



The *psyche* quality of the primordial man and his initiatory station

M. Capruta

From an ontological point of view, the existence of our humanity evolves within the limits of the conditions that strictly define this state of being within the cyclic unfolding in general, and within this specific moment of the cyclic unfolding, in particular. Traditional metaphysics leads to a complete recovery of the absolute non-conditioning and non-determination. This “recovery” should be understood in the sense of the *awareness* on a pneumatically, spiritual level – which is, most rigorously, the proper *Knowledge* – of an effective reality which is nothing but the proper Reality¹.

Due to the level difference between the individual order and the universal one and, even more, due to the system difference, since what has to be achieved is rigorously metasystemical, this “recovery” is perceived from the present humanity perspective exactly like this, meaning “recuperative” and, at the same time, implying a process that requires a successive unfolding within the specific ontological limitations of the *awareness* type of cognition of space, time, name (nama) and shape (rupa)².

¹ In fact, the transcendental Intellect *knows*, while the superior part of the psyche is only *aware of*; the two types of cognition lie at the qualitative frontier between the individual and the universal domain, between these two being positioned the “break” of level between system and metasystem. Guénon makes the distinction between *knowledge* and *awareness* in the way that the former belongs and identifies with the Infinite, while the latter belongs to the conditions of a certain state of being which is, in our case, the human state. However, the one who is only at the level of a virtual realization will always speak only from this perspective and thus *the Knowledge*, which is the effective realization, will come into being as *awareness*.

² We have to make the following distinction: the state of the present humanity is not the *individual* human state in the plenitude of its original nature, but a state of a fallen humanity. Thus, for the primordial man, for Adam-before-the-fall, the problem of recovery does not exist. This is because in comparison with his *natural* state, which is the human state, he is properly complete, perfect. The effective Liberation from cosmos exists for him as an immediate virtuality and not as a mediate one, as it is for the fallen human individual (we specify that in the Garden of Eden Adam is not Adam Kadmon; the perfect human individual is not God, for only God is God; Guénon stressed on this point, see *La Grande Triade*); he lies in the centre and the communication with the superior states of being takes place along the axle, in a *natural* way, through his own human nature which owns in its primordial integrity the *virtuality* of any other ontological state, culminating with the One-and-Only Being and even beyond any determination (saguna) and non-determination (nirguna) into the absolute Abyss. To this spatial symbolism of the paradisiacal *centre* corresponds the temporal symbolism of the *golden age*. And about this complete recovery of the lost Paradise we speak with regard to the individual integrated in a humanity fallen in space and time; and we linger a little more upon this by saying that it is not by chance the fact that we used the expression “falling in space and time”, for in the *centre* the space and time are sublimated into qualities, hence the possibility of speaking about the *location of eternity*.

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In the best case, namely that of the primordial humanity, the human individual's awareness regarding space and time limitations, and, also, those of name and shape, is null, the only awareness being that of the Presence³. Still, the awareness of the Presence is not identical with the Knowledge of the Supreme Identity.

Because the Absolute Unconditioned exists in Itself (Self) and through Itself (Self), any kind of exterior perspective upon It (for example the individualistic human one) is unable to contain It, for there is an ontological no matching of levels, hence a qualitative incongruence. Also, the real *Presence* inside the earthly Paradise is perceived by the present humanity as *Absence* and the passing – which is a successive unfolding – from *Absence* to *Presence* is made possible by going through some initiatory stations proper to recover the lost Paradise and hence, to recover the perfect human being. And we stress that in this station, which is the station of the primordial man, the supreme achievement remains virtual. The awareness of the Presence means the Knowledge of the Identity, but only in a virtual way, not in an effective way. The present humanity has only the awareness of the *lack* of Presence, in other words, it possesses only *the virtual awareness of the Presence* and this corresponds rigorously to the exoterically point of view, which states that the individual is only virtually redeemed⁴.

We need to mention an interesting fact which is rather linked to the relation between the metaphysical knowledge (either virtual or effective) and the religious belief: to comprehend the Absence as absolute has as a consequence the profound ignorance of the ability, and why not say it, of man's *fate* to become God and beyond God, being alike and without rest The One and beyond Him⁵; in fact, all this resides in ignoring the real metaphysics and the doctrine of the Universal Self. For the individual who comprehend the Absence as absolute,

³ We could consider that the obtaining of the awareness of good and evil, which determines the sudden loss of the awareness of the Presence, existed in the primordial man as a nonactualized potency in his feminine aspect. It is interesting that the state of *widowhood* is reached *through the woman*, that is, through the specific individualization that she obtains. We are truly tempted to see two distinct periods in the primordial man's existence, which appear to us qualitatively differentiated: one is that of the androgynous existence of Adam, and the other resumes the primordial cosmological split of the Principle into Essence and Substance. It is also interesting that after the *fall into widowhood* through woman, it is *through her* that the state of *marriage* can be regained as well, and we understand the term *marriage* in its superior sense, which is that of *androgyny*. We should also notice that it was not Adam who asked God for the individualization of woman, but God Himself decided about this – and we can see here the stressing of the fact that sin, in its potential way, lies exclusively in the feminine aspect of the androgynous whole. Important remains the fact that we should see Adam as *psyche* by excellence, in the same way as the fallen man is by excellence a body of flesh, and God is Spirit, and we are thus in the presence of the two aspects of the psyche: the superior and the inferior one, *Animus* and *Anima*.

⁴ Here lies a fact that will puzzle some of those who limiting themselves at the exoterically level of a tradition, consider everyone who doesn't share the same religious beliefs, irremediably damned and damnable. In their point of view, the virtuality of salvation of the infidels depends on the irrefutable condition of conversion and not on the clear fact that this virtuality is connected to the ontological quality of *man* as redeemable. Stressing again that man is *psyche* by excellence; it is absurd to affirm in this case the necessity of a conditioning. The psyche is the subject of salvation, therefore the virtuality of salvation depends on the awareness of man that he is *psyche* by excellence and not flesh. This kind of awareness needs, of course, the exit from the space-time illusion, from the fleshly body (shape, rupa) and social status (name, nama) illusion.

⁵ There is the risk of misunderstanding what *becoming God* means in spite of all that has been said until now. This misunderstanding comes from the fact that it is usually considered that becoming God implies luciferianism (that is the unlawful assumption, by a creature, of the Supreme Unity position, in other words, by the one that still possesses *the awareness* of a state of being without rising to the level of *Knowledge* that pulverizes instantly any kind of biased conscience) but we insisted enough in mentioning that in reality it is all about the realization of an ontological transcendence of levels, which holds as a logical and ontological consequence the abandon of the human state and reaching the Reality of the One that can be reached only through the realization of the unique and identical Essence; thus this man is no longer man, but God Himself.

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that is for the one who perceives the Presence through Its *lack*, the supreme experience of the sacred will be the humanization of God, or *God becoming man*. However, there is the risk for this individual, a risk actually verified in the case of the Pharisees, of omitting the realization of the immanent Presence due to the habit of worshipping the Lack of presence. Contrary to that, for the one who takes the metaphysical way, the Presence is perceived from the effective Presence and the Absence, which he does not ignore, is only *a symbol* and *a trace* – *vestigio pedis* – , therefore it marks the central spot of the short circuiting the multiple states of being with the Being Itself and beyond.

It is a fact that the awareness of the Presence is perceived by the present humanity as a *lack* and felt as a state of *widowhood*, whose specific symptom is *the yearning* for *something* whose perception becomes actual in the psyche (with possible manifestations even at the bodily level) exactly through its *lack*; the present awareness is that of an *absence* that most of the time appears as unjustifiable and unrecognizable and yet, strangely familiar, this “hunger” being nourished with sentimental and fleshly substitutes.

In its real acceptance, the yearning is a symptom for what can be named *the metaphysical disease*. The yearning that lies at the inferior psyche level is nothing but a reflection of its superior aspect. And always, the feeling of yearning appears at the moment when the individual finds himself split, incomplete and thus he reaches for somebody that could fulfill him in one way or another. But the problem is that after a period of satisfying the psychic necessity, the hole filled in this way begins to re-open, a fact that leads us undoubtedly to take into consideration what we may call the *infinite lust*, which is exactly the spiritual illness we mentioned above. And it is interesting to mention that this “disease” leaves its mark both in the psyche and in the flesh. The pathology that appears at the level of these inferior instances is in this way legitimately considered a proper symptom for a much more profound lack of balance that modern materialistic medicine completely overlooked (in the traditional societies, medicine was a sacerdotal art). Also, *the infinite lust* can be tamed only by the infinite “object” which is nothing else but the Universal Self, any other sensual object, either psychic or fleshly, being only a cure with ephemeral and relative efficiency.

But there is another way to approach this, a way that has the advantage of being more precise due to its closer perspective on the metaphysical vision. Therefore: when we speak about metaphysics, we cannot, rigorously consider it as being *a point of view* but the View Itself that contains totally and synthetically everything. “The Organ” which enables man to contact real metaphysics is the Spirit or the transcendental Intellect (and not the rational one), and this instance is properly coessential to the metaphysics to the point of identifying with it; even more, metaphysics is superindividual and totally unconditioned. In this way, only from an individualistic point of view can we talk about “a metaphysical disease” that should affect its proper “organ”, which is the Spirit. In reality, He is, as we have just mentioned, absolutely unconditioned, therefore, what is affected in fact is the highest part of the individual soul (Animus). This affection grants the superior psyche the quality of *the loving bride* of Shekinah⁶, the latter appearing as masculine in comparison with the individual domain; at the inferior psyche level, also in comparison with Shekinah, the *bride* quality translates into the *widow* quality, thus the individual must proceed to the sublimation of the inferior psyche until the identification with its superior part – that is the reintegration of Eve into the primordial androgyn. Symbolically, the individual soul could be represented by two chalices welded at the bottom: **X**⁷; the upper cup receives the superior influences of the transcendental Intellect, while the lower one is receiving the infernal ones; the upper is *symbolon*, the lower *diabolon*.

⁶ The psyche is feminine in comparison with the Spirit, just as the psyche is masculine in comparison with the flesh, the same logic being applied in what regards the two aspects of the psyche, Animus and Anima

⁷ It is interesting that the symbol is susceptible of essentializing the fetus position of two Siamese twins welded back to back; thus it wouldn't be exaggerated to see here the primordial human couple before the divine division of Anima from the rib of Animus

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That is why the *widowhood* as a split, diabolical state, will sublimate in the superior psyche as the Grail, as the vessel for Shekinah – and it is important to stress that a thing is what it is due to its quality, thus the Grail will only be the Grail in the *presence* of its content which is properly a *Symbol*, a *Messenger*, *vestigio pedis*. It is important to point this out because the Knowledge of the Supreme Identity (that is reaching the Heavenly Paradise) implies the knowledge of human identity (that is the primordial state of man in the Earthly Paradise)⁸. And we will notice another fact: the fallen man is by excellence *a widower*; the primordial man is by excellence *the married one* – the androgyny or the specific equilibrium of the centre is his natural state; God is by excellence *The Unmarried, Ledic*, because He lies beyond any duality.

⁸ the present man that possesses a state of virtual knowledge about the identity of the primordial man has only the awareness of this primordial state