

The sad fate of René Guenon

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René Guenon (1886-1951) was a seeker all his life, and like Samaei, Krumm-Heller and so many thousands of others, he could not achieve the authentic Gnosis (Gurdjieff was closer to achieve it, but he did not succeed either), and like them, he lived astray, searching blindly, and so astray he reached his death.

I say that Guenon's was a sad fate because at the age of twenty-three he was closer to the end of his life than to the end of his life.

He was not more interested in Gnosis than at the age of sixty-five. Guenon was twenty-three years old when he published his first writing,

"The Demiurge", in the first issue of the journal "La Gnose", which he himself had founded, under the pseudonym Palingenius. At this stage of his life, Guenon was a member of the Gnostic Ignostic Ignostics, and

He was looking for the True Gnosis, that is to say, for the special and saving Knowledge, which alone is capable of real deliverance from the influence and the world of the demiurge.

In his first published writing, Guenon presents a wide range of confusions, as is natural and logical for all of us who were born and educated in this world, especially the mixture of Hebrew Catholicism with Hinduism, the two Brahmas, etc., but there are a few significant phrases that deserve to be cited here:

"...and thus encloses the beings over whom he exercises his power in the domain of confusion and division. This domain is the empire of the Demiurge."

"...and is enclosed in the domain of the Good and the Master, in the Empire of the Demiurge".

"Thus, by this very knowledge, man is freed from the bonds of Matter and individual existence, no longer subject to the dominion of the Prince of this World, no longer belonging to the Empire of the Demiurge."

"It follows from the foregoing that man can, from his earthly existence, free himself from the dominion of the

of the Demiurge or of the Hylic World, and that this liberation is operated by Gnosis, that is to say, by integral Knowledge".

"This identification is attained only by one who possesses the whole of the threefold Knowledge, by whom he is forever released from the stillbirths; it is what is expressed by saying that only the Pneumatics are saved. The state of the psychic is but a transitory state; it is that of the a being who is already prepared to receive the Light, but who does not yet perceive it, who has not yet become aware of the one and immutable Truth".

"There is no other means of obtaining complete and fine liberation than Knowledge".

"...before reaching this degree, the being goes through an intermediate state, which corresponds to the World psychic; then he thinks he is no longer the material body, but the individual soul, since for him all distinction has not yet disappeared, because he has not yet left the domain of the Demiurge".

"Imagining himself to be the individual soul, man is frightened, like someone who mistakenly takes a piece of rope for a snake; but his fear is overcome by the realisation that he is not the soul, but the universal Spirit".

"...if the distinction between the Good and the Master is justifiable, if in reality it does not exist, the same must be true of morality, for it is evident that morality is based on this distinction, which it considers to be its essence. This would be to go too far; there is a moral, but to the same extent as the distinction between the Good and the Bad. Mal, that is to say, for everything that belongs to the domain of the Demiurge; from the universal point of view, it would have no reason to exist".

"This indicates that great care must be taken not to confuse the various planes of the Universe, for what is said of one may not be true of the other".

"...outwardly, he is in all respects like other men, but he knows that he is only an appearance of justice, and this is enough to make him liberated from action, since it is through Knowledge that liberation is obtained."

"It is the state to which the being is brought by spiritual Knowledge; it is thus freed for ever and ever from the conditions of individual existence, freed from the Empire of the Demiurge".

These fragments are to my mind the only salvageable part of a whole writing that is full of terrible confusions. But no one is born awake in this demiurgic world, although in most cases one is more awake and less confused in early life than in later life. We are becoming more and more numb and confused, and more and more difficult to awaken.

René Guenon's first writing was published at the age of twenty-three. A few years later, he was already a member of a Martinist logy, and immediately joined Freemasonry. And so Guenon continued his long journey in search of the Gnosis of Liberation, getting more and more confused and lost, until he ended up converted to Islam, worshipping and praying to the demiurge five times a day. All this

The opposite of what he aspired to achieve at the age of twenty-three: to free himself from the demiurge's dominion. He also married when he was old and had children of the flesh, as Islam commands, or rather, orphans of the flesh, because he died immediately. What a sad fate for René Guenon. He could not stop being polvo and to polvo he returned. A lost opportunity. A wasted life. But isn't that the sad destiny of the 99.99 percent of all humanity?

Elements of Primordial Gnosis in the Manichean system (and serious errors too)

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Excerpts from the excellent book "El Maniqueísmo: estudio introductorio" by Fernando Bermejo Rubio, the full text of which we recommend reading.

1. Only through knowledge can true purity be realised, which lies in the separation of Light from Darkness.

2. The need for a new canon was all the more pressing because the Jewish Bible had no sacred value for the Manichaeans. In contrast to the Great Christian Church, Mani rejected the validity of the Tanak, whom he considered to be the work of the forces of Evil. On this point, the Marcionite thesis seems to have had its full influence.

3. Like Marcion, Mani produced his own "authentic" edition of the New Testament writings, purged of their Judaizing excrescences.

4. Satan is mentioned in some texts as the author of the prohibitions contained in the biblical text (Old Testament).

5. Manichaeism is often considered a Gnostic-type religion, and even the "crowning glory" of Gnostic thought forms.

6. The attainment of salvation requires not only the acquisition of gnosis and precise ethics, but also the acquisition of

The body also participates effectively in a series of concrete actions as an indispensable instrument and stage.

7. Although Mani was undoubtedly conditioned by the various religious traditions he encountered, the system he produced is not reducible to any of them.

8. The Manichean account of what happened in the beginning is not presented as a myth that can be interpreted allegorically... the Babylonian prophet claimed that what he narrated were true postulates about reality, i.e. statements about what has actually happened, is still happening and will happen in the future.

9. The Manichean conception of reality is axiomatically based on the idea that at the origin, before the existence of the universe, there are two inborn, eternal, opposite and separate principles.

10. Manichean dualism thus deserves to be described as absolute and radical: the two magnitudes are irreducible and irreconcilable.

11. The core of Manichaean doctrine is sometimes referred to as the notion of "the two principles and t h e three times".

12. The notion of the three times answers point by point the threefold question found in Zoroastrian, Manichaean and Gnostic texts: Where do I come from? Who am I? Where am I going?

13. The confrontation of Light with Darkness triggers a grandiose process of cosmogonic consequences.

14. The introduction of a multiplicity of powers is a characteristic feature of Manichaeism as well as of various Gnostic currents. But Plato (Timaeus) already establishes auxiliary divinities for creation alongside the demiurge.

15. Sexual activity and procreation are inextricably linked to Darkness and Evil.

16. The mission of the Primordial Man is to confront the invasion of Darkness: "the Most High, the eternal among the gods, has given you three tasks: annihilate death, slay the Enemy and protect the entire paradise of Light".

17. The luminous elements sent to face contact with the Darkness are surrounded, imprisoned and devoured by it.

18. As a result of his luminous elements being engulfed by the Darkness, the Primordial Man loses his consciousness and temporarily forgets his origin.

19. The divine being, temporarily separated from the Kingdom of Light and subject to limitation, thus constitutes the model for the existence of the future human being, also conceived in Manichaeism as foreign to the tenebrous Matter but paradoxically a victim of the mixed state.

20. The dispatch of the Primordial Man... is part of a long-term plan to bring about the ultimate destruction of Evil.

21. The body being the result of a monstrous and lustful union, through it the human being is linked to the animalistic nature of the rulers; the substance and purpose of the human body are diabolical, for in humans there is present the evil and negativity that characterises abortions and demons. The material corporeality of the human being is thus the expression of the Darkness' will to power over the luminous substance in the extreme attempt to counteract the liberating activity of the cosmic machine built by the divine entities to separate the mixed natures. In this way, Manichaeism is justified in its contempt for corporeality, and in particular for human reproductive activity. On the other hand, however, the human being is the main repository of the Light, fallen into the hands of the Darkness: in him is concentrated the greater part of the lost luminous element.

22. Among all the particles of light scattered in the universe there is consubstantiality and ontological communion, for they all have the same origin: their separation happened only as a result of the "first war".

23. This Living Soul is doubly outside itself, insofar as it dwells in a reality that is not its own, and insofar as it is ignorant of its own homeland.

24. Adam, as the first human being, is also a prototype of the vicissitudes of the Living Soul. Since it is the power of the Darkness that is responsible for the shaping of his body, Adam is at first presented as being subject to the rulers and ignorant of the presence of the element in him.

The Kingdom of Light then sends a saving figure... This figure awakens Adam from his deep sleep and, like an effective exorcist, frees him from the diabolical forces that possess him, whereupon Adam comes to himself and recognises his identity.

25. Manichaeism assumes that human beings did not observe continence and fell victim to the perversion of the generative act, thus submitting themselves to the world of Darkness. This sad state of submission already implies that subsequent humanity will need to be saved... The dazed state of post-Adamic humanity implies that it needs divine help to regain consciousness of its origin and identity, so that it can be saved and contribute to its own salvation.
save the rest of the Living Soul.

26. Mani... eliminated from this series of revelators the representatives of Judaism, leaving in it only mythical figures (Adam, Seth, Henos, Noah, Shem, Enoch) before Abraham: this character is considered in the Bible as the beginning of Yahweh's alliance with Israel.

27. Although we lack descriptions of the rites of incorporation into the Manichean Church, it is very likely that such incorporation would have been marked by some kind of initiation ceremony. Of course, one of the requirements for becoming part of the community would have been to express in a way unequivocal adherence through the confession of the basic dogmas of the religion, in particular the dualistic creed, the consubstantiality of the self with the Kingdom of Light and the recognition of Mani as the bearer of the saving gnosis.

28. Acceptance of the message proclaimed by Mani demands of the subject not only acquiescence to a series of theoretical truths, but also a radical change in attitude and conduct. In order to undertake the struggle against the Darkness and to achieve his own salvation, the individual has to undergo a process of transformation that represents the transition from the unconscious man in a state of mixture to the knowledgeable ("gnostic") subject, aligned with the Good.

29. Unreserved adherence to the doctrine of the existence of the two principles and the three times and of the "prologue in heaven" which explains the present reality is certainly a prerequisite for obtaining salvation, but it is only the beginning: in Manichaeism, the acquisition of gnosis is a necessary but not sufficient condition. The acceptance of the message proclaimed by Mani demands from the subject not only the acceptance of a series of theoretical truths, but also a radical change in his attitude and his conduct - in his actions and his omissions - thanks to which the body of the new man is progressively built... The Manichæan reflects in his action the fact that he possesses - and that he is conscious of

it possesses - a nature foreign to the world.

30. Manichaeism has an undeniable ontological foundation, insofar as it seeks to promote the end of the mixed state, to obtain the salvation of the Light and the definitive defeat of the Darkness.

31. Manichaeism aspires to much more: to effectively liberate the Living Soul from its captivity in the matter of Darkness. To do this, positive action will be necessary, which will not be limited to It is not simply an act of gnosis of a merely speculative or spiritual nature, but will involve a precise technique carried out by means of concrete acts in which the body plays an essential role.

32. Salvation can only consist in the return to the original situation, that is, in the complete separation of Light and Darkness.

33. Thanks to gnosis and in a very particular way in asceticism, the fire of concupiscence, which constitutes the essence of the Darkness and its rulers, is evicted from the body and replaced by the luminous virtues.

34. The catastrophic initial condition of the body is reconverted into an instrument at the service of salvation.

35. A useless rite, based on an erroneous understanding of reality, is replaced by a ritual action whose efficacy is assured to the extent that it is based on the revealed knowledge of the true nature of the universe and of the human being.

36. In Manichean perspective, the body is much the same as the universe. The substance of both is demonic, but the action of the powers of the Light eventually turns both microcosm and macrocosm into instruments in the service of the interests of the Light; just as the sons of the Living Spirit control the bodies of the rulers in the universe, with the aid of the powers of the Light, so do they control the bodies of the rulers in the universe.

forces of Good the Manichean subdues his body.

37. The body thus undergoes a transformation into a sort of temple in which the substance The Living Soul, desecrated by the world, finds the place from where it can return to its heavenly homeland.

38. Anthropological dualism means that the only component of the human personality whose destiny is relevant in the Manichean perspective is the Spirit, of divine condition. Although the body of the electi fulfils an essential soteriological function as the space and instrument of the Light, the liberation of the Light to the extent that the Light Intellect controls and dominates it; without it, the body is worthless.

39. In their view of the body, Manichaeans oppose Jews, Christians and Zoroastrians alike.

40. The Darkness will fall and will not rise again.

41. In addition to the repression by the imperial authorities, measures - sometimes ruthless - were taken directly by certain pontiffs; for example, Pope Leo the Great promoted a programme to identify, extract confessions from, try and exile Manichaeans and burn their books. Such edicts and measures - which were effectively carried out thanks to the inquisitorial atmosphere imposed by bishops and monks - were understandably effective in both the East and the West. Persecution, often involving the confiscation and destruction of books, led to the virtual annihilation of Manichaean texts in the West from the 6th century onwards.

MAIN ERRORS FOUND IN THE MANICHEAN SYSTEM

After reading this excellent book, we have found the following seven great mistakes in the Manichaean system, according to Primordial Gnosis:

1. It enjoins non-violence and prescribes not to hurt or kill men and animals.

2. It prohibits sexual pleasure.

3. Sort out poverty.

4. It prohibits suicide.

5. Order the confession of sins.

6. It commands devotion and piety.

7. Order the sentence.