



The Enigma René Guénon and Agarttha (V)

Review by Mircea A. Tamas

Alfred Kubin, the so-called “prophet” of Agarttha,¹ is a sad character. He has nothing to do with René Guénon, but “Louis de Maistre” tried to promote an illusory connection in order to, as we already stressed, degrade Guénon. In his *My Life*,² Kubin describes a life that is interesting only because illustrates pseudo-tradition, pseudo-initiation and counter-initiatory influences at work. One of Kubin masters is no other than Schopenhauer, and it is well known how Guénon criticized his bad influence regarding the Buddhism.³ The Buddhism Kubin discovered through Schopenhauer and Hermann Grimm, in a word, through the German school, is a pseudo-Buddhism, a deformed Buddhism, for the use of the Occident, and, as Kubin said, his “moral shakings”⁴ made him turn to this Buddhism; there is no need to say that Kubin appears in a flagrant contrast with Guénon, his attitude is exactly what Guénon criticized without mercy.⁵ This is enough to expect a similar thing regarding Agarttha, and we ask once more: Why did “Maistre” spend time writing about Alfred Kubin?

Kubin describes his Buddhist “initiatory” practice, which, again, represents a vivid illustration of what Guénon said you should not do. However, Kubin’s Buddhist practices without a guide kept him interested for only ten days⁶: after that he forgot about Buddhism.

If we turn now to his *The Other Side*,⁷ we do not find anything traditional, only a dark parody. Kubin’s “center” is called the “Dream Empire” and the “Emperor” is someone called Claus Patera,⁸ and we see the same idea like in Mark Twain’s case. The “Dream Empire,” located in Asia, is isolated by an impenetrable wall, a parody of Cusanus’ paradisiacal wall; it is a shelter, Kubin says, for all who are against the modern world and

¹ *L’Énigme René Guénon*, p. 133.

² Alfred Kubin, *Ma vie*, Allia, 2000.

³ René Guénon, *Orient et Occident*, Guy Trédaniel, 1987, pp. 139-140. See Alfred Kubin, *L’Autre côté*, Jose Corti, 2007, p. 318.

⁴ Kubin, *Ma vie*, p. 92.

⁵ Not to say that Kubin hated Mathematics (see *L’Autre côté*, p. 303).

⁶ *Ma vie*, pp. 94-96.

⁷ Alfred Kubin, *L’Autre côté*, Jose Corti, 2007.

⁸ *Ibid.* p. 11.

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everything is organized with respect to a highest spiritual life.⁹ The author is invited to travel to this “Dream Land,” a “secret” place, having as center a city called Pearl.¹⁰ Of course, Patera’s palace is in the center of Pearl.¹¹ Yet, what seems to be just a parody of Agarttha, of a spiritual center, is, in fact, an anti-center, because here there is no sun or moon or stars, only a grey sky and a sombre river called The Black.¹² And there is no high spiritual life, on the contrary. Even though all the world religions were represented in this “Dream Land,” there was a secret religion, a kind of Free-Masonry,¹³ and a secret Grand Temple.¹⁴ Kubin introduces a strange race of people with blue eyes,¹⁵ who, he suggested at the end, could have been the Master Puppeter of this “Dream Land.” Kubin also invented an apparently opponent of Patera, the “American,” who founded a political society called “Lucifer,”¹⁶ but the “American” denounced Patera as a sort of Satan.¹⁷ And now Kubin uses his “imagination” to describe the agony and the end of the “Dream Land,” crowned by the fight between Patera and the American.¹⁸

We insisted to present *The Other Side* only to make sure that the reader understands how unbelievable unintelligent and devious *L'Énigme René Guénon et les “Supérieurs Inconnus,” Contribution à l'étude de l'histoire mondiale “souterraine,”* written by “Louis de Maistre,” is. As we said, it seems to us that the authors of *L'Énigme René Guénon* themselves belong to the above “Dream Land.”

How is it possible that works like *L'Énigme René Guénon* to be written and published?¹⁹ Well, since we live the end of the *Kali-yuga*, there is no surprise to see such things happening. And let us be more explicit. If we look around us, we see that the today leaders of various countries, does not matter to which continent they belong, seem to be clones of one family. The present politicians are selected based on the same criteria: they have to have a special brain configuration, which supports a special mentality. These

⁹ *Ibid.* p. 12.

¹⁰ *Ibid.* pp. 21, 27.

¹¹ *Ibid.* p. 58.

¹² *Ibid.* pp. 55-6.

¹³ *Ibid.* p. 86.

¹⁴ *Ibid.* p. 124.

¹⁵ *Ibid.* p. 158.

¹⁶ *Ibid.* p. 174.

¹⁷ *Ibid.* p. 180.

¹⁸ *Ibid.* p. 278. *The Other Side* is really boring. On the other hand, the North-American schools would love to have it for their students, since the only interesting works for the School Boards are those connected with mental illness and psychical disorders (hence their favourite painter is Van Gogh, who cut his ear). They are not alone, of course. We should mention here a curious fact: the most famous ancient sculptures exposed in the Louvre Museum are Venus de Milo and the Victory of Samothrace. Why, when there are many others similar beautiful ancient Greek sculptures, these two became the most celebrated? The only reason is that these two specific pieces have something special: Venus de Milo has no arms and the Victory of Samothrace has no head, and these kinds of mutilations are compatible with the modern mutilated mind.

¹⁹ We want to mention here as exemplification one more title: *Mysteries and Secrets of the Masons*, by Lionel & Patricia Fanthorpe (The Dundurn Group, Toronto, 2006); this book is a complete waste of time, a ridiculous book, yet it was published with the support of the Canada Council for Arts and with the financial support of the Government of Canada!

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politicians are similar because they have similar, almost identical brain configurations. And therefore, the today elections are not for a candidate, but against the previous one, which means that the people “feels” that something is very wrong. But it is nothing wrong here. Since we are at the end of the *Kali-yuga*, there is a need of such leaders. Now, the last and the most inferior possibilities of manifestation have to be exhausted, and in order to accomplish this task the world needs a special type of politicians with a special type of brain. We cannot expect to have a leader who will redeem or restore the world. Because we are at the end of the *Kali-yuga*, we need fake prophets and fake heroes and fake leaders, who, with their special brains, will work to end this cycle. And we hope nobody is so naïve to believe that the groups behind these politicians have any idea of what they are doing.

For a similar reason, works like *L'Énigme René Guénon* are necessary. As we said previously, “Louis de Maistre” is not an isolate case, but belongs to a majority. The God’s command: “Be fruitful, multiply”,²⁰ if, at the beginning of this cycle, started the fall and development of the world, now, at the end, helps to end the cycle.

To the same majority belongs, for example, Jean-Marc Vivenza. Probably, for the English-speaking reader this name means nothing and this is a good thing. However, for our article, which tries to show how even today the “hate” for René Guénon remained intact, a phenomenon clearly suggesting that today, more than ever, Guénon’s work must be studied and, if possible, assimilated, for our article, we are saying, it is necessary to list some of the contemporary authors that participate to the above mentioned phenomenon, and Vivenza is one of them.

Today, there are various methods used to divert people from Guénon; one of them is a rather dumb one, and consists in publishing dictionaries regarding Guénon. Vivenza published in 2002 *Le Dictionnaire de René Guénon* (Le Mercure Dauphinois), and later, in 2008, Graham Rooth published his *Prophet for a Dark Age, A Companion to the Works of René Guénon* (Sussex Academic Press).²¹ We see the devilish scheme: why study Guénon and spend a precious time, when it is at hand a “Guénon Dictionary,” with all you need? First, a dictionary in itself suggests “erudition,” and so, the reader will consider Guénon just a common scholar; second, a dictionary about metaphysics and Tradition is an insult, diverting the reader from the meaning of traditional studies and initiatory knowledge.

In 2004, Vivenza insisted with his antitraditional campaign, publishing a new book, *La Métaphysique de René Guénon*, which had two purposes: first, to suggest that there is a “Guénonian” doctrine, a “Guénonian” metaphysics, invented by René Guénon, similar to the inventions of the philosophers; second, to tempt the busy modern people, who have no time for reading, to read, instead of Guénon’s many books, one book, Vivenza’s book. Now, how silly this is? But it is more than a question of silliness, it is a devious way to condemn Guénon to oblivion.

²⁰ Genesis 1:22.

²¹ We may notice that the *Foreword* was written by an antitraditional individual, Mark Sedgwick, whose devious book *Against the Modern World* was considered by Rooth as “an excellent account...”

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In 2007, Vivenza decided that enough is enough and the time had come to give up the subtleties, which anyway were not his strength, and therefore he published a new book, *René Guénon et le Rite Ecossais Rectifié* (Les Éditions du Simorgh). On the front cover, the title is explained to make sure that everybody can see and understand what is the book about: “clarification regarding Guénon’s mistakes and misunderstandings with respect to the doctrine of Elus Coëns, the order *Ordre des Chevaliers Bienfaisants de la Cité Sainte*, and the theosophy of Louis-Claude de Saint-Martin.” Is this not something unbelievable! It is not, of course, since the fact that Vivenza, the author of a dictionary about Guénon, in which he presents Guénon’s views about Masonry, and of a book trying to explain “Guénon’s metaphysics,” becomes his open enemy, represents nothing else but a natural development of an individual, who from the beginning was antitraditional and probably worse.

Vivenza’s case is interesting because is a good illustration of what individuals like “Louis de Maistre” and others hide. In his new book, *René Guénon et le Rite Ecossais Rectifié*, Vivenza is happy to get rid of Guénon’s teachings and use a language dear to the Occultism, like “religious traditions.”²² Of course, he has to mention the *Ordre du Temple rénové*, which, curiously enough, he calls it “Ordre rénové du Temple,” and considers that its creation took place in “circonstances rocambolesques.”²³ *Rocambolesques?*

Before to say a few more words about this book, let us stress what happened to Vivenza: he considered that the time had come to affirm loudly that his dear master is Robert Amadou. Again, for many this name means nothing, but Amadou was one of those who could not accept René Guénon’s direct way of unveiling the inconsistency, the masquerade and pseudo-spirituality of various Occultist orders. As a result of this connection with Amadou, Vivenza becomes immediately a completely uninteresting character, but his grand words (*remarquable, merveilleux, grand valeur, essence du sacerdoce primitive, éléments fondamentaux, grandes et profondes vérités, enjeux initiatiques*²⁴), praising the Occultism, makes him a pitiable figure manipulated by the adverse forces. He also uses grand words against Guénon: *une stupéfiante ignorance, complète méconnaissance, absolue ignorance, la “cause” guénonienne*,²⁵ *l’absurdité de la plupart de ses [Guénon’s] assertions*.²⁶ At the end of his book, Vivenza affirms that he has demonstrated Guénon’s *incroyable mauvaise fois ou insondable ignorance* regarding *la perspective saint-martinienne*, but, of course, he did not prove anything, he talked to himself in a sort of frenzy, uttering with arrogance that Robert Amadou and Vivenza know better what Martinez de Pasqually wanted to express, much better than Martinez himself! They had probably direct contact with *The Other Side*!

Vivenza dares to say (and why not?) that “the author of *Aperçus sur l’initiation* sensed, even though in a confused way, that in the works of Martinès and his disciples resides a

²² *René Guénon et le Rite Ecossais Rectifié*, p. 15.

²³ *Ibid.* p. 23.

²⁴ Jean-Pierre Laurant’s last book about Guénon has this title: *René Guénon, Les enjeux d’une lecture*.

²⁵ La “cause” guénonienne? Soon we will hear about a “Guénonian conspiracy.”

²⁶ After writing a “Guénon Dictionary,” now Vivenza scolds and gives lectures to Guénon! Obviously, he belongs to Kubin’s “Dream Land.”

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mystery of superior nature.”²⁷ And Vivenza considers that he is doing a charitable work not mentioning the uncertainty regarding Guénon's orthodoxy, which he mentions anyway; indeed the charitable intention is not so charitable after all, since Vivenza lists pell-mell Guénon's wrong doings: his theory of the cycles,²⁸ his belief²⁹ in the existence of a “Lord of the World,” his idea that Christ was only (?) an *avatâra*.³⁰ And he calls René Guénon either *l'occupant de la villa Duqqi au Cairo*, or the Master of Cairo (sometimes the master of Cairo). Not to say that Vivenza ascribes to Guénon all the truths found in the sacred texts; maybe he does not know, for example, that René Guénon did not write the *Upanishads*.

Should we continue? We could characterize Vivenza with his own words: *une stupéfiante ignorance, complete méconnaissance, absolue ignorance, incroyable mauvaise fois ou insondable ignorance, incapable de comprendre*, but these words are too gentle for him and also inaccurate.

What is really sad is that authors like Jean Chopitel and Christiane Gobry, who wrote a relatively inoffensive book called *René Guénon, Messenger de la Tradition Primordiale et Témoin du Christ Universel* (Le Mercure Dauphinois, 2010),³¹ started their book with a disgusting ad, prompting the readers to read Vivenza's *Dictionnaire de René Guénon*, where Vivenza “expose magistralement une bonne part des caractéristiques de l'oeuvre guénonienne.”³² *Magistralement* ??? Do they not know that Vivenza is incapable to expose by himself anything traditional?

At the end of the present article we want to mention another author, Roland Lardinois, who wrote a book called *L'invention de l'Inde, Entre ésotérisme et science* (CNRS Éditions, 2007), where among many things he mentions René Guénon. Lardinois presents “two prophetic positions,” those of René Guénon and Romain Rolland. Why on earth should René Guénon³³ be compared or associated with Romain Rolland?³⁴ Rolland, the author says, was “initiated in the culture of India,” which makes us understand the terrible confusion that reigns in the author's mind. He also talks about Guénon's “syncretism inspired by a Vedantic-Occultist traditionalism” and his function regarding a “syncretic unification.”

As we see, not only the today politicians have a special kind of brain.

²⁷ *René Guénon et le Rite Ecossais Rectifié*, p. 55.

²⁸ Yes, that is exactly what Vivenza said: the theory of the cosmic cycles is Guénon's theory!

²⁹ Yes, “belief”!

³⁰ *Ibid.* p. 60.

³¹ However, they erroneously speak about the “doctrine” of René Guénon, about his work as being for everybody (!!!), about Guénon being born in 1884 (he was born in 1886), about “El Kird” (?)

³² Maybe they considered that with such an ad they rewarded Vivenza for helping them publish the book at Le Mercure Dauphinois.

³³ René Guénon is called Abdel Wahed Safia (p. 187), when his Islamic name is in fact *Abd al-Wahid Yahya*.

³⁴ It is well known Guénon's opinion about Romain Rolland.