



The Holy Land (I)

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Considering traditionally any matter, one must do it in a symbolical manner and from a symbolical perspective. This doesn't mean that the degree of reality thus implied by such a perspective is lesser, but on the contrary: it is greater. When one considers things symbolically, or even metaphorically and not strictly literally, one sees more and deeper glimpses of Reality¹. The literal understanding of things corresponds to the grossest degree of reality which is, if we take as a referential level the human state, the corporeal, somatic domain. If the literal understanding is lifted from plain materialism and all exterior is thus interiorized, the human coordinates are invested with significance. This means that man shakes "the sleepy dullness" of materialism that kept him in disorientation and forgetfulness, and begins to *understand*, becoming therefore oriented. This state of orientation corresponds to the realization of the complete human nature as a psycho-somatic compound, which – in terms of Dante's geography – corresponds to the peak of the Purgatory's Mountain, where the Earthly Paradise is placed and which is the *locus* of the Edenic state².

¹ A metaphor is not a barren product of individual fantasy, it is not an esthetical endorsement, but an intellectual vehicle meant to elevate the understanding of man. It is a fertile means of unveiling the Truth, a carriage to the beyond, a *metapherein*.

² The fallen psyche fluctuates on a relative wide spectrum of fallen subjectivity. This spectrum is characterized by the disequilibrium and the ephemeral. The only true position of man is that which makes out of him the temple of God. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 **Corinthians 3; 16**). One who is pregnant with God is the *Mishkan* and the Virgin Bride, and depending on the function with which such a being has being endowed by God, that *Mishkan* is either revealed for a part of humanity, either remains anonymous, either is revealed for the whole humanity in all its entirety. For example, Saint Paul is such a *Mishkan*; he says it clearly: "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ." (1 **Corinthians 2; 7-16**). Saint Paul's function was limited horizontally and subordinated vertically to Jesus Christ. However, the real extent of his Knowledge might have been greater: "but we have the mind of Christ."

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In the 12th chapter of the *Lord of the World*, Guénon wrote the following: “The various worlds are properly states, and not places, although they can be described symbolically as such; the Sanskrit word *loka*, which serves to designate these worlds, and which is identical with the Latin *locus*, contains within itself the indication of this spatial symbolism. There is always a temporal symbolism, according to which these same states are described under the form of successive cycles, although time, just as much as space, is in reality only a condition proper to one of them, so that the succession is here but an image of a causal chain.”

The states, to which Guénon refers in the fragment above, are ontological levels. Accordingly, when one considers the localization of the human centre, one must do it ontologically, and not just geographically or historically. Every traditional civilization possessed not only one, but several geographical locations of spiritual centres, which either alternated in time, either coexisted simultaneously, being, in this latter case, hierarchically differentiated. Each of us is perfectly aware of the fact that not only a specific civilization had a multitude of such centres, but that there were several such civilizations coexisting simultaneously. Thus, it is obvious that each of these historical-geographical centres are but *representations* of the supreme one. Each of them are images for the supreme one. Each of them is located in the centre of an *ordered space*, which means that the human coordinates possess significance, and they possess significance because they are interiorized and assimilated, they speak eloquently and they subdue to man’s government. *La selva oscura* is sublimated in a well-ordered garden. The realization of such a centre places you immediately in the Centre of the Earth, on the top of the Mountain.

The central position on Earth places the man in his deepest knowledge (love) of God, man becoming thus the Holy Temple, congregating and uniting under his scepter all that previously lay in disjunction. However, if the function of such a being is limited by divine edict, the exteriorization of the knowledge correspondent to this state remains either hidden – as the containers themselves – thus as a yet non-actualized possibility, either becomes actual for a part or for the whole humanity. The “centre” is a designation and because of this, it only represents virtually what must be realized. One shouldn’t make the confusion of taking literally that which is a symbol. Such an image is meant to conduct the knowledge and shouldn’t be confused with the destination. Consequently, the traditional data, when referring to the Destination, to the Anonymous, uses symbols that are basically attributes of the *hideaway*, but not of the Nameless. One must know where to search, but the nature of the treasure is mysterious. There are two questions to be asked by the traveler on his path of initiation; the first question corresponds with the quest for the Lesser Mysteries and the second with the quest for the Greater Mysteries: Where is the Temple? What is it hidden there?

Saint-Yves d’Alveydre says that the name of the treasure’s hideaway is Agartha and this name means “inaccessible to violence and inaccessible to Anarchy”³. This hideaway lies “on the surface and in the bowels of the Earth”⁴. From these statements, we could draw the following remarks: Agartha is hidden, it is somehow ubiquitous since it is present

³ See *Mission de l’Inde*, chapter 1.

⁴ *Ibidem*.

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simultaneously “on the surface and in the bowels of the Earth” and it possesses the attribute of invisibility since, although being everywhere, is nowhere to be found; “Agarththa” doesn’t designate a location but an attribute: “beyond”, for it is inaccessible to violence and anarchy, that is, inaccessible to alterity and ignorance, and “yonder”, for it is simultaneously “there” (on the surface) and “within” (in the bowels).