



UFO

Athos

René Guénon explained how the counter-initiatory forces use the traditional vestiges and other components (like inferior psychical elements) in their advantage. In many cases, the activity of the counter-initiatory forces is well hidden, and the common people cannot notice it in plain view; this activity develops in the subtle domain, being an activity of suggestion aiming at modifying the mentality of human society.

There are though circumstances when the effects of the counter-initiatory activity are very visible and a notorious example is the “SciFi phenomenon.” This phenomenon, which is in fashion even today, has many faces, all of them having as objective to influence people’s mentality and manipulate the crowd. Reading SciFi “literature” or watching SciFi movies, the modern individuals received antitraditional suggestions regarding what to eat, how to behave, etc. Yet this was just a trivial facet, even though not negligible. The main attack was directed towards the religious domain. The counter-initiatory forces have no access to the spiritual domain, but they can corrupt the “beliefs” and “views” in many ways.

The SciFi phenomenon contained an aggressive component, a theory that explained all the religious “myths” considering the gods as extraterrestrial visitors. There was a double purpose for that. First, the religious tradition became a collection of legends; second, the legends were an illustration of some very materialistic facts. The reason why such a theory could be accepted by some was that, on the one hand, the intellectual level¹ of the majority of the modern individuals is very low, if not inexistent, and on the other hand, for decades the public at large has accepted all the scientific hypotheses and theories as realities and proven facts. Another SciFi component, the so-called “literature,” tried to replace the traditional vestiges represented by myths and fairy tales (those that remained uncorrupted by the Christian religion), supplying a mockery of pseudo-tales and pseudo-initiatory voyages; all the SciFi tales are profoundly materialistic, the initiatory and postmortem voyages being substituted with corporeal interplanetary trips.

Also, especially the SciFi movies, with a large young audience, promoted a type of hostile aliens having as objective the domination of the terrestrial world. To manipulate the people they have to be under constant fear. In the past, there was “the yellow danger,” then the “communist danger,” and, with the SciFi phenomenon, “the extraterrestrial danger” was born. There is no difficulty to see that the same scenario was used against the Masonry and the Templars, in connection to the conspiracy theory.

¹ We understand “intellectual” in a traditional sense, infinite superior to the rational mind.

UFO

And to enhance the credibility of this SciFi phenomenon, a materialistic component was strongly advertised, the UFOs. This last element was in concert with the mechanistic and corporeal views of the modern world and helped in influencing the acceptance of the new technologies as beneficial and indispensable for a decent life.

Finally, the SciFi phenomenon had another hidden reason to exist. Being open to the public at large and having a materialistic character, it was used to help the “solidification” of the modern mentality, yet, as Guénon said, after this phase there is another one, more dangerous. Due to its superficial and materialistic characteristics, the SciFi phenomenon was expendable and it was used to create the illusion of credibility for its critics. The best example is Jung, who wrote a book, **A Modern Myth**², in which he reinterpreted the UFO problem from his psychoanalytical perspective. We can see here two antitraditional currents opposing each other, yet the subtle idea was to make one of the theories more trustworthy (and its author, in this case, Jung).

In 1979, Jean Robin wrote a book about UFOs³. Robin wrote a year earlier, in 1978, **René Guénon, Témoin de la Tradition**, a work that consecrated him as a “guénonian.” In fact, Jean Robin is a suspect author, who cannot be trusted, and some people considered him as antitraditional and even an instrument of the counter-initiatory forces. However, Robin used the SciFi phenomenon to gain credibility, yet reading his book (an activity that we do not recommend) we note immediately the parody. He tries to prove that UFOs represent a pseudo-religion and are part of the last phase, the pseudo-spiritual one. Robin employs terms like “martyrs,” “exotericism” and “esotericism” to sustain his suggestion, but, in fact, he plays with the words, creating more confusion. He tried to generate the illusion of a majority of the world’s population being UFO “believers,” which, of course, is not true. The UFO phenomenon is a materialistic one and therefore is less dangerous than other subtle activities of the counter-initiation; that is why today UFO lost a lot of interest. Jean Robin’s work had two purposes: to diverge the attention from the real threat and to improve the author’s “traditionalistic” authority.

After a quarter of a century, another book was published about UFOs and Guénon: **Cracks in the Great Wall: UFOs and Traditional Metaphysics**, by Charles Upton. We can see that today the SciFi phenomenon is still utilized to give reliability to “guénonian” authors. This author is a nuisance and completely antitraditional, if not worse. His involvement with Guénon’s work is no accident though, like in Robin’s case (it would be interesting to compare Upton’s book about UFOs with the one written by Robin). There are ignorant and naïve people who can be duped by such writers. But we have to warn them: authors like Jung, Robin, and Upton are not UFOs, but “identifiable pedestrian individuals” who acted and act like “humanoid robots” of a special kind.

² C. G. Jung, **Un mythe moderne**, Gallimard, 1961.

³ Jean Robin, **Les Objects Volants Non Identifiés ou la Grande Parodie**, Guy Trédaniel, 1979.