

RENÉ GUÉNON AND AGARTTHA

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THE QUESTIONS ABOUT AGARTTHA emerged in minds infected by the modern and profane perspective, minds ready to admit any SF explanation or to look for sensational elements, minds that are incapable to accept God, even though they think they do, minds that are ready to encourage a “quest” for “Guénon’s Agarttha,” but no longer for the “Realm of Prester John.”

Herodotus narrated:

For myself, I have been told by the Greeks who dwell beside the Hellespont and Pontus that this Zalmoxis was a man who was once a slave in Samos, his master being Pythagoras, son of Mnesarchus; presently, after being freed and gaining great wealth, he returned to his own country. Now the Thracians were a meanly-living and simple witted folk, but this Zalmoxis knew Ionian usages and a fuller way of life than the Thracian; for he had consorted with Greeks, and moreover with one of the greatest Greek teachers, Pythagoras; wherefore he made himself a hall, where he entertained and feasted the chief among his countrymen, and taught them that neither he nor his guests nor any of their descendants should ever die, but that they should go to a place where they would live for ever and have all good things. While he was doing as I have said and teaching this doctrine, he was all the while making him an underground chamber. When this was finished, he vanished from the sight of the Thracians, and descended into the underground chamber, where he lived for three years, the Thracians wishing him back and mourning him for dead; then in the fourth year he appeared to the Thracians, and thus they came to believe what Zalmoxis had told them. Such is the Greek story about him.¹

The idea of finding Zalmoxis’ cave is, of course, not a very good idea, but the modern mentality tried to relate his underground disappearance with the theory of reincarnation and spiritism, which illustrates again how any real understanding of the traditional symbolism is forbidden to the modern mind.

René Guénon mentioned Agarttha in his book **Le Roi du Monde**. He wrote many books, but this specific one was very convenient for the modern mentality, since it brought up something sensational indeed: an underground realm with a King reigning over the whole World; it represented something that the profane and corrupted mind could understand. And some individuals hurried to find this realm! Can you imagine Marco Pallis entering the underground territory and meeting the Lord of the World? Sensational! Such a discovery could have been so profitable. Travel agencies could have book trips and holidays to Agarttha, the Lord of the World could have been on a television show! And “Louis de

¹ **Histories**, IV, 95.

Maistre” could have been their guide. We mention here that the Templars’ treasure, the Masonic secrets and the Grail’s mystery are all, together with the “Agarttha syndrome,” part of the same diabolic plan aiming at creating Kubin’s “Dream Land.”

Reading **Le Roi du Monde** today is an interesting experience, but a very disappointing one for the modern reader. The first chapter¹ starts well: Guénon elaborates on Agarttha, as described by Saint-Yves and Ossendowski, and the modern reader is anxious to find in the following pages the secrets of the underground realm. The second chapter talks about the spiritual authority and temporal power, about the “Realm of Preaster John” (its mention should have been a clue for the “Agarttha hunters”), and not really about Agarttha. The third chapter is even worse, since it deals with the Jewish Kabbalah, with Shekinah and Metatron, with Mikael and Samael, and not a word about Agarttha.

The next chapter though, the fourth chapter, seems to be about Agarttha; however, it is not really about Agarttha, since Guénon used what Saint-Yves and Ossendowski recounted as an opportunity to develop the doctrine of the three supreme functions. You really have to be narrow minded and have a profane mindset to continue, after studying this chapter, to think that René Guénon blindly, or mischievously, or by pure ignorance, or by naivety, promoted Agarttha as an underground realm similar to the one described by Kubin, for example, or similar to a subway station. You have to be especially malevolent, and even diabolical, to suggest that the author of **L’Erreur spirite** (1923), of **Orient et Occident** (1924), of **L’Homme et son devenir selon le Védânta** (1925), became in 1927 blind and ignorant, forgetting his metaphysical lore, that he decided to advertise a sensational place, competing with James Hilton and his Shangri-La. What his detractors and enemies try to hide is that René Guénon was not a scholar, not a pundit, not a university professor, not a theosophist or an occultist, for whom initiation meant nothing more than a parody, not a political agent, with a tenebrous agenda; René Guénon was a veritable initiate whose function was to transmit the Truth. We are not sure that people can comprehend what a real initiate means in our days, when so many false prophets preach, when nobody listens and everybody talks, when to tell untruths is normal and when words have no meaning. However, René Guénon was an initiate and, as we said before, he must be measured with the compasses; could anybody draw a line using compasses, instead of the square? In Guénon’s case, he could.

In the fourth chapter, René Guénon explained that the Lord of the World is not the modern minds’ dream as seen in James Bond movies, he is not a political dictator reigning over mankind, and implicitly he is not *princeps hujus mundi*. The Lord of the World is the “Lord of the Three Worlds.” This is what Guénon said at the beginning of this chapter. Maybe his detractors can imagine the Second World, but for sure they have no access, of any kind, to the Third World, not to say that they could not think about the Fourth World. Modern people always look downwards, their eyes are glued to our insignificant earthly world.

René Guénon prepared his reader, in the previous chapters, explaining what the “real presence” (Shekinah) and the spiritual influences mean, how Shekinah is the synthesis of the

¹ There are 12 short chapters composing **Le Roi du Monde**.

right and left sephirotic pillars,¹ and how, in a similar way, the Center has two arms, the spiritual authority and the temporal power, Peace and Justice. In the fourth chapter, Guénon developed what he said in the previous ones, stressing some essential truths. Saint-Yves' hierarchy (and also Ossendowski's) represents in fact the hierarchy of the Three Worlds. This truth is a universal truth, found in the Hindu tradition, but also in any other genuine tradition. As we explained in other works,² spiritual influences descend by countless degrees and eventually reach the human being's state; correspondingly, Shekinah is present in all Three Worlds, but even more, she is present, similarly, in each world or degree of the Existence. Equally, Agarththa is present in each world, and, whereas the ignorant people hunt for it in the profane world, the seer's quest aims at a very sacred, very inaccessible Agarththa.

This fourth chapter of **Le Roi du Monde**, which apparently deals with Saint-Yves' Agarththa, is a real blow to Guénon's detractors, even though they did not seem to be aware of this. Presenting the traditional hierarchy, Guénon compared the three leaders of Agarththa to Ishwara, Hiranyagarbha and Virâj, who are respectively the lords of the Three Worlds, and to the Three Magi. This is enough to make us understand what Agarththa meant for Guénon. However, to further elucidate what he was transmitting, René Guénon wrote in 1929 (**Le Roi du Monde** was published in 1927) **Autorité spirituelle et pouvoir temporel**, where he developed the traditional significance of the three functions. Much later, in 1942, Ananda K. Coomaraswamy tackled the same subject in his **Spiritual Authority and Temporal Power in the Indian Theory of Government**,³ and, for the benefit of Guénon's detractors, we will refer to Coomaraswamy's work to illustrate what René Guénon said in **Le Roi du Monde**.

Coomaraswamy illustrated the concept of the "Lord of the World," in the Hindu tradition, with "the Mixta Persona of Mitrâvarunau, Supreme Identity of Conjoint Principles, [that] is the same as that of «One Akshara that is both Agni the Sacerdotium [spiritual authority] and Indra the Regnum [temporal power].»"⁴ Guénon stressed that, in the Agarththa's case, each of the three functions, Brahâtmâ, Mahâtmâ, and Mahânga, possesses in itself a dual authority, sacerdotal and temporal, even though the first corresponds to the Lord of the World, the second to the spiritual authority, and the third to the temporal power. Likewise, Agni is not only the spiritual authority,⁵ Coomaraswamy said, but he is "the marriage of the two Agni, kshatra and brahma ... a union of mutually antagonistic principles, [that] reflects the natural opposition of Sacerdotium and Regnum" (p. 23; French p. 40). Moreover, Manu corresponds to the Lord of the World, and Yama, his brother, to the spiritual authority, and Yamî, his sister, to the temporal power (pp. 32, 34; French pp. 52, 55). And Agni, united to Indra, represents the Lord of the World: "In the same way in SB X.4.1.8, in connection with the union of Sacerdotium and Regnum, here represented by Indrâgni..." (p. 39; French p. 62).

¹ In the Hindu tradition, there are three "channels," *sushumna*, *ida* and *pingala*. Since Guénon's detractors repeatedly mumbled that they could not find in India or Tibet any reference to what Guénon said in **Le Roi du Monde**, it is not futile to turn to the Hindu tradition, from time to time.

² **René Guénon et le Centre du Monde**, pp. 74-75.

³ Manshiram Manoharlai Publishers, 1978; French translation: **Autorité Spirituelle et Pouvoir Temporel**, Archè, 1985.

⁴ **Spiritual Authority**, p. 6. **Autorité Spirituelle**, p. 16.

⁵ "Agni and Indra, Sacerdotium and Regnum..." *Ibid.* p. 37 (French p. 58).

Heinrich Zimmer described “the great Shiva-Trinity of Elephanta”: “The middle head of the threefold image is a representation of the Absolute... Over the right shoulder of this presence, perpetually growing out of the central form, is the male profile of Shiva... Correspondingly, to the left of the central mask is the profile of the female principle.”¹ Even though Zimmer is just a scholar, his descriptions are good illustrations of Agarttha’s symbolism in the Hindu tradition.

In terms of René Guénon’s statement that Saint-Yves’ hierarchy (and also Ossendowski’s) represents in fact the hierarchy of the Three Worlds, we should quote Coomaraswamy again: “Agni, Vâyu and Âditya are the «Threefold Brahma» ... To this «Threefold Sovereign» correspond the «Threefold» World of Rig Vêda, the «Three Bright» Realms.”² This three-partition found in Saint Yves’ work is common in the Hindu tradition; “the Three Gandharvas or Lights, Agni, Vâyu, Âditya (the Persons of the Vedic «Trinity,» and the Universal Lights of the Fire-altar)” (*Ibid.* p. 42; French p. 67). “The King of Kings is thus the progenitive Solar Spirit, who takes the form of Agni, Vâyu and Âditya in relation to the triple Dominion or Three Dominions which are so often spoken as Dawn or Dawns, and are the Three Worlds” (*Ibid.* p. 43; French p. 68).

With respect to this three-partition, we should add that at the end of the universal manifestation, the Three Worlds will be invaded by “counter-initiatory” forces, by the demonic forces, in the same way Dante’s Dis was a city invaded and occupied by the devils.³ “The story goes, that, once again in the course of history, the demons, titans, or anti-gods (*asura*), half-brothers and eternal rivals of the proper rulers of the world, had snatched to themselves the reigns of the government. As usual, they were led by an austere and crafty tyrant... Maya [Mayasura] was this tyrant’s name... he constructed three mighty strongholds [as centers of the Three Worlds, these three cities being called *Tripura*]. By a feat of magic he then amalgamated his three fortresses into one – a prodigious center of demon-chaos and world-tyranny, practically unassailable.”⁴

This unassailable *Tripura* is not Agarttha. We know that the modern and profane individuals are easily tempted by the devil. We know that these people lack the power of discrimination, and, furthermore, they are manipulated to confuse Mikael with Samael, reality with illusion, Shiva with Mayasura.⁵ This unassailable *Tripura* was built by Mayasura, who is a master of illusion. At the end of the universal manifestation, the real, true and inviolable *Tripura* disappeared “underground” and became hidden. In its place, Mayasura deployed his illusory *Tripura* that was not in fact unassailable, since Shiva could destroy it with an arrow. There is no doubt that authors like “Louis de Maistre” and others are completely under the power of Mâyâ. For example, the elephant is a sacred and divine

¹ Heinrich Zimmer, *Myths and Symbols in Indian Art and Civilization*, Harper, 1962, pp. 148-9.

² *Spiritual Authority*, p. 40; *Autorité Spirituelle*, p. 64.

³ See our *The Everlasting Sacred Kernel*, p. 76.

⁴ Zimmer, *Myths and Symbols in Indian Art and Civilization*, p. 185.

⁵ For this reason, “Louis de Maistre” shamelessly suggested that Agarttha is a parody or a “counter-initiatory” center, and, moreover, that René Guénon himself is malefic and connected to the “counter-initiation” (*L’Énigme René Guénon et les “Supérieurs Inconnus,” Contribution à l’étude de l’histoire mondiale “souterraine,”* pp. 213, 214, 220, 231, 368).

symbol both in the Hindu and Buddhist traditions; but, because of Mâyâ, the elephant can also be a demon.¹

As we said, Mâyâ has a peremptory role in confusing the modern minds, and we should give one more example. Mayasura is the king of the *Asuras*, *Daityas* and *Rākshasas*, representing the past cycles, the races that revolted,² and the “counter-initiatory” forces, which makes his symbolism complicated, since he appears also as the Lord of Tripura, the center of the Three Worlds (whose architect Mayasura is)³; but most of all, he symbolizes the “illusion.” Yet here this “illusion” is aggressive and deceptive, belonging to the “counter-initiation,” as attested by the **Râmâyana** episode of the “black cave,” when Hanumân and the *Vânaras*, in quest for Sîtâ, entered a dark cave in the Vindhya mountains and discovered a paradise-like center built by Mayasura.⁴ It is a deceiving center,⁵ which tempts the hero of the quest away from the straight route, like the many other temptations present in various initiatory stories⁶; it is an “illusory” center, but at the same time, from a higher perspective and obeying the *lîlâ* of Brahma, it appears like a subterranean, hidden, and inaccessible center, similar to Agarthâ,⁷ which is protected by a thick curtain of darkness,⁸ and where Mayasura kept Hema captive.⁹

Coming back to Guénon’s **Le Roi du Monde** and the other chapters, from five to twelve, we observe that all the other chapters are not about Agarthâ at all; they clarify the Holy Grail’s symbolism, the symbolism of Melki-Tsedeq, they expose the doctrine of the spiritual centers, insisting on the fact that at the end of the present cycle the spiritual center became hidden (that is, “subterranean”).¹⁰

Agarthâ, as discussed by Guénon’s detractors, is just not there. For René Guénon, the works of Saint-Yves and Ossendowski were only an opportunity to reveal the symbolism of

¹ Zimmer, **Myths and Symbols in Indian Art and Civilization**, p. 192.

² To revolt against the normal hierarchy means to create disorder (“anti-Cosmos”) and confusion (Guénon, **Autorité spirituelle**, p. 17). Normally, the *Dêvas* are associated with the “truth” (*satyam*) and the *Asuras* with “falsehood” and “disorder” (*anritam*) (Coomaraswamy, **La doctrine du sacrifice**, p. 169).

³ In this case, Mayasura is comparable to Râvana, being described at the end of the cycle, when the unrighteousness reigned in Tripura and Shiva had to destroy the triple center. Nowadays, in India, the capital-city of the small province Tripura is Agartala.

⁴ “Here the monkeys beheld choicest mansions everywhere made out of gold and silver, some with golden and some with silver domes, while some with golden and some with silver multi-stories, but all are studded with lapis gems with golden windows covered with laceworks of pearls. They have also seen everywhere flowered and fruited trees that are similar in shine to red corals and rubies, and golden honeybees, as well as honeys.”

⁵ In the Grail stories, this paradise-like center is the initiatory starting point, and illustrates the adage that the “Paradise is a prison.” This paradise-like center was born at the same time with the need for initiation.

⁶ The *Vânaras* decide to give up the quest and remain in the cave, which, as in the Grail stories, suggests how the “Paradise is a prison.”

⁷ At the beginning of the cycle, the spiritual center was situated on the top of the mountain; at the end, it hid in the cave (Guénon, **Symboles fondamentaux**, p. 223).

⁸ This tenebrous curtain could be penetrated only because Hanumân chanted Râma’s name as a *mantra*.

⁹ We see the similarity with Râvana, who abducted Sîtâ; Hema is here the daughter of Mount Mêru.

¹⁰ “Louis de Maistre” thoughtlessly declared: “Without their [Saint-Yves’ and Ossendowski’s] revelations about the effective presence of a subterranean world, **Le Roi du Monde** would have remained just a work containing general and interesting views about the symbolism of the «center,» but which in themselves are not at all sensational and upsetting” (**L’Énigme René Guénon**, p. 184); on the contrary, these views are fundamental and essential!

the center, and he could not care less about the materialistic view regarding the underground world. For Guénon, Agarththa was another name for the Center; from the beginning of the present cycle (the Earthly Paradise) to the end of the cycle (Heavenly Jerusalem), he said, the Center had various names like Tula, Luz, Salem or Agarththa.¹ Guénon also said: “We must point out that the word *Salem*, contrary to the common opinion, has never really designated a city, but, if we consider it as the symbolic name of *Melki-Tsedeq*’s residence, it can be viewed as an equivalent of the term Agarththa.”²

There is no doubt that, from René Guénon’s perspective, Agarththa was an equivalent of the Earthly Paradise. If we understand that, the “Agarththa-hunt,” pursued by Pallis and others, becomes a ridiculous enterprise, if not worse. Anybody, with a normal, just, and traditional state of mind, when reading **Le Roi du Monde**, understands that this book is not about Agarththa at all; it is about the inaccessible, inviolable, and untouchable doctrine of the spiritual centers.³ Why would someone, after reading the book, want to go to Asia and find the “underground realm”? Why would many others write books about Guénon and Agarththa? The answer is obvious.

The idea of an “underground center” must be correlated to two other ideas: that of the “lost center” and that of the “hidden center.” In fact, the “underground” center illustrates the reality of the *Kali-yuga*, when the Tradition is lost and the center becomes hidden. Wolfram von Eschenbach’s **Parzival and Titurel** ended with the same conclusion. After Perceval fought and made peace with his brother Feirefiz Angevin, they left Arthur’s center together to acquire the Holy Grail. But only Repanse de Schoye could carry the Grail; she married Feirefiz and left the Occident, travelling to India, to the Realm of Prester John, which, as we know, represents the supreme center, *Oriens*, “near Paradise”; Munsalvaesche also left the West and was transported to the same *Oriens*.⁴

René Guénon explained at the beginning of the seventh chapter of his **Le Roi du Monde** how the cave can symbolize a “hidden” center. In the **Râmâyana**, at the end, it is said: “Then a heavenly throne rose up from within the earth, borne on the heads of mighty *nâgas*, decked in shining jewels; and the Earth stretched out her arms and welcomed Sîtâ and placed her on the throne, and the throne sank down again.”⁵ Sîtâ retreating underground symbolizes the lost Tradition and is equivalent to the lost Holy Grail. Sri Aurobindo also said: “The Martanda or eighth Surya is the black or dark, the lost, the hidden sun. The Titans have taken and concealed him in their cavern of darkness.”⁶

Even today the idea of a “subterranean” center is alive in India. At Haridwâr, there is a *Shiva Lingam*, which naturally emerged, and which, with the evolvment of the cycle,

¹ Guénon, **Symboles fondamentaux**, pp. 108-109.

² Guénon, **Le Roi du Monde**, p. 49.

³ The Hindu tradition says: “The knowledge of the Three Worlds and their Rulers is the «Triple Science»” (**Spiritual Authority**, p. 44, **Autorité Spirituelle**, p. 68).

⁴ See Guénon, **Le Roi du Monde**, p. 11.

⁵ Ananda K. Coomaraswamy and Sister Nivedita, **Myths of the Hindus and Buddhists**, Dover, 1967, p. 114. There is another symbol of the throne that stresses how the absolute center is “underground.” On the “Island of Jewels” (*mani-dwîpa*), a symbol of the center, there is a throne with the goddess Mâyâ, and she sits on Sakala Shiva, who is laying on Nishkala Shiva (Zimmer, **Myths and Symbols in Indian Art and Civilization**, p. 197 ff).

⁶ Sri Aurobindo, **The Secret of the Veda**, Sri Aurobindo Ashram, 1971, p. 426.

progressively retracted underground. Today, you can just see its top, since it is the end of the *Kali-yuga* and the center is almost completely subterranean.

However, for the twisted minds of Guénon's detractors, all this is just a huge "manipulation." These individuals are so caught by their ridiculous game that they cannot see how absurd their affirmations are; they cannot see because, obviously, they are themselves manipulated.

In 1995, Marco Baistrocchi published the article **Agarttha: una manipolazione guénoniana?** This article was brought to our attention only after we published our **Agarttha, the Invisible Center**, and so, we could not comment on it. Nevertheless, Joscelyn Godwin translated Baistrocchi's article, which was recently published,¹ and the antitraditionalist Mark Sedgwick hurried to praise it.

We must declare that Marco Baistrocchi cannot be trusted at all. As Jean-Marc Vivenza is a "neo-martinist," so Baistrocchi was a "neo-theosophist," and both hated René Guénon, since Guénon has torn apart the occultists and the theosophists. You need to have some qualities to be able to understand your errors and give up the arrogance, admitting that you have made a wrong choice, instead of using your energies to defend it because it's "your baby." But, of course, there are other reasons, more sinister, for Baistrocchi's article.

Joscelyn Godwin considers, in his *Introduction*, that "Baistrocchi's is the first attempt at a rational solution to the puzzle, supported by a formidable apparatus of erudition and documentation." Now, such a presentation kills any desire to read the article. To bring a "rational solution" to the doctrine of the spiritual centers, by using "erudition and documentation," is a futile and absurd endeavour. Yet Baistrocchi's endeavour was not so much about finding a "rational solution" as it was about fighting Guénon and praising Theosophism.

Baistrocchi's "formidable apparatus of erudition and documentation" is based on very unreliable sources. But Baistrocchi uses a shrewd technique, which is very efficient even though it is not original. At one point Baistrocchi declared: "Now that the origin of the legend of Agarttha has been clarified..." (p. 24); in fact, nothing was "clarified," but this is the technique: you confuse the reader with all kinds of elements and after a while you declare that everything is now solved, and after that, the reader is manipulated to think that, indeed, it is so. The same technique was used by "Louis de Maistre."

There is another technique. We do not have time to list here various examples, but there are many that illustrate how an author uses a reference without checking its validity, and then this author becomes a reference for another one, and now the error is not anymore an error. In Baistrocchi's case, using the works of Jean-Pierre Laurant and Marie-France James as references meant perpetuating an error. What happened is that, because Laurant and James published their works about Guénon many years ago (1975 and 1981), they became some sort of taboo references, and Baistrocchi forgot to say that both Laurant and James wrote based on their own individual fantasies, and that they are not at all reliable sources.

For Baistrocchi, René Guénon was an "intellectual," a "scholar."² Also, you have to have a special kind of mind, indeed, to declare that "the Judeo-Christian documentation, which is Guénon's truly innovative contribution to the subject, rather than being a response to Saint-

¹ Marco Baistrocchi, **Agarttha: A Guénonian Manipulation?**, Theosophical History, 2010.

² Ridiculous and insulting is also Baistrocchi's affirmation that Michel Vâlsan was a "scholar" (p. 66).

Yves is intended to furnish a sort of doctrinal basis and consistency to the new myth of Agarttha” (p. 10). Baistrocchi, as many others, is so totally contaminated by modern mentality, that he cannot (or does not want to) understand that a traditional writer, like Guénon (or a traditional painter, or a traditional architect), does not innovate and does not try to be original. Baistrocchi’s hypothesis is that René Guénon manipulated his readers to reject India and the Theosophism in favour of the “Judeo-Christian” tradition or Islam, and that Guénon was an agent of the Jesuits and of the Jews (pp. 25, 28, 29, 31, 33, 34, 38).

Baistrocchi wrote about Theosophism: “The Theosophical Society’s noteworthy contribution to reviving the metaphysical and religious traditions of India was recognized ... by the most authoritative Western scholars of Indian spiritual traditions” (pp. 27-28). As Alvin Moore Jr. said, “Blavatsky was not a mere vulgar adventuress, she was a high skilled impostor.” Blavatsky was, no doubt about it, a crook. And Theosophism is an invention, not because René Guénon said so, but because that is how it was built. Baistrocchi’s above declaration is so foolish, when talking about Western scholars recognizing how the Theosophism revived the Hindu and Buddhist traditions, that we must accept that it is the end of the *Kali-yuga*. Baistrocchi complained that people considered his article to be “impious”; it is not “impious”, it is pure and simple unintelligent.

However, we mention here that he attacked Guénon for his “baseless ... anti-reincarnationist statements” and for his “study of cycles, in which he seems basically ignorant of the Hindu doctrine of cosmic cycles” (p. 40). Both these subjects are fundamental parts of Theosophism, and, of course, Baistrocchi cannot accept René Guénon’s “statements.” Regarding the doctrine of the cosmic cycles, the numerous zeros composing the cyclical numbers, so dear to Baistrocchi, are, evidently, just a “cover,” and there is no need for a lot of elaborated and bright studies to understand that.

Regarding the theory of reincarnation, this one is antimetaphysical and a modern invention. Ananda K. Coomaraswamy said that “The notion of «reincarnation» in the ordinary sense of a rebirth on Earth of departed individuals, represents only an error of understanding of the doctrines of heredity, of transmigration and of regeneration.”¹ If transmigration means the passing from one state of being to another, metempsychosis represents, as René Guénon said, “the transmission of certain psychic elements from an individuality to another” and only this metempsychosis could be somehow confused with reincarnation.

As Coomaraswamy stated, the only one transmigrant is the Self, *Âtmâ*. And this Self is the One that gives reality to any “incarnation,” which is called *jîvâtmâ*. The body and the soul, *Corpus* and *Anima*, they have no existence without *Âtmâ*, and therefore they cannot “reincarnate” by themselves. If we understand the Chinese concept of the “current of forms,” illustrated by the river, with its ever changing waters, we will comprehend that the body and the soul will be disintegrated and their components will reintegrate in other combinations. *Âtmâ*, because is not different from Brahma, is Infinite, and we have to conceive the universal manifestation not from a temporal perspective (as succession), but as a sum of simultaneous events, like an infinite (in fact, indefinite) canvas, a canvas weaved by the “incarnations” of *Âtmâ*, and where there is no place for “reincarnation.”

¹ **Hindouisme et Bouddhisme**, Gallimard, 1980, p. 14.

The modern mind and the sentimentalism and arrogance of profane people cannot accept that death is a change of state and everything belonging to this state will remain in this state. There is transmigration, but never reincarnation. Theosophism enthusiastically helped to spread this inanity regarding reincarnation in the Western world, and hence Baistrocchi's foolish reaction.

Before ending this chapter, let us mention one last element from Baistrocchi's article. Baistrocchi quoted René Guénon on his comparison of the Hindu and Islamic traditions, and he interpreted Guénon's words as suggesting that, today, salvation can only come from Islam (p. 36). It is strange that Baistrocchi, with his conclusion, is in concert with Charles-André Gilis, who in his recent works, and especially in his **L'héritage doctrinal de Michel Vâlsan**,¹ declared the same thing.

Guénon wrote:

the accomplishment of the cycle must have some correlation, in the historic order, with the encounter of two traditional forms that correspond to its beginning and to its end, and which have Sanskrit and Arabic as sacred languages: the Hindu tradition, which represents the most direct heritage of the primordial Tradition, and the Islamic tradition, insofar as it is the «seal of Prophecy» and consequently the ultimate form of traditional orthodoxy for the present cycle.²

Using this text, Charles-André Gilis tried to demonstrate that the Islamic tradition is destined to engulf the whole world, to save it from profanation, and to bring it under the Islamic law. Gilis, who wrote many good things in the past, but who became at the end of his life obsessed with the task of “Islamizing” Guénon, made a fundamental mistake, because he did not want to accept two traditional truths. First, René Guénon did not say that the Hindu tradition *is* the primordial Tradition and the unique tradition; he only said that the Hindu tradition is the most direct heir of the primordial Tradition, and, therefore, other orthodox traditions have coexisted with the Hindu tradition; similarly, the Islamic tradition *is not* the primordial Tradition and the unique tradition, but the last revealed tradition, which will coexist with other orthodox traditions until the end of times. Second, the revival Gilis dreams of, and which means that the whole world will embrace Islam, is too similar to the New Age fantasies, where it is said that the return of the “Golden Age” will occur in this present cycle. In fact, the “reversal of the poles” happens *outside* this cycle, and the only event that we can expect inside the cycle is its end. The revival Gilis talks about already happened when Islam was revealed.

Today, we are in the last phase of *Manvantara*, and nobody should assume that the people of Agarththa will surface to recreate a “Golden Age” for this cycle.

¹ Le Turban Noir, 2009.

² **Symboles fondamentaux**, p. 176.

