



The Holy Land (II)

M. Capruta

If we go back in time we find ourselves going inland. The ancient Greeks called this movement *anabasis*. The opposite of this is *katabasis*, which is a movement directed towards the periphery. Going inland means also *anamnesis*, remembrance: *this do in remembrance of me* (**Luke** 19: 22). The closer is history to the centre, the more symbolic power it possesses. The beginning of history marks the outland movement and the process of forgetfulness. Each historical period is characterized by a certain degree of wisdom, of metaphysical sight, of symbolical understanding, which grows weaker as time furthers away from its beginning. On the other hand, the historical phenomenon possesses a symbolical reality in itself, which also degrades with the passing from centre to periphery, or with the passing from possibility to act. Hence, it is not only the subject that perceives things symbolically, but the very phenomenon possesses the symbolical reality in itself and independent of the subjective perception. So it is that the prehistoric man lived in caves which, as any normal human dwelling, were temples, and also, so it is that this prehistoric man performed human sacrifices.

Referring to the Sovereign Pontiff of Agartha, Saint-Yves calls Him “Eldest of the days of this plane”.¹ The Eldest Holy One, *Attika Kaddisha*, is the name used in Kabbalah to designate the *Sefirah Keter*, which is the first manifestation of *Ein-Sof*. Also, William Blake, depicting Urizen as the Person in the Sun (the white haired, bearded Architect with the compass made of sun rays), calls him *the Ancient of Days*. In the Hindu tradition, the Divine Architect is *Vishvakarman*, and Guénon assimilates him with *Prajapati*. In the Orthodox Christianity there is the iconographic theme called *Christ, the Old of Days*.² In geometrical symbolism, the “eldest” point of a plane is its “first” and “youngest” point, which is the centre. This is the holy of holies, the *adytum*, the container of Truth, the *mishkan* and the *cave*. Here enters the naked, the poor, the child and the primitive. Here is the place closed to the layers of clothes, fat, age or history. The population of this Kingdom Cave is the Interior People. They reside in *the centre of the Earth*, that is, in the Father’s Seed sheathed by Mother Earth’s Womb.

The Earth’s Womb is a hearth and the hearth’s heart is the Holy Fire, the giver and consumer of form and life. The relation between man and God is only of a sacrificial nature. There is no other way for this relation to exist. If there are six hundred and sixty six demon beasts, there are six hundred and sixty six lights to behead these shadows with

¹ *Mission de l’Inde, Dedication.*

² See Constantine Cavarnos, *Guide to Byzantine Iconography.*

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fire. When one fire is kindled, that fire is meant for the sacrificial rite and we are the sacrificial lamb (Agnus Dei) inasmuch as we are the holy fire (Agni Deva).³ The kingdom of relative reality, the profane republic of the exterior, is populated with specters reflecting our relative perception of reality. On the contrary, man, as *mishkan*, calls each thing by its right name, because he sees with the eye of Manu, the Legislator. The caveman is the *rasûl*, the *dharma* giver, and he sees behind the mask the true identity. Saint-Yves says that "... the veil that covers the most secret of their⁴ mysteries ... is formed by immense mountains, fortresses, jungles, cities, temples, crypts, and underground cities of formidable size".⁵ These layers of perils are only symbolically of a geographical nature, although they also possess such a reality. As we have pointed already, the geographical reality has an intrinsic symbolic quality.

The greatest dragon to be fought is the one that dominates the individuality entirely, the one that stretches to the indefinite limits of the actual individual. This dragon is the separator, the definer, it is the individuality. The greatest Friend and Ally is *itara*, the Other, the Destroyer of confinement and separation. He is *Hutabhu* devouring our fat, making us poor as beggars and pure as children. Thus, we become the central point of our dwellings, always keeping the fire alive through the hole in the roof (the eye of the dome, the entrance of God) and the hole in the wall (the door of the temple, the entrance of man). If either one of these entrances is closed, the fire dies for there is no wind (*Vayu*, *Prāna*) to kindle it. When both entries are opened, there is life and the fire is burning. When one of these openings is patched up, the fire dies and death follows with this extinction.

³ Agni's vehicle (*vahana*) is the Ram, which in Sanskrit is called *Mesha*. Symbolically, Mesha (Ram) resembles to the Aramaic *Masiha* (the Anointed One). Agni is the Son of Heaven (*Dyaus*) and Earth (*Prithvi*), and He is also the *Hutabhu* (the devourer of the sacrificial butter) being thus anointed (*christos*).

⁴ "The Asiatic initiates", as Saint-Yves calls them. Thus, they are the Interior people.

⁵ *Mission de l'Inde, Preface*.