There are huge problems left to solve, but no solutions will be forthcoming from the traditionalists, who are a cult and who exist only in tiny enclaves of privilege and luxury. Guenon has no sense of proportion. He wants to go back the Dark Ages when life expectancy was 35, prostitution was

rampant, workers had no rights, were forced to work seven day weeks. Women regularly died in childbirth, diseases were common and killed many children, poxed faces, left terrible scars, sweatshops abounded and the Church was utterly corrupt. In a recent book, Steven Pinker shows that in the “good old days”

“Tribal warfare was nine times as deadly as war and genocide in the 20th century. The murder rate of Medieval Europe was more than thirty times what it is today. Slavery, sadistic punishments, and frivolous executions were unexceptionable features of life for millennia, then suddenly were targeted for abolition. Wars between developed countries have vanished, and even in the developing world, wars kill a fraction of the people they did a few decades ago. Rape, battering, hate crimes, deadly riots, child abuse, cruelty to animals—all substantially down”⁹⁶²

In these good old days life was “brutish and short” as Hobbes says and priests ruled everyone’s lives.⁹⁶³

Guenon was a profoundly disturbed man suffering from paranoiac delusions. He sees the whole world as evil. To him, science is a satanic “counterfeit” and is part of the conspiracy against the anti-human and “super-human” ‘truth’. He sees the world as coming toward a cataclysm of horrendous proportions when all his favorite enemies will be

⁹⁶² <http://stevenpinker.com/publications/better-angels-our-nature>

⁹⁶³ Another book of interest to the decay of Traditionalism is Mark Perry’s On Awakening & Remembering: To Know is To Be. Catherine Perry called this book “ indigestible”. One reviewer said that “if you think capital punishment is spiritually uplifting this book is for you”. Another writes that “This book may have value for you if believe that inquisitions, reducing women to chattel, theological fanaticism and priest kings are good for the world. Otherwise skip it as it is one of the most odious books written since Ayn Rand’s Atlas Shrugged or Mein Kampf.”

destroyed. Religion has become so completely the vehicle of Guenon's personal self that anything scientific and reasonable comes to seem to him as ultimately evil. His sociopathic insanity mounts as he imagines that science has enclosed his fantasy of god behind a fictional wall that stretches around the world. He imagines that inferior evil domains are pouring into the world with all their filth and wickedness. The exact nature of these "inferior domains" is never described, as they do not actually exist, but for Guenon, they loom with bloody teeth on the edge of consciousness. He wants you to do the work of imagining these things. Poor Guenon is caught up in his own mind like a Manichean lunatic and at war with himself in a horrible and suffocating sense of personal defeat and hatred of our world.

The heart of Guenon's Reign of Quantity is not his crazy theory about a "plan" to defeat tradition and the "principles of metaphysics". The heart of Reign of Quantity is Guenon's his own distempered mind. It is his paranoid psychosis that is the real subject of this book, not the process of "subversion", "anti-traditional action" counter initiation" and the final "Great Parody". These are just symptoms of his disease, projections of his illness on the world. Guenon's theory that the Anti-Christ will seize the moment and destroy the world just as the "reinstatement" arrives and the world will begin all over again--- this theory borrows heavily from Hindu myths and fairy tales, and is really just a symptom of Guenon's dementia.

Most of the time, his illness is hidden behind an artful pose of impersonality and his manic rush of fabrication and paranoid inventiveness. It is an amazing text as a tour de force of metaphysical madness. Sometimes however, his illness actually shows itself directly and personally in his text. For instance, Guenon blames Henri Bergson, a very mild and rather harmless French philosopher from the early 20th century, who promoted a philosophy of "vitalism" and intuitionism. It is rather a gentle and romantic philosophy influenced by hints of Rousseau

and Darwinism. Bergson's thought may not be to my taste but it is hardly anything dangerous or to be feared. But Guenon is livid with fear about this harmless man and his theory.

He hates William James too, who is really quite interesting and also mostly harmless when he writes about science and not religion. James is one of the fathers of early brain science, and a sort of forbear of people like John Dewey. James who is not threatening to anyone either. I disagree with James' subjectivist theory of religion, as this book makes plain. But that does not make James a bad man. So why is Guenon so paranoid with fear of them?

It would appear that Guenon hates Bergson and James for their science and their rather lukewarm "spiritualism" "Bergson was actually a Jew and suffered under the French Nazis (the "Vichy") and loved Darwin, so it would appear that Guenon, who had friends in French fascist movements, hated Bergson as a left leaning man interested in science. Virtually everything Guenon says about Bergson is nonsense, as well as vicious, insinuating and blacklisting. He tries to imply that Bergson was an unwitting part of a diabolical plot "against the "Truth", capital T. ⁹⁶⁴

He tries to say that Bergson and James are harbingers of the imaginary "Anti-Christ". The reason he gives is they do not admit of basic religious ideas and are more influenced by science. So what? Why should they admit the truth of religion when it is obviously false? Why should anyone have to be believer "in the nutty nonsense Guenon believes in? It is science that Guenon hates in Bergson and James. These two men must therefore be devil's in disguise, Guenon imagines, and their writing

⁹⁶⁴ Bergson shares some things with Guenon in fact. Like Guenon Bergson puts huge stress on "intuition" and thus is a romantic and prone to certain irrational beliefs in the afterlife and religious ideas. He almost converted to Catholicism before he died. "Bergson died in occupied Paris from pneumonia contracted after standing for several hours in a queue for registration as a Jew" his biography says. Bergson sided with the Jews who were being killed in the camps. His biography also states that he renounced "all of the posts and honors previously awarded him, rather than accept exemption from the anti-Semitic laws imposed by the Vichy government" This shows a rare bravery, of the sort it is hard to imagine Guenon or Schuon having.

opens the door to the “sub-corporeal” and ‘sub-human” realm. There is nothing wrong with beings that are not as complex as humans are, but there is no “sub-human” realm, as Guenon maintains. Nature is nowhere a hierarchy, but rather a sort of continuum wherein all beings have their own lives and progression within the overall adaptation of the evolutionary field.

So as I was saying, the heart of Guenon’s Reign of Quantity is not his theory about a “plan” to defeat tradition. Rather the heart of this book is in Guenon’s own disturbed brain, hungering after power, which births the “plan” or “plot” to destroy the world. The origin or personal starting point of this crazy book to be found in Guenon’s rare admission of jealousy of Henri Bergson, the French philosopher. Guenon reproaches Bergson for not really understanding the “magical operations” that Guenon believes in....Guenon erupts into a really bizarre accusation:

One can admire the intrepidity of this philosopher, shut into his private room, and well protected against the attacks of certain influences which undoubtedly would not hesitate to take advantage of him as an auxiliary no less valuable than unwilling.

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He goes on to say that “experience demonstrates the falsity” of Bergson’s assertions about magic. We know from other sources that Guenon claimed to have experienced horrible attacks of magic coming from Paris. As I discussed earlier, Lings mentions that when he says, “He had enemies in France and he suspected that they wished to attack him by magic”. ⁹⁶⁶So Guenon was affronted by Bergson who apparently and

⁹⁶⁵ Ibid pg. 270

⁹⁶⁶ This is an important admission and I quote it twice but it is really the key to understanding the whole of Guenon’s ‘masterpiece” which is really his greatest work of unintentional fiction. More than any other work I can think of Reign of Quantity is book intended as a nonfiction work, but which is so upside down and a sort of parody of itself that it is actually a work of fiction—a work

rightly does not believe in this paranoid nonsense and does not have such attacks. Guenon is jealous that unlike himself, Bergson does have demons coming from overseas and harassing him from the corners of his room. He has been attacked by “magical operations” since he has recently been the victim of them, or so he imagines. He claims to suffer from strange evils, of which he detects the origin in “psychic attacks” directed against him. They are imaginary, but the paranoid tenor of Reign of Quantity comes from these ‘experiences’ of imagined terror. Bergson, Guenon says, would realize his errors if only he understood that magic operations are real and spirits can attack people at a distance. Actually, the errors are all Guenon’s. He attacks Bergson, James and others out of a personal mental illness and projects of them his own terrors and fears of plot and conspiracy.

Of course Guenon has not a shred of evidence that “ghosts”, “spirits” “psychic residues” and such like beings actually exist. His ‘mental virus’ as Dawkins would call it, is such that even imagines these evil little demons coming through coins and money. Guenon writes that “the control” of money by the spiritual authority” is essential. Money must be backed by religion, both being by-products of evolution, in fact. But Guenon does not realize that he has lost himself in the make believe land where imaginary money and gods are both invoked as “principles”. He agrees with the fascist poet Ezra Pound on this. Pound thought that “Usury” is the great evil, which basically is defined as the taking of unnecessarily high interest in loans. This idea was long preached as part of the language of anti-Semitism., conspiracy theories about Jewish bankers and notions of degeneration resulting from abandoning the gold

of fiction that the author was not aware he was writing, which makes it akin to the writing of the insane, and it is this that makes the book an echo of Revelations, which is also a crazy fiction. The ‘genius’ of the book is that it sucks so many people into its insanity. He totally believes his own insanity and wants to make you believe it to. It is this that makes it an exemplar of religion as a whole. That is to say, this is what religions do, they convince the gullible of the most patently ridiculous nonsense and make it seem like it is life or death reality.

standard. ⁹⁶⁷ Ezra Pound's anti-Semitism was based on his interest in fascist monetary theories, which, to put it over-simply, saw usury as the chief economic ill of modern society. Guenon ideas are similar but more widely applied. Guenon applies the anti-Semitic ideas to all of the “profane” world. For Guenon the hated category “Jews” become the “Profane”. This is true in Schuon too. Guenon sees *any* secular control of finance as an evil. He wants it all in the hands of priests. Pound too is traditionalist, as you can see in his poem, the “Canto Usura”

Duccio came not by usura
nor Pier della Francesca; Zuan Bellin' not by usura
nor was "La Calunnia" painted.
Came not by usura Angelico; came not Ambrogio Praedis,
Came no church of cut stone signed: Adamo me fecit.
Not by usura St Trophime
Not by usura Saint Hilaire,
Usura rusteth the chisel
It rusteth the craft and the craftsman
It gnaweth the thread in the loom
None learneth to weave gold in her pattern;
Azure hath a canker by usura; ⁹⁶⁸

⁹⁶⁷ A recent example of this paranoia is the murderer Jared Loughner, who killed six people in Arizona. Apparently inspired by the neo fascist hate rhetoric of such luminous far right fanatics as Glenn Beck and Sarah Palin, both of whom have advocated “targeting” of anyone who questions right wing hate, corporatism and reactionary politics. Loughner shot a 9 year old girl and a congresswoman, who was shot through the head, but is still alive, badly injured but recovering. Loughner had an obsession with currency issues rather like Pound and Guenon. The idea is to control money for “god”, and since there is no god what is really meant is to control money for those who preach god. It is a self-serving ideology, which is a conspiracy theory still going strong in certain outsider circles today.

⁹⁶⁸ It is worth hearing Pound reading this
<https://www.youtube.com/watch?v=xn6r2Nm0ZMo>

The big evil for Pound as for Guenon, ---as well as for crypto-fascist historians like Oswald Spengler is the Renaissance, Pound⁹⁶⁹“wants a return to a religious veneration of objects. This sounds both like Ananda Coomaraswamy and Guenon, with its extolling of traditional religious craft and its anti-Semitic hatred of bankers. There is nothing wrong with the love of craft. But, neither Pound or Guenon stops there. Guenon wants all coins insured by god and thus “counterfeit” coins will cease to be conduits of devilish witchcraft like forces and “psychic entities”. Pound wants something similar in his mad dash to support Mussolini’s fascism.

Guenon thought that all money should be controlled by the “spiritual authority”. There is truth to there being harm done by capitalists, and lenders at interest, because of financial trickery, but this is even more true of religious institutions. The Vatican is hardly a good example of sound finance, taking from the poor, selling “Indulgences” to feed the rich as they did for centuries. But there are other ways to deal with greed in banks and the rich everywhere. Tax them heavily.

Although Pope Pius V decreed in 1567 that indulgences should not be given in exchange for money, and the Church made huge amounts of money from this. Martin Luther recognized this indulgence selling as an attempt to profit from sin, Luther protested by nailing 95 objections to this on the wall of the Church in Wittenberg. The sale of indulgences mostly had to do with buying time back for sin to be spent in a fictional purgatory.⁹⁷⁰ Indeed, the sale of indulgences is one of the origins of the private insurance racket, which begin also with insuring slaves and slave

⁹⁶⁹ Indeed the milieu of Pound and Eliot included a lot of Pre-Raphaelite followers and artists who would be of interest to A. Coomaraswamy such as Eric Gill, Wyndam Lewis etc.

⁹⁷⁰ Buying carbon offsets or credits is the new sale of indulgences, whereby corporations or countries persist in polluting by making others pay for their sins, as it were. The carbon offset system simply allows the corporate sector to buy off critics and keep polluting. The sale of indulgences was meant to allow the rich to keep sinning and buy off their sins. This is just a new form of magical thinking.

ships being sold from Africa to the New World. Indulgences were a kind of buying selling of souls for profit, just like slavery. where they died in droves during the Middle Passage.⁹⁷¹



One of JMW's great paintings is of a slave ship in which the captain of the slave ship "Zong" ⁹⁷² had ordered 133 slaves to be thrown overboard so that insurance payments could be collected. Insurance companies got

⁹⁷¹ The Church was a parasitical organization which profited from sin and Insurance companies are similar, as the profit from the fear of the rich, lest they lose their investments. In American medicine, insurance companies are utterly unnecessary and unethical organizations that profit from the sick. A single payer system would abolish them and set up a system where no one profits from people being sick, but money would be pooled into one fund to be paid out for everyone when they get sick, as everyone does get sick at some point.

⁹⁷² I got to spend many hours with this work in 1976. The Zong massacre as an important story as the deaths of all these slaves ended provoking a law case and then it helped inspire the Abolitionist movement. Turner painted this partly in protest and partly to try to influence Prince Albert against slavery. Slaves were thought to be animals and each slave on this ship was worth 30 pounds, The company hoped to recover this money for their animals, which they themselves had murdered, throwing them overboard to collect insurance on them...

their start with slavery this is one example of this symbiosis. Controlling gods is like controlling money in that both are meant to serve certain social factions and to disenfranchise others. Just as slaves were considered not people, the Church saw those who it did not control as inferior beings, or “sinners”, “witches” or “evil ones”. Guenon has no historical sense of how corrupt and depraved the historical church was when it had control of aspects of the economy. He does not realize that money like gods are fictional abstractions that have not real existence. They are social constructions.

Nor does he grasp what a disaster the theory of castes was in India, eventually necessitating it being outlawed. It was a mistake to have the Brahmins in charge of social relations. But Guenon is never concerned with human or earthy realities, which he considers to be “low” and “inferior” realms. People do not matter to him. Nature does not matter to him. Only ideas, his fictional “principles” matter to him.

The whole second half of Guenons book is devoted to his constrained and paranoid fantasies that psychic entities and satanic conspiracies not only exist but the great secret of our time is that they do exist. He thinks this is a fact of “diabolical cleverness” (pg 109) that Satan hid his little demons from average people. Thanks to Guenon this universal secret is now revealed to you for the first time!! The universe is being overrun by demons. They not only exist but they proliferate wildly like the demons in a painting by Hieronymus Bosch or Pieter Breughel. Indeed, Guenon, like Bosch or Breughel, is a throwback to ignorance and superstition of the Dark Ages. Though I think Breughel at least, and possibly Bosch, understood that these images of hellish fantasy were indeed conceits or allegorical games.

By chapter 22, which is about the evil influences that come through metals, Guenon has really lost any semblance of sanity. What he calls the “maleficent influence” of metals, is part of what he calls “cosmic psychism” (pg.189), and these demons or spirits are everywhere

proliferating – He says these “influences, in their multitudinous forms are today actively threatening the “solidity” of the world. The dissolution is supposed to come about when everything is reduced to an “atomic dust without cohesion” (pg199). Guenon sinks himself into utter fantasy about alchemical processes and spiritualist rhetoric. Full of obscure empty terms like “coagulation and “extra-corporeal modalities” , which sound like they means something but really are just elitist sounding mystical gobbledygook. He writes as a madman, utterly convinced of his delusions:

“In order to undo the knots resulting from the solidification which has been going on up till now and (the word knots is used intentionally, as it suggests the effects of a certain kind of coagulation particularly connected with the realm of magic) the intervention of something more directly effective for the purpose in view is required, and this something must no longer belong to the domain, the very restricted domain to which the “reign of quantity” itself properly belongs. It is easy to perceive, from the occasional indications already given, that the action of subtle influences is involved: such action really began long ago to operate in the modern world, although at first it did so in no very apparent manner, and it has actually always co-existed with materialism for the very moment at which the latter was first constituted in a clearly defined form.”

You can see he has a matter of fact way of speaking about things that are utterly imaginary and fictitious. He suggests that materialism was suggested by the evil demons who swarm around the earth, who apparently whisper in people’s ears—people like Hypatia perhaps or

Bacon⁹⁷³, Da Vinci, Holbein or Descartes--- and insinuate plots to overthrow religious elites and metaphysical paranoids like Guenon. If only Galileo did not fall prey to the whispers of demons when he discovered the four moons of Jupiter! How did I not see how crazy this is 27 year ago? I was intelligent but even the intelligent do not always understand what they read. I only felt the fear of the book not the hysteria that makes his mind be totally at variance to the facts.

Clearly Guenon had a mental problem. The notion that being a materialist is somehow evil and damnable is ludicrous. Descartes was not inspired by demons when he conceived the scientific project ⁹⁷⁴ indeed. On the contrary, Descartes is a modern French hero and not the villain of Guenon's dark, malicious fantasies. The author of the Discourse on Method and the Meditations was a man who tried to bring us out of the dark times of the Inquisition and the Catholic Church. Many " esoteric gnostics", such as Frithjof Capra⁹⁷⁵ or of the modern

⁹⁷³ Bacon is often condemned by New Agers are being chauvinistic and damning to nature, and while there is truth to this there is also truth to his being an anti-Cartesian and holding more to empirical thought than the hyper rationalism of Descartes, which is arbitrary and seeks to ground reason in a god fiction, rather than empirical fact.

⁹⁷⁴ Descartes contributed to the field of cognitive science hundreds of years before it was officially established. His ideas are still relevant, unlike Guenon's ideas, which are fading already.. Noam Chomsky implemented some of Descartes ideas into his own work. Descartes was not the devil that Guenon paints him as. He was in fear of the horrible inquisition and but he was a very interesting thinker who provoked a huge leap in humankind's understanding. He developed analytical geometry---a coordinate system, and is really the first person to start trying to outline the method by which science operates. Chomsky notes in several essays that Descartes mechanical philosophy was soon brought into question by Hume and Newton and that it was basically discredited by Newton who showed that gravity or action at a distance negated Descartes claim that all action had to be mechanical. I am not sure that Chomsky is right about this, but more of that later.

⁹⁷⁵ Capra's Tao of Physics has been discredited, Peter Woit writes, for instance

"The Tao of Physics was completed in December 1974, and the implications of the November Revolution one month earlier that led to the dramatic confirmations of the standard-model quantum field theory clearly had not sunk in for Capra (like many others at that time). What is harder to understand is that the book has now gone through several

period hate Descartes undeservedly. He is credited with bring us materialism, reductionism and relativism⁹⁷⁶ and all sorts of other New Age and Traditionalists bugaboos.⁹⁷⁷

Guenon wants to thrust us back into the same Dark Ages that Descartes did so much the help lead us out of in his Meditations and other writings. Da Vinci did not study hydraulics, birds in flight and anatomy because some perverse little spirits that crept of “cracks in the “Great Wall” made him do so, as Guenon suggests. Indeed, Da Vinci is really the first scientist and not merely a rationalists as was Descartes. Da Vinci is an experimentalist and joins a long line of mostly anonymous scientists who developed carpentry and architecture, metallurgy and shipbuilding, going back the Roman and Greeks as well as the Chinese and others. Da Vinci is preferable over Descartes who tortured live animals and how believed that animals do not feel pain.

editions, and in each of them Capra has left intact the now out-of-date physics, including new forewords and afterwords that with a straight face deny what has happened. The foreword to the second edition of 1983 claims, "It has been very gratifying for me that none of these recent developments has invalidated anything I wrote seven years ago. In fact, most of them were anticipated in the original edition," a statement far from any relation to the reality that in 1983 the standard model was nearly universally accepted in the physics community, and the bootstrap theory was a dead idea ... Even now, Capra's book, with its nutty denials of what has happened in particle theory, can be found selling well at every major bookstore. It has been joined by some other books on the same topic, most notably Gary Zukav's *The Dancing Wu-Li Masters*. The bootstrap philosophy, despite its complete failure as a physical theory, lives on as part of an embarrassing New Age cult, with its followers refusing to acknowledge what has happened.

⁹⁷⁶ They never define why these things are evil or bad. It is assumed they are, but in most cases they are all fine things. Materialism is merely a fact, we are all material beings. Reduction is a good thing too, as in pottery or making things simpler in science. Relativism is a vague and uncertain term and needs a fresh definition wherever it is used as it is used in so many odd ways. Holistic ideas a certainly questionable, though justified in some cases, but one has to analyze each case.

⁹⁷⁷ For another wacky and ridiculous conspiracy theory as insane as Guenon see Lee Penn's New Dawn, a far right and theofascist take on everything the Catholic Church hates, form George Soros to Hare Krishna . It is a ridiculous book, but interesting in that it illustrates the psychology of the far right.

There were no little spirit-demons that crawled into Hipparchus, c. 190 BC – c. 120 BCE) when he conceived of the earth as a globe that goes around the sun.⁹⁷⁸ There were no little demons when he invented altitude and longitude to help ships navigate the seas. I am not sure than anyone ever was a strict materialist, since life is in some ways not exactly a material phenomenon, though many of the brain's process are material in their roots. I am not suggesting “spiritual” forces at all. There are physical forces or fields in the world that suggest ‘action at a distance’ without actually being that, such as magnetism and gravity. These did not really bring Cartesian mechanics into question, though Chomsky wrongly thinks they did. Pure Cartesian mechanics is rather too simple to explain much but concepts like Faraday's and Maxwell's idea of fields go far to explaining how the appearance of action at a distance can happen, while yet the underlying facts are all physical and mechanical in the sense of being causal and having physical explanations..

In any case, I will discuss the traditionalist's dismal ignorance as regard science in a later chapter.

Guenon hates modern education and suggests that those who were interested in magnetism were somehow agents of the devil. He claims that “occultism and modern science tend more and more to join up with each other” (pg. 158). The opposite is true. The history of human understanding of magnetism actually goes back before Aristotle and was known in India and China too. William Gilbert set about demystifying magnetism in his book *On the Magnet and Magnetic Bodies, and on the Great Magnet the Earth*, published in 1600. His knowledge was obtained from innumerable and unnamed blacksmiths, miners, sailors and

⁹⁷⁸ Hipparchus is a fascinating study all by himself. He is thought to have created early numerical trigonometry. Also to have discovered a way to predict solar eclipses and to measure the distance of the moon from the earth as well as the diameter of the earth itself. He did all this not by magic, but by math and inquiry.

instrument makers. These are the very “low” people that Guenon despises so much ⁹⁷⁹ Guenon’s notion that it was an occult concern is mistaken and another example of his bad history writing. He just didn’t research the subject. Blacksmith’s regularly play with magnetism in the iron in the forge and cool off. Guenon did not bother to ask them how this works, many know exactly how it works.

Guenon also claims that psychiatrists that are psychoanalyzed themselves are involved in a sort of pseudo-initiation process and this process gives them a certain “stain”. He uses a term that is used by Catholics to refer to the “stain of original sin”. The idea of “original sin” being a way in which the church blamed babies for sins they never committed, in order to get their parents to inject their children into the church via baptism. Original sin is a horrible notion, which means that those outside the church are evil by definition and those inside the church are pure. The idea of the purification of children in the baptism rite is utterly ludicrous. The Church does not over see the ‘insertion’ of the “soul” into the body. The notion of a soul that is inserted into the body from some invisible divine pool of souls is absurd. The concept of the soul is a fiction, invented by priests and the ignorant. No one uses that term any more but 'spiritual' people. The notion of a life force is also a postulate, similar to soul, and has no reality. If one understands how conception works in all mammalian species, scientifically, life begins not by any "force" outside the parents, but rather begins from the egg and sperm of parents which are incontestably alive. Anything else but this fact is an exploit against children and their parents

There was some confusion in the history of science about the female

⁹⁷⁹ William Gilbert and his sources, including his main source, a sailor and mechanic named Robert Norman, is discussed at length in Clifford Conner’s very interesting. [A People’s History of Science](#).

egg.⁹⁸⁰ Anton von Leuwenhoek thought, for instance that male sperm was alone responsible for the inception of a child in the womb. Like the Catholic concept of original sin, this is a falsehood, and assumes male superiority. But the source of life was eventually solved in the 1800s, when the implantation of the egg in the womb was understood. So there is no "pool" form which a life force emanates. The concept of the soul is a false medieval construction that contains patriarchal sexism. The process involves the very complex exchange of DNA sharing between egg and sperm in the fetus. The proof is in literally thousands of works by scientists over the last several centuries and is well founded and really incontestable. There is no soul, in anyone and no soul has ever been found. The self is a complex of neural and bodily circuitry. It was quite evident to me that my mom lost her 'self' when she had Alzheimer's. As she was losing it she even said, out loud to me. "I m losing my self".

The dying process of humans is typical for all mammals, and goes the same way, in the absence of pathological conditions, -- diseases. Life ceases with death. This is because every mammal I have seen die, dies in the same way, and not a single one has every come back to say otherwise. The evidence against life after death is overwhelming, the evidence for life after death are some crazy texts that clearly have an interest in lying about it, namely the Bible the Koran, Bhagavad Gita, and other texts.

Original sin is a way of creating a destructive "Them versus Us" dynamic. The notion that Jesus Christ is a payment for sin and that he died for our sins and that "his death constitutes a successful propitiation of a "loving" God is a direct and undisguised inheritance of the superstitious bloodletting that has plagued bewildered people throughout

⁹⁸⁰ Karl Ernst von Baer discovered the mammalian ovum in 1827, and Edgar Allen discovered the human ovum in 1928. The fusion of spermatozoa with ova (of a starfish) was observed by Oskar Hertwig in 1876. " From Wikipedia

history.”⁹⁸¹ Such barbaric bloodletting is an enormous disgrace and invalidates any moral validity claimed for the Christian god. A god that would allow this, or a parent, is barbaric and immoral.

The idea of “original sin” is akin to the Eastern notion of “karma”, which is the basis of the caste system, which also has the function of making everyone feel a primal guilt that can only be addressed by parasitical priests who administer a caste system meant to work out the “bad effects” of karma. Actually, karma is pure fiction and there are no “bad effects”.⁹⁸² Caste and class are artificial and are created by elites to justify their power and greed. You are not guilty for what your mother or grandfather did or did not do. You are not guilty because you were born into the world. Karma and “original sin” lie about nature and birth giving.

In any case, what Guenon is condemning is all psychiatrists who he says are “stained” and in league with the devil. He says they have a “mark” on them, which is the term used in revelations that applies to those who are damned in the next world after the apocalypse. In other words, Guenon is using stigma and stereotype, trying to do to psychiatrists what Hitler did to Jews. There are many good psychologists and mental health workers. Guenon’s condemnation of them is a typical example of his stereotyping others and branding those who are in competition with him. Certainly there are things to question in current Psychology, and any good psychologist would freely admit, but Guenon’s

⁹⁸¹ From Sam Harris, Letter to a Christian Nation. Pg ?

⁹⁸² I once heard someone use the idea of Karma to condemn a child. Ignorant people will blame a genetic deformity on a moral cause originating in the parents. This sort of repulsive magical thinking is very common in societies where ignorance is rampant or science is hated for irrational reasons. The person in question hates science and is a Guenonian who has turned against the Enlightenment of his own country. The idea of karma originates in the ideology of caste and is an elitist as well as speciesist notion. It is moralistic and someone with “bad Karma” is supposed to come back as an animal humans despise. They will be an animal or be born in a low caste. This is a perfidious idea. Deformities are caused by genetic anomalies or chemical toxins, not by moral faults of parents, except in cases where parents ingested such materials, were exposed to radiation or other things of that kind. The idea of karma enshrines an unforgivable ignorance and the word “karma” should not be used by anyone who thinks about it carefully.

approach to this is unworkable.

Schuon and Guenon hated psychologists first because they were both mentally ill and in denial about it and second because “the priest”, who they did admire, is no longer trusted to deal with mental problems, so they resented the loss of power to priests. Having seen concrete examples of Schuon’s utter incompetence in dealing with people’s personal problems and mental stresses, the idea that anyone would be treated for anything by any of the traditionalists seems frightening to me. Schuon was a horrible ‘Shaykh’” who harmed many people who trusted him with their lives. Rama Coomaraswamy got a degree in psychology but I would never recommend anyone to him because I saw how incompetent he was as a psychologist. He went back to school as an old man after retiring from the practice of surgery. Evidently a good surgeon, he was not very good at psychology. His views on psychology were distorted and extremist as his views on religion. He was interested in promoting and performing ineffectual and discredited exorcism rituals and in forcing gay people to give up their sexual preferences because he was sure homosexuality was a form of mental illness. This is medieval in its ignorance and cruelty.⁹⁸³ Indeed, one of the foremost psychiatrists in the world, Dr. Robert Spitzer, recently apologized to the gay community of “making unproven claims about the efficacy of reparative therapy”.⁹⁸⁴ Rama should have apologized for his backwards and destructive ideas on this subject years ago, but he was too narrow minded to be aware of the need for this. I suggested he amend his views but he refused. The traditionalists hate psychology and try to stigmatize those who they see as competing with their role of priests. Psychologists and in fact do much better at helping others than either Guenon, Schuon, Nasr,

⁹⁸³ To see more on the far right, fascist and theofascist ideology of traditional Catholicism see http://en.wikipedia.org/wiki/Controversies_surrounding_the_Society_of_St._Pius_X

⁹⁸⁴ See New York Times May 18, 2012

Coomaraswamy, Lings or Evola were ever able to do. ⁹⁸⁵

In the last half of Guenon's *Reign of Quantity*, Guenon spends a lot of time branding and stigmatizing people. Guenon sets up a structure of the end of the book where he tries, first, to delineate his paranoid theory of world collapse and apocalypse, which cycles through a series of events. There is subversion, anti-traditional action, counter-initiation and then the Great Parody, followed by apocalypse and then reinstatement the new world. This wooden structure taken from archaic Hindu theory of cycles, as I said earlier, and it is not real, but merely a mythic construction. Guenon co-opted these ideas from India unexamined or analyzed. He added this to the stew or pastiche of heterogeneous elements taken from numerous sources and religions.

So what Guenon created is a fantasy of conglomerated myths, forged in the smithy of his desire for power and his madness.;. He tries to adapt the idea of the Kali Yuga to Christian notions of the apocalypse. He connects Hindu fantasy to various rather trivial examples of "things Guenon hates. So he hates westerners doing yoga, so they must be "unconscious Satanists" (Pg. 289). He hates those who are involved in naturalism or "cosmic consciousness" , or who believe in "ordinary life" or

⁹⁸⁵ The Churches Rama Coomaraswamy belonged to (SSPX and SSPV) were extremist groups fanatical in the old right wing Catholicism of the 1940's—the same Catholicism that had a concordat with Hitler. Rama was close of the extremist and far right John Birch Society in many of his views. Some of the members of the SSPX, Rama's church, were caught echoing anti-Semitic, homophobic views, defending the Spanish Inquisition and similar views to those I heard Rama espouse.

"Richard Williamson, who is infamous for his Holocaust denial and anti-Semitism. In January, just a few days before the pontiff invited Williamson back into the church, he appeared on a Swedish TV program insisting the Nazis had no gas chambers. "I believe that the historical evidence is strongly against — is hugely against — 6 million Jews having been deliberately gassed in gas chambers as a deliberate policy of Adolf Hitler," Williamson said. "I believe there were no gas chambers."

<http://www.splcenter.org/blog/2009/02/26/behind-the-bishop-the-anti-semitism-of-the-sspx/>

who combine various traditions together—as if Guenon himself doesn't do that!. However, his hypocrisy aside, he thinks those who do yoga are evil and under the influence of quasi-demonic or actually demonic forces. Doing yoga outside of India is a trivial concern and hardly warrants mention. It is a useful relaxation technique and the metaphysics behind it cannot be taken seriously by anyone who cares about reality. Why make a big deal out of something so trivial after he has just destroyed the planet in a book?

However, Guenon makes a big deal out of it as if with were a sin against him, Pope of Esoterism. Traditionalist dogmatism and repression will merely lead to more rebellion, as indeed it should. People play with all sorts of belief systems in their lives and it is hardly a “satanic” act. It is merely experimentation. But Guenon brands experimentation as devilish sin too and claims such experimentation is itself evil. Guenon makes himself appear to be a repressive old bigot and priggish zealot forbidding any sort of inquiry, and assuming the efficacy of the most bogus spiritual conglomerations and practices.

He really trips up on himself trying to claim that the spiritual and the psychic are different and should not be confused. (Chapter 35) There is no real difference between the Catholic Church and say, the Church of Scientology or spiritualist groups, as Guenon would wrongly claim. One is merely older and bigger than the other is. They all claim privileged access to knowledge, which in fact does not exist, just as Guenon does. He says that “true initiates” are “conscious of their part” in the divine “Plot” that god weaves for the demise of humankind. He tries to make it a virtue to be part of the destruction of earth. It is only an imaginary destruction, but how despicable is it to want to destroy the earth to begin with? The only difference between the so called psychic and the so called spiritual is that one has a higher “level” of abstraction and thus of delusion than the other. The Magician wants to control someone and the

spiritual ecstatic wants everyone to be controlled by his favorite delusion. There are no real levels here and in fact the spiritual is probably more dangerous than the [psychic because the psychic is merely a false belief whereas the spiritual is a false belief that many seek to impose universally. When the gospel writers put in the mouth of their imaginary character Jesus “Not my will but Thine be done.”, they are involving a system of mind control that is totalistic and which the religion wants to impose so deeply on the individual that he or she thinks that “god” speaks and acts through them automatically, without any mediation. But there is no real difference between the psychic and the spiritual in fact, as both are the effects of imaginary systems of belief, involving slavish credulity about unexamined assumptions. Those who write about this as if it were a true distinction and merely making a distinction without a difference, violating Occam’s razor. There certainly does exist the psychological, but the psychic and spiritual are fiction in ordinary usage, so I am not expressing a preference for either of them

A psychic sees a snake as a means to gather hidden inner powers, a spiritual man sees a snake as a symbol of the illusory nature of all life, and tries to transcend reality until he is totally suffused with an illusion he wrongly calls “reality”, an ecologist who is wise will study actual snakes as much as he can and try to save the wildness that supports the most endangered of them. Clearly only the last one is a reasonable man, the other two are merely deluded and help no one.

”Analogously”, Guenon argues, “that evil members of the counter-initiation are not conscious” that the earth will be destroyed. Those in “counter-initiation” are “dupes” and their “ignorance is much worse for them than is the mere ignorance of the profane”. How silly and arbitrary. In other words, people who believe in New Age ideas or left leaning spiritual notions will suffer far more in the fictional ‘next world’, which does not exist. Those who like repressive, tightly conservative, theofascist religion will have a wonderful afterlife, after Armageddon strikes. This is

really about ideological control and does not describe anything that is actually wrong or immoral.

So what Guenon is doing here is trying to eliminate his competition. He is afraid of people who merely do yoga or who are “pagans”. He has been doing that all his life, ever since his acceptance and then rejection of Papus or his acceptance and then rejection of Theosophy. Guenon was a secretive spy, and infiltrator, who wanted to eliminate all his competition so he alone will stand up free and whole and the end of time, shining as the prophet of the last days. His addiction to the spiritual is really just a higher addiction to transcendent power that goes beyond magic. Guenon offers the world nothing but more con-men and cult leaders. You can only do this in the make-believe waste of religious fantasy. Anyone who tried to be a prophet of the last days as Guenon and Schuon do, in reality, should either be laughed at or put in exile at Elba.

So what is there to fear in Yoga? After the Great Wall has been breached, what kind of tin-can Napoleon is this, that he fears breathing exercises that calm the mind? Most western uses of Yoga are quite harmless and even beneficial.⁹⁸⁶ For Guenon only traditional yoga, which was hierarchical and world denying, matters. Chakras and Kundalini are imaginary medical fictions and cannot be taken seriously on their own terms, and indeed, some yogic ideas were used for war and support social injustice.. But Guenon is a political animal and he hates all things

⁹⁸⁶ Traditional yoga was quite a harmful thing in that it was connected with the ideology of Karma and caste, and hatred of attachments, ego and family. Hindu texts talk about yoga as a means of “controlling the universe” by “transcending suffering and existence”. This is fiction. The self is not the universe. Yoga done as a body relaxation technique or to calm the mind can be quite helpful to those who suffer from panic attacks for instance, or sore back or muscles. Modern yoga is thus an improvement over the traditional Hindu variety. But traditional Yoga was used to justify war. An example of this is the Nath Yogic Order which was used to win a battle in 1804 to put Man Singh in power on the throne of Jodhpur. Yoga here is a mind control technique used to do violence. Control the universe really means support status quo rulers who wish to enforce behavior codes that keep them in power.

implying equality. So of course he only wants traditional yoga.

Guenon's conspiratorial mentality hides the fact that he was himself the most conspiratorial man I have ever heard of. ⁹⁸⁷ Guenon was addicted to opportunistic secrecy.⁹⁸⁸ Indeed, one of the last chapters in the book, chapter 37, is called "The Deceptiveness of "Prophesies". Guenon's own Deceptiveness of "Prophesies" is never considered. That is an odd title for a chapter in a book that is entirely about imaginary prophetic pronouncements of the doomed future of humankind. But this is typical of myth and cults. This is the tactic of a con-man. He knows his readers are skeptical of the bunk he is dishing out, so he tries to say

⁹⁸⁷ Guenon's use and abuse of secrecy was life long and inspired Schuon to a similar secrecy. Secrecy increases the likelihood of immoral actions and despising those who are not in on the secret. It is a tool of power and tends to corrupt people. Guenon has a whole chapter in this book trying to excuse and justify secrecy. He does not explore any of the evil uses of secrecy in Tibetan Buddhism or the Inquisition, Hinduism or elsewhere. Hugh B. Urban wrote a few good things on secrecy in religion, particularly in relation to questions of knowledge and power. Focusing primarily on the traditions of South Asia, he is author of Tantra: Sex, Secrecy, Politics and Power in the Study of Religion (2003) and Magia Sexualis: Sex, Magic, and Liberation in Modern Western Esotericism (2006), and Hugh Urban's The Church of Scientology: A History of a New Religion among other books. Unfortunately, he has a strong secondary interest in "contemporary new religious movements", more properly called cults. Lately his books seem to have become more "balanced" in the sense of being less willing to question what religion is and more promotional of it. Scientology has done harm to huge numbers of people, and largely invented the term NRM, now used like a mantra of cult apology by rather dim academics like Urban. Urban writes of it more or less as another corporate history. Indeed, he is writing an institutional history, and thus neglects the individuals who have been harmed by this institution. The other problem with the book is that Urban is scared to define religion himself, he wants scientology and the US government to define religion for him, which is not a good idea. See "http://people.cohums.ohio-state.edu/urban41/ Information theory predicts that the world is safer when information is divulged. This was evident during the cold war where regular "leaks" from an overly secretive government resulted in a thawing of cold war tensions. What matters is the victims of these cults, the cults themselves are like corporations and basically about power and unjust practices. They write their own histories, which are invariably PR. To see what Urban should have written about Scientology see "The Top 25 People Crippling Scientology", at this site

http://blogs.villagevoice.com/runninscared/2011/08/tory_christman_top_25_crippling_scientology.php

⁹⁸⁸ One of the best writers on secrecy is Robert Jay Lifton who discusses secrecy in relation to atrocities such as happening under the Nazi Doctors, in the killing of Hiroshima and Nagasaki and other atrocities such as Vietnam or Iraq and the Abu Graib prison where Americans abused prisoners in horrible ways, under a cloak of secrets.

he is not a used car salesman like the other con-men down the street !. He wouldn't lie to you as they do! He says that those phony prophets, "always present everything in a distressing of even in a terrifying light" (pg306)--- well-- as if Guenon were Mr. Cheerful throughout this dismal and doom and gloom book! Guenon is the great deceiver. This is a depressing book, depressing that a man can deceive himself as much as Guenon does, and depressing that he could deceive and lie to others so readily and cynically. Schuon would go even further in his abilities to lie and deceive.

The last 10 chapters of Guenon's book try to present infallible proof that the end of the world is not only near but soon to happen in an awful cataclysm. One would think he should marshal deep and certain evidence of this. He doesn't have any evidence to speak of---he spends half a chapter talking about a few irrelevant charlatans who push false ideas about the pyramids containing prophecies supposedly hidden in the geometry of the pyramids. (Guenon was then living within site of the pyramids in Cairo) He attacks a few "neo-spiritualists", a few psychoanalysts, a few "false prophets", --- in addition to the already blacklisted and mistreated authors, Henri Bergson, Einstein and Darwin. All of these latter thinkers Guenon thinks are part of the great "subversion".

Guenon says, speaking of spiritualism and similar irrelevant fringe cults and practices, that

"the one thing certain is that there is something here that fits in perfectly with the exigencies of a "control" exerted over inferior psychic influences, themselves already essentially maleficent, in order that they may be used more directly with certain defined ends in view, in conformity with the pre-established "plan" of the

work of subversion, for which purpose they are now being
“unchained” in our world.

“The one thing certain”...Guenon fancies that there is a “plan” to destroy the world, without the slightest evidence. He does not know exactly what the nature of the “plan” is, but it is “certain” there is one. It is “certain” that these meaningless little cults in the 20th century somehow are helping unchain the so called “hordes of Gog and Magog” to unleash the psychic corpses—zombies-- who come through the “cracks and fissures of the Great Wall” to swarm over the world. The little demons will create the “counter-tradition” and then the Great Parody and finally the whole things dissolves in chaos and apocalypse until at last, the world is destroyed--- but then is brought back as a new world or the new Manvantara begins. This is definitely like a 1950’s “B” horror movie. The Blob or the Huge Ants will come any day to destroy us. Or it is like Piranesi’s imaginary prison, except that what is imprisoned is the minds of Guenon’s followers who believe all this nonsense



Giovanni Battista Piranesi (1720-1778) for the Carceri, The Prison series

Like Piranesi's Prisons Guenon thought is the last gasp of the mentality that created the Inquisition. What Guenon fears will be subverted is the outlandish nonsense he himself believes in. His most important book ends in a pathetic whimper. He is man who lives in hate and thinks in hate and calls his hate the "intellect" and contemplation.

⁹⁸⁹ One would think that in order to prove the end of the world Guenon

⁹⁸⁹ Guenon's love of violent images mirrors that of the Apocalypse of St John. As I wrote elsewhere if John's supposed writing on the end of the world "are considered quite as they appear, without pious or esoteric sophistry, they are psychotic, and involve a will to power that has identified itself with the totalistic concept of the universal Logos. One begins to see how the doctrine of the Logos or the sacrificed Word of God is related to the destruction of the world that John predicts. John's vision on the island of Patmos is an explosion of anger and hatred against the world that cannot conform to John's gnostic ideal of the perfect man. The Christ of the Apocalypse is a horrible person, who despises the world and lives on hate. He is a bigoted man who has a bottomless need of revenge....The Apocalypse of John is certainly one of the most fatal and destructive books ever written, in terms of its eventual effect upon history. This

could have come up with much better examples and evidence than these paltry, even pathetic arguments. Perhaps people fall for these caricatures because he goes on and on with such relentless logic as if he believed all of it himself. I think he did believe it.

Harry Oldmeadow writes, rather obtusely, that The Reign of Quantity is a magisterial summation of Guenon's work. One need not read another word of his is this nonsense is “magisterial”. As Guenon himself writes on phony prophecies, how can people allow themselves to believe Guenon’s “absurdities so manifest that one cannot help but wonder how it is that nobody seems to notice it,” to quote Guenon. Am I surely not the first to notice what nonsense all this really is? Or have so few people actually read this ridiculous book? This book is so full of fabrications and fictions that it amazes me any of his followers take him seriously at all.

Guenon himself appears to note that his pathetic reasons why the world should be forced into a Great Parody and apocalypse and finally destroyed really doesn't make much sense. He marshals such paltry evidence. Apparently aware reader might not believe his nonsense, Guenon leaps at a last attempt to convince and introduces the fiction that maybe

“ this extreme degeneration goes a long way back into the past”
and maybe goes back to the “the perversion of one of the ancient

unrelenting fantasy of revenge erects hatred of the world into a universal principle. It is indeed a work of art, but one so densely crafted of simultaneous symbols of transcendent perfection and sheerest cruelty that the mixture is both suffocating and infectious. This close congruence of transcendent knowledge and terrible cruelty is what I mean by the term "knowledge power". This is theofascism. In the Apocalypse of John symbol upon symbol of power and cruelty is built up and contrasted with ultimate wealth and exaltation. Horror and purity are mixed in a conglomerate vertigo meant to oppress all rational argument in a terrorist's appeal to transcendent truth.” This is a horrible piece of writing that influences readers who take it seriously in horrific ways. This psychosis is also in Guenon and his followers, just as it is in other delusional readers of St. John or the Koran. The insanity of religions is evident in these hypocritical fantasies of world destruction

civilizations belonging to one or the other of the continent that have disappeared in cataclysms occurring in the course of the present Manvantara” (pg.316)

So it was the perversion of Atlantis that caused the present “degeneration”!! How sad: there was no Atlantis as I said, the theory of Atlantis was another of Plato’s mistakes. The volcano at Thera, Santorini was bigger than the huge explosion at Krakatoa. Thera was probably Plato's Atlantis. Thera was destroyed around 1600 B.C.E.. despite its rhetoric of being an apocalyptic prophecy. So much for that con job.

So therefore the last half of Guenon’s book is not about evidence for the end of the world, since Guenon has little of value to present. The end of the book is really a desperate attempt to threaten apocalypse—to grandstand, as they say--- in view of solidifying his power over his small area of religious theory. Guenon spends the last part of the book weaving his apocalyptic talk while nit-picking over various little cults and threats to himself. He also tries to defend the ideology of traditionalism against imaginary threats, and thus the book is about himself, without ever saying so, indeed, it pretends falsely to be the most impersonal of books.

I would suggest that book is really a kind of damage control. He is trying to defend failing religion against the real onslaught of science and reason, which had already overwhelmed religion when Guenon made this last ditch effort. This explains the suppressed hysteria that is underneath the pose of a logical tone on the surface of the book. He can’t defeat science on its own terms, so he has to write a mythical story that will blind or undermine science in the estimation of his few narrow-minded followers. He cannot touch science itself, and indeed, no scientist, other than Wolfgang Smith who is really not a scientist at all, has ever taken Guenon seriously. To achieve his end of damage control, he has to lie, invent fictions and use false analogies and then to make his audience feel mythic fears. Hence the apocalyptic myths and analogies

Guenon manufactures for the purpose. Then he has to separate the wheat from the chaff, so he attacks various cults and groups like neo-spiritualism, theosophy or psychiatrists, anyone close enough to religion who pose a threat to Guenon's presumption of power or question accurately Guenon ridiculous claims. In the end he merely whimpers about Yoga.

What he really wants to do is to dominate a fringe market in religion. All those terrible titles on the metaphysics section at bookstores that do not carry the books of RG or FS. Is that why he spends so much time in seemingly irrelevant attacks on other fringe groups? He also wishes to try to colonize existing religions with his progeny. That is also why tries he to create a means for his followers to be involved in various religions while yet remaining Guenonian. Schuon continued this and tried to colonize Indians, Muslims and Christians and academics by adopting them into his cult directly or holding them close while not yet full members. This is a sort of ideological or intellectual colonialism. It is a con-job by a couple of con-men.

So in the end Guenon's great book, Reign of Quantity and the Signs of the Times is a ridiculous tirade written by a paranoid reactionary who is desperate to hold on to religions fading powers. No one who reads Reign of Quantity with any intelligence at all, can take it seriously. Guenon makes extraordinary claims, and as Carl Sagan said "extraordinary claims require extraordinary evidence." But Guenon has no evidence for his tall tales. It is all bunk. So his book is merely another example in pseudo-science, like Astrology, or the Book of Revelations, both of which are pure fiction. It is a crass example of paranoid literature, a metaphysical version of a 1950's horror movie, as well as an recruiting mechanism for drawing people into a cultish ideology. It is a typical apocalyptic text, one whose purpose is to make the world over in the image of a delusions. Like all apocolyptic ideologies, it should be rejected. This world is what matters, these plants and beings, these

oceans and forests. Those who wish to destroy the world and make it over in their own image should be immediately suspect. When I was a kid the capitalist/communist cold war made it so that I had to hide under my desk in an air raid drill because they said someone might drop the Hydrogen Bomb any second. Both capitalist and communists are guilty of threatening children. Now that I am old they are threatening to destroy the entire earth by refusing responsibility for Global Warming. A few corrupt corporations want to make things out of oil, gas and coal that we do not need. They like to threaten destroying the earth so they can get power or profit. I am tired of it. It is the preachers of the world's end that need to be brought into question. All apocalyptic ideologies should be questioned at their source: who do they serve and why were these fictions created? If Guenon's book is of value now it is merely a document in the history of pseudo-science and theofascism, the history of the decline and end of religion, as well as the history of the literature of mental illness in the 20th century. No more, no less.

A Note on Schuon's Gatherings and Guenon's Death

It might be useful here, though not related to Guenon's most strange book, which I just reviewed, to talk about the equally fictionalized and strange story of Guenon's supposed murder, which never happened, and why it never happened. In some ways this is a story that goes to the creation of false histories and "alternative facts". There is a prologue to this story as follows

Zachary Markwith, who was a student at the Berkeley Theological Union, now at a college in Fresno, was a former follower of Nasr, evidently for 12 years. He records this admission by Hossein Nasr that children were involved in Schuon's primordial gatherings.

“Yes, I confronted Nasr in person, man to man as you say. I was later told by one of his followers that no one had spoken to him as directly as I had. After a series of deflections by Nasr, the end of interaction can be summarized as follows:

me: “Schuon and others abused young children...why didn’t you tell us?”

Nasr: “What was I to do?”

me: “This is no different than the Catholic Church.”

Nasr: “Except in the Church the Pope himself was not guilty.”

me: “I just want to tell you in person that I am leaving the order.”

Nasr: “You are an angry person.”

I felt somewhat sorry for the man because his proud façade was beginning to crack and there was some recognition that his master was a deeply flawed human being. However, he should have done exactly what I did and leave. Instead, he took Schuon’s mantle and defended the man. Now I am told by reputable sources that Nasr has hurt a number of impressionable disciples of his own. It was only later that I took a closer look at his political connections and realized his moral compass (or lack thereof) had betrayed him in several respects.

Markwith also writes “Independent academic scholars, some of whom admire the traditionalists’ writings, have also confirmed that Schuon and some of his closest disciples committed acts of pedophilia and pederasty. How certain I am? I wasn’t there, but I trust the dozen or so sources inside and outside of the order that I have consulted. I would suggest that others do the same. “

I do not know what he means here exactly, but it should be investigated by someone, so I investigated myself. He also claims to have knowledge that Schuon sexually molested some 8 and 9 year old girls. I do not know anything about that or if it is true or not. I did contact Markwith and he appears to be very confused, even a little reckless. But it is good to see his first hand admission that Nasr lied to everyone, however. 25 years after the fact. Nasr was indeed lying as I have said for 25 years, and no one believed me. Markwith is telling the truth here, at least as regards Nasr's lying, unusually. In the perennialist organizations truth matters very little, authority matters much more, and this skews every thing they say or do not say.

Markwith believes in "postmodernism", and appears to endorse an ambition for all the religions somehow saving the world, which parrots Schuon and Nasr, largely. Religion cannot even save itself much less the world it is helping to destroy. But I do not know if what he says about young girls has evidence to back it up or not. He claimed to supply me with addresses that led me to the source of his evidence, but it was a dead end. It could be that his informants are cowards who are too afraid to come forward. It also could be that it is all just a bunch of lies. With this group, it is hard to tell. I know that I told the truth, but it is uncertain that others have. I am not their conscience, and cannot tell them what to do. What is true is that there are many that are afraid of the leaders of these groups. That in itself tells a lot about Nasr, Schuon and their handlers. So I append this footnote with a huge question mark, as this may be false information, I do not know.

That said, I found the above quotes from Markwith about Nasr on Sedgwicks Blog. There Markwith is speaking with a man named Wahid Azal, Markwith speaks rather approvingly with Azal, a supporter of

Assad, the Syrian mass murderer, and one of the last of the Middle Eastern Kings. That already makes him questionable as Assad is a mass murderer. Azal wrote an essay falsely claiming that Schuon or his people killed Guenon, for which there is no evidence at all. I complained about the lack of evidence in this article to the people at Counterpunch magazine online. They took it down. He did this, he claims, because Abdollah Shahbazi of Iran,⁹⁹⁰ head of a school of history in Iran that promotes conspiracy theories, useful to the Iranian state, had written that Guenon was murdered by Martin Lings, Schuon and perhaps others. But I knew this to be false, Guenon was not murdered, as I had read an account of Guenon's death in Charcornac biography of him. I was told by Perry and others that Guenon was a chain smoker. This is confirmed in Robin Waterfield's book, the Future of the West, where he says that

“From 1945 onwards Guénon suffered from a persistent cough, which wore him out and prevented him from working as much as he would have liked.”

⁹⁹⁰ Houchang Chehabi, Professor at Boston University describes Shahbazi view of history in a chapter titled "Paranoid Style in Persian Historiography" as follows:^[1]

Particularist and universalist conspiracy belief come together in a multi-volume study of world history by Abdallah Shahbazi, which begins with the rise of the West and analyzes the expansion of Western influence in the world in terms of conspiracies perpetrated by Jews and Masons.

I have not read any of Shahbazi's work because I cannot read Persian, or rather I read a little but mechanical Persian translators online are not very good. So I do not know if this is true or not, but from what I have gathered from talking to Shahbazi himself is that he tends to line up with the Iranian Republic along similar racist and conspiratorial lines. Indeed the idea of history as conspiracy seems to be very popular in Iran, which is concerning, since we know what the paranoid style did in the US during the McCarthy era. Making up stories about Guenon being murdered by the Schuonians thus seems to be part of a conspiracy theory meant to undermine Schuon's ideology as well as any secular criticism of Guenon, making him a sort of martyr to the Iranian religious ideology or to Islam. Using my witness against Schuon to support Islam has been a common abuse of what I said. Islam is a questionable religion, as are they all.

I knew for other sources that Guenon was attended by a doctor when he died. Paul Charcornac, a friend of Guenon's writes in his Simple Life and Rene Guenon (1958), Guenon's death was overseen by a Dr. Katz. He describes an ulcerated right leg, perhaps caused by venous insufficiency, and an unknown but severe medical condition, probably atherosclerosis, that appears to have resulted in Guenon suffering, according to Dr. Katz, "a kind of speech impediment, pronouncing words with difficulty, and moreover performed certain movements in an uncoordinated manner." (Dr. Katz, Page 96- 98) This combined with Robin Waterfield's admission that Guenon had been suffering from a bad cough for years, due to his excessive smoking habit, resulted in a stroke of some kind, from which he died, probably caused by over smoking, and thus hardening of the arteries in the brain which resulted in a stroke. I did not do an autopsy and was not even born yet when Guenon died, but this is implied in the evidence.. Dr, Katz was evidently in attendance the day and night Guenon died, and probably wrote a report about it, in addition to the letter from which I quote, evidently written in answer to an inquiry by Charcornac. There is no talk of murder. Dr Katz complained that Guenon refused all medical tests and treatment but of the most superficial kind. As his underlying condition of atherosclerosis and perhaps venous insufficiency could have both been caused by smoking excessively, it is logically to assume he died of something like that. A stroke., There were some treatments then that could have prolonged his life. Though it may have been too late to do anything for him.

It seems therefore that Guenon helped kill himself, by medical neglect, much as Christians have killed their own children by refusing to get medical care for their conditions. Indeed, if there is any story here it is that the father of the traditionalist movement, which used prayer as its main method, showed himself how prayer has been proven to be useless in curing disease. Far from being murdered by the Schuon cult, he was

killed by his own fanatical religion and paranoia, which made him refuse western medicine, which could have easily recommended he stop smoking, at the very least.⁹⁹¹

So evidently Abdollah Shahbazi made up the idea of Guenon being murdered, perhaps because his own father was murdered by the Shah of Iran. I have seen the photo of Abdollah's father about to be murdered and it is indeed, horrendous and shocking. There is no reason to suppose that Guenon was murdered, indeed, it is a conspiracy theory, plain and simple, a lie meant to destroy the traditionalist movement. I

⁹⁹¹ See here for more on child fatalities due to prayer religion motivated medical neglect:

<http://www.childrenshealthcare.org/PDF%20Files/Pediatricsarticle.pdf>

The abstract of this article follows:

ABSTRACT. *Objective.* To evaluate deaths of children from families in which faith healing was practiced in lieu of medical care and to determine if such deaths were preventable.

Design. Cases of child fatality in faith-healing sects were reviewed. Probability of survival for each was then estimated based on expected survival rates for children with similar disorders who receive medical care.

Participants. One hundred seventy-two children who died between 1975 and 1995 and were identified by referral or record search. Criteria for inclusion were evidence that parents withheld medical care because of reliance on religious rituals and documentation sufficient to determine the cause of death.

Results. One hundred forty fatalities were from conditions for which survival rates with medical care would have exceeded 90%. Eighteen more had expected survival rates of >50%. All but 3 of the remainder would likely have had some benefit from clinical help.

Conclusions. When faith healing is used to the exclusion of medical treatment, the number of preventable child fatalities and the associated suffering are substantial and warrant public concern. Existing laws may be inadequate to protect children from this form of medical neglect.

am not interested in perennealism being destroyed this way. The truth is plenty to sink that ship. Wahid Azal writes to me, (please excuse his use of bad language),

“what the F--k do you really care what anyone said about what the Maryamiyya⁹⁹² did or didn't do to Guenon...such a claim is what can potentially sink the Maryamiyyah permanently as a movement,”

This Machiavellian strategy of the end justifies the means seems to be what is behind the Shahbazi claim of murder. Azal and Shabazi want to destroy the cults around Schuon and Guenon so they make up stuff to try to do that. I think these cults are now so small they are not very dangerous. Shahbazi has a long record of attacking those inside and outside Iran in history books that use false or inflated evidence to create a conspiracy theory. He has done with with Freemasons, the Bahai religion and other subjects. Shahbazi used some of the information I gathered about the Schuon cult to try to hurt the Nasr influence in Iran. Azal admires that, evidently. I did not like Shahbazi using information to support the Iranian state religion either. But I could not stop him. Shahbazi came up with the false ‘Guenon was murdered by the Schuonians’ idea and Azal promoted it in an essay on Counterpunch. I thought all this was quite sordid and so wrote to Counterpunch and complained, and they took it off line. Azal was upset I did this, Hence the comment above.

An internet troll is a person who gets a pleasureable high out of hurting others online. They are sadistic people, who make things up, pretend

⁹⁹² I rarely use the term Mariamiyya. It is not just because the cult itself rarely used it, and so it is an outsider name, or because I finally figured out that the image of Mary used by Schuon was an exploit, but rather because I prefer the much more accurate term ‘Schuon cult’ which is what it really was.

they want certain things when they don't, pretend to be someone who they are not. In short most of their behavior is conscienceless and sociopathic. Of course there are also state supported trolls, an "army of trolls" is said to be at work in China, North Korea or Russia, as well as in the US. They turn out "fake news" to silence internal dissent or influence foreign elections. But all the instances of trolling have as their object the supporting of powers, the destruction of real journalism, the telling of lies or the humiliation of those who have done real research. Trolls are mostly male, and young. Azal is an exception, being an older man. His main interest seems to be power and fame. He said he was upset about what I said about him to Counterpunch. Actually I merely told them the facts as I understand them: Guenon was not murdered. I have no interest in this man at all, so I offered to take anything I wrote about him out of this book, He ignored that. So his interest really is not what I wrote about him, it is flaming and trolling that he wants to do. He went on with his insults, four letter words and flaming behavior. So I did some more research on him.

Azal's real name seems to be Nima Sadra Hazini, from Iran, though he seems to be homeless, or at least has traveled from the U.S. to Australia, Germany and elsewhere. He has claimed to be a Sufi Shakyh, a dime a dozen these days, apparently self appointed, as was Schuon. He often claims to be on the far right, which appears to be true, but he also sometimes claims to be on the left when it suits him. He has a long record of harassing people on the internet according to a Russian website, if that can be believed. Indeed, everything about this man and his stories seems to be questionable. The Russian website of Alexander Dugin, another questionable traditionalist, states that Hazini/Azal is a "troll", guilty of "mendacity" and "that many have been "mercilessly trolled by Azal, also threatened with lawsuits, complete destruction and death."

He did send me some death threats in which he said " I am gunning

for your white racist Maryamiyyah gatekeeper and Russian fascist collaborationist ass.”. He likes long lists of demeaning and false adjectives like this as well as four letter words, for some reason.⁹⁹³ In Hazini/Azal case does seem to hide a social insecurity, a political hatred that serves the Iranian state and a religious pose of superiority, as if being Muslim entitled him to refer to those who are not Muslim by names tht try to demean them. I am mostly Irish in fact, and only a lttle Russian. I do not know a single Russian personally, so it is hard to see how I could be “collaborationist”. I have nothing to do with the Schuon cult and have not had any contact with them for 26 years. Azal/ Hazini seems to make it all up out of thin air. Why he needs to fabricate false histories and distoritons of facts in this way is the real question.

But when one is dealing with a troll, one can assume that all that they say is lying or deception. They can tell the truth if it suits them, however. One can piece together something of the truth with hard work. Besides this death threat he has also he threatened me with lawsuits and so on. So the Russian website appears to be at least partly correct. Azal/ Hasini has made videos in which he claims to be an Iranian Sufi who likes Evola and Guenon. This appears to be true, and he seems to have sided with Shahbazi to spread the falsehood that Guenon was murdered. Markwith also seems to have promoted this doomed thesis to some degree, as he apparently tried to get Azal’s fake murder accusations reinstated on Counterpunch, but failed. He seems to hve no notion that such actions are shameful. Like many inside Iran, Hazini/Azal sees the

⁹⁹³ The use of four letter words is a mask of course, although why one would want to pose as ignorant is mysterious. I suspect it has to do with a power trip and a need for freedom at the expense of others. The etymology of the word f—k, for instance appears to be the word “to strike”. And this suggests what one already knows and that is that those who use this word are often angry, mean, even violent in their intentions toward others. It is usually a violent word meant to harm and express emotion. The use of this word is meant to convey power or superiority, The term “profanity” is also interesting. The assumption is the superiority of religion, which is clearly not real.

The use of body parts and processes in most foul language also indicates a strong hatred of the body, which is the result of religion and its negative relationship to the body.

outside world as a threat to himself, and so renounces things that might be true, as a kind of knee jerk reaction, favoring conspiracy theory over facts. This is unfortunate for him and gets him in all sorts of trouble. The Russian website ridicules him to no end. One almost feels sorry for the guy.⁹⁹⁴ But we have seen in the US how a toxic thinker who likes to lie and make up alternative facts and histories is bad for everyone.

I am not friend of the Schuon cult or the Guenon legacy, but do not like lying, either. Actually, I think Machiavelli was writing a satire about those who use this mafioso ideology of 'the end justifies the means'. The Schuon cult is largely gone and Guenon's legacy is in tatters, as the current Trump presidency shows. Trump fired Steve Bannon, the one voice inside the White House whose ideas come partly from Guenon and Evola. (see Joshua Green, Aug. 2107) So this need to promote fictions about Guenon's death is typical of the deceptions that surround Guenon and Schuon, but it is not true. One of my reasons for exposing the cult was to prevent this sort of make believe and dishonesty. I have never lied about the Schuon cult and did all I could to tell the truth as well as I could. Azal/Hazini tried to claim that I work for the Schuon cult as well as the Russians, Alexander Dugin or whoever. But this is just more lies, I do no such thing. Making up this sort of nonsense seems to be what some, so called, journalists, do. But then it is all laughable, he is clearly not a journalist. These men are apologists for political nationalism of various stripes, be it Iranian or Russian. I am far more interested in questioning specious ideologies than in supporting them.

So the only evidence that Markwith has that stands up is his discussion with Nasr, who does admit the involvement of children. Nasr

⁹⁹⁴ The Russian Dugin Website is here:

<https://4threvolutionarywar.wordpress.com/2016/11/20/what-if-god-is-a-troll-the-mendacity-of-n-wahid-azal/>

had called me in 1991, and nearly in tears begged me not to testify against Schuon, because he so wanted to be a shaykh. I have never had much respect for Nasr. Indeed, Nasr seems to have imitated Schuon's strategy to get women. Markwith claims, if he can be believed, that Nasr says has been gifted by God with "powers of healing". This "power of healing" is said to have been excersized on female disciples and employees bodies, sexually. This myth of healing through the use of sex is of course a ruse already used by Schuon. But this is hearsay and I do not now if it can be believed without further evidence.⁹⁹⁵

Shahbazi and Azal/ Hazini want to destroy what is left of the Schuon cult. Or rather, since I have not seen any writings by Shahbazi about this, Azal Hazini says he wants to destroy the Schuon cult. But lying to make that happen will not do it for them. Moreover it is mostly done already. I think the reasons for doing this are dubious, to say the least. I refuse to lie, since I find the truth far more effective. I am not a conspiracy historian. Guenon was not murdered, and this is clear from the accounts of Guenon's death by the doctor that cared for him. What is

⁹⁹⁵ The whole discussion Nov. 2016 on Sedgwick's otherwise questionable site can be seen here:

<http://traditionalistblog.blogspot.com/2016/11/counterpunch-attacks-maryamiyya.html>

Charcornac's book can be seen here

https://books.google.com/books?id=V-w9UxolIXgC&pg=PR6&lpg=PR6&dq=chacornac+simple+life+of+Rene+guenon&source=bl&ots=TTu_SgocV_&sig=YZ5iX7BTGv6Rf0oPWeVP57lB8L8&hl=en&sa=X&ved=0ahUKEwif55vq2PbVAhVHZCYKHb9LDnwQ6AEIQD AE#v=onepage&q=chacornac%20simple%20life%20of%20Rene%20guenon&f=false

clear is that Russians Iranians and others find the Evola-Guenon-Schuon ideology attractive and are trying to control it. I merely watch this and comment on the unfolding of it. It appears that Guenon died of a stroke probably brought on by his own bad behavior, as well as his denial of care by western medicine, which many of the traditionalists despise.

The reader may decide for themselves who is telling the truth here. I am the only one who actually researched the facts. I have no ax to grind and think the Schuon and Nasr cults have already sunk themselves. The rest of it is just innane political posturing, trolls seeking trouble, men in search of questionable objects and power. Guenon was an ideological monster, as I show above. His influence has waned and now it is merely a fad that evokes the 'evil' clown, telling bad jokes.

INDEX

I have not indexed all the names in these three books, but have sought to explain some of the content of the books by indexing important concepts and terms that occur throughout these texts. This is a departure from the usual purpose of indexes, as it makes the index into something of a synopsis of the content. This is intentional as I do not wish my meaning to be ambiguous. But this index also serves the usual purpose which is to look up where a given person or idea is discussed. The names that are indexed are part of the central argument and the evidence that support it. I do not usually include all the references to a given name, concept or idea, as this can be done by an ordinary search. I only try to indicate where a given concept of name is most saliently considered. It is thus a much longer index than is normally the case

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