



The Unity at the End of Times (III)

Mircea A Tamas

Martin Lings' words were addressed firstly against the intolerance noticed among the Christians. Some Christians, Lings pointed out, should know that Buddhism is also a religion, like Christianity, and in the last two thousand years it served the spiritual needs of millions in Asia, probably much better than Christianity would have done it. If they don't understand this, they think ill of Providence, and ultimately of Christianity, which entirely depends upon the Glory of God. The Christians have to understand that "All-Merciful" is not an empty word, and, therefore, God did not "choose" only one group of people or just one people; in this respect, Pope Pius XI said: "Do not think that you are going among infidels. Moslems attain to Salvation. The ways of God are infinite."¹

The same Christians were and are still convinced that in the new Golden Age everybody will be Christian. This idea is also strong in Islam, of course, with regard to Muslims. René Guénon, in a review, stressed: "to say that 'in the new Golden Age everybody will be Christian in a Christian civilization' is to forget that this Golden Age will be the first period of another cycle, where it will be impossible to find any of these particular traditional forms which belong to the present cycle."²

And Guénon asked this fundamental question: "Among those who maintained, in spite of everything, something of the traditional spirit, how many regard the truth for itself, in an entirely unselfish manner, independent of any sentimental preoccupation, of any party or school bias passion, of any concern for domination and proselytism?"³

It would seem that the modern Ecumenism is the antidote for religious intolerance, but – and we repeat it as strongly as possible – Ecumenism is part of the great parody typical for the end of times. René Guénon stated without equivocation: if an accord between the representatives of various traditions is possible, this one could be achieved only from above, in such a way that each tradition will keep its entire independence, and it cannot be a sort of "fusion" by assembling elements borrowed from different doctrines.⁴ The multiple traditional forms find their *raison d'être* in the variety of conditions to which they must adapt⁵; there is no inconvenience with respect to the multiplicity of traditional

¹ Lings, *Ancient Beliefs*, p. 71.

² *Comptes rendus*, Éd. Trad., 1973, pp. 175-6.

³ *Autorité spirituelle et pouvoir temporel*, Vége, 1976, pp. 116-117.

⁴ Guénon, *Orient et Occident*, p. 214.

⁵ Guénon, *Orient et Occident*, p. 215.

The Unity at the End of Times (III)

forms,⁶ on the contrary, each one has its *raison d'être*, even for the reason that a form is more suitable to some conditions of a given milieu.⁷ That is why Guénon considered that Christianity in the Western world would survive till the end of times.⁸

However, due to the lack of “religiosity” in the West, Abdul-Hadi, in an article about “the Universality in Islam,”⁹ promoted the advantage of Islam, in comparison to Christianity. We should remember that Abdul-Hadi (Ivan Aguéli) was the one who initiated René Guénon into Islam. Abdul-Hadi rightly criticized Catholicism for rejecting any esotericism and for being just exotericism, while Islam had both; unfortunately, he used a very improper expression to define the Islamic society: “esotero-exoteric,” which became later abused by various traditional authors. For Abdul-Hadi, a confirmation of Islam’s universality is the fact that Islam is “the best agent of spiritual communication” since there are Muslims from Atlantic to Pacific, belonging to different races. Also, Islam is the only tradition accepting the “collective reality,” dealing with the problems of the world, while Christianity and Buddhism run away into monasticism; also, “Islam is quantitatively different from the esoteric Brahmanism, since is vaster.”

Despite Abdul-Hadi’s sayings and despite Gilis’ opinion regarding the best suitable traditional form for Occident’s restoration, René Guénon did not choose Islam but the Hindu tradition as the traditional form that could help the West. He preferred the Hindu tradition rather than the Far-Eastern one, and considered it more advantageous than the esoteric part of the Muslim doctrine.¹⁰ Regarding China, the forms of expression for its doctrines are too far away from the Occidental mentality and its methods of learning; the forms of expression belonging to the Hindu doctrines, even though extremely different from the Occidental thinking, are relatively easier to be assimilated and allow large possibilities of adaptation, India, by its position, being in the middle, neither too far nor too near with respect to the Occident.¹¹ Regarding the Muslim civilization, it is true that this one, with its two facets, esoteric and exoteric, and with the religious form enveloping the latter, is the most similar to what would have meant an Occidental traditional society, but it risks to raise some susceptibilities which, even if without justification, are dangerous: the individuals who are incapable of distinguishing between the different domains, could believe that it is about a religious competition.¹² Therefore, Guénon did not think that the Occident should rely mainly on the Muslim esotericism,¹³ and therefore the most suitable would be the study of the Hindu doctrine, which could restore the universal metaphysics in the Occident, by an exposition adapted to the Western mentality.¹⁴

⁶ This is the multiplicity God gave to humankind.

⁷ Guénon, **Orient et Occident**, p. 218. The difference between the external forms is a question of adaptation to various mentalities (Guénon, **Orient et Occident**, p. 144).

⁸ **La crise du monde**, p. 103.

⁹ **Le Voile d’Isis**, no. 169, 1934.

¹⁰ Guénon, **Orient et Occident**, p. 222.

¹¹ Guénon, **Orient et Occident**, p. 223.

¹² Guénon, **Orient et Occident**, p. 224.

¹³ **Orient et Occident**, p. 225.

¹⁴ Guénon, **Orient et Occident**, p. 228.

The Unity at the End of Times (III)

We already quoted what René Guénon said about the Hindu tradition: “There are reasons to consider the Hindu tradition as the closest one to *Sanâtana Dharma*, because it derives more directly than others from the Primordial Tradition.” Vâlsan considered that, even though Guénon doesn’t say anything similar about the Islamic tradition, there is also, even if in different conditions, such a relation between this one and the primordial Tradition.¹⁵ Indeed, the Islamic tradition has the capacity to express the universal: “Each new-born is in conformity with *Fit’rah*,¹⁶ and the parents are those who make him afterwards ‘Jew’ or ‘Christian’ or ‘Majûsi,’¹⁷ a *hadhât* says.¹⁸ Commenting this *hadhât*, Michel Vâlsan described how initially the being receives the condition of human *Fit’rah* and after birth he or she is changed following the mental and traditional form of the direct parents (and of those who represent them with regard to education); hence the qualifications like “Jew,” “Christian,” “Mazdean,” which represent *Fit’rah*’s deformations and alterations, *Fit’rah* being considered as the primordial form. From this perspective, only the admission into Islam, understood in an absolute sense and in the totality of its virtues, can operate the restoration of the lost primordial condition. And this can happen only by rejecting all the limitative conditions.¹⁹

Yet the admission into *Islam* does not mean the conversion to Islam.²⁰ Today the Muslims are also in great need of this admission into *Islam*, and to be a Muslim in the restricted sense does not mean automatically obtaining salvation; because the admission into *Islam* does not refer to reaching the Paradise here, in our corrupted world, it does not refer to restoring of the Golden Age on this earth, by a continuous worldly progress. The world is close to its end. The admission into *Islam* refers to a spiritual realization, to an initiatory process, to an esoteric preparation of the new cycle, and, in fact, the end of times is only for those who, looking downwards, don’t see beyond this world.²¹ René Guénon affirmed many times that we don’t have to be pessimistic and desolated because the terrible end is near, since, on the one hand, the whole present spiritual work is destined to prepare the new cycle, and, on the other hand, the Iron Age has the advantage of, somehow, recapitulating the entire *Manvantara*, not to say that, because of the extreme conditions at the end, the spiritual realization is also adapted to these conditions: “Marvelous, marvelous is *Kali-yuga*! ... The fruit of metanoia, of fasting, of the silent prayer and of other good deeds during *Krita-yuga* for ten years, for one year in *Trêtâ-yuga*, for one month in *Dwâpara-yuga*, is obtained in a day and a night in *Kali-yuga*. (...) The reward received through profound meditation in *Krita-yuga*, through sacrifice in *Trêtâ-yuga*, through adoration in *Dwâpara-yuga*, is obtained in *Kali-yuga* just by

¹⁵ **Le Triangle de l’Androgyne**, no. 387, p. 38. Yet, in accord with René Guénon, the same relation exists in the case of the Christian tradition, since Jesus Christ was “consecrated” by the Three Magi (Wise Men), who represented the primordial Tradition (**Roi**, p. 36), and the Christian priesthood is “after the order of Melchisedec.”

¹⁶ *Fit’rah* is the pure primordial Nature.

¹⁷ *Majûsi* is a devotee of the fire, in Persia.

¹⁸ Vâlsan, **Le Triangle de l’Androgyne**, no. 387, p. 41.

¹⁹ **Le Triangle de l’Androgyne**, Études Traditionnelles, no. 388, 1965, p. 83.

²⁰ We should not forget that, for the Christian tradition, this would be a major sign of the end of times: “Let no man deceive you by any means: for that day shall not come, except there come an *apostasy* first” (2 **Thessalonians** 2:3).

²¹ Guénon, **Le règne**, p. 269.

The Unity at the End of Times (III)

pronouncing the name Kesava.”²²

The second coming of Jesus will occur in a mode and form which nobody can imagine or predict, and therefore the very “coming” will produce the separation between the chosen and the damned ones, since the latter cannot recognize it.²³ Ibn Arabî said: “And it was not for any mortal man that God should speak to him except through inspiration or from behind a veil or He sends a messenger,”²⁴ yet for the men at the end of times the veil is so thick that it seems impenetrable. In fact, not the veil becomes thicker, but the world becomes more and more “solid,” the hearts more and more “stony,” and after that, everything dissolves downwards, while a sinister, opaque and full of misery crust remains above, a crust that rejects any celestial influence, which is considered just a superstition, a myth, the Antichrist becoming the only “reality.”

²² **Viṣṇu-Purâna.**

²³ Similarly, a part of the Jews were not capable of recognizing Christ as Messiah; and likewise some Muslims have no capacity to recognize the Mahdî.

²⁴ **The Meccan Revelations**, vol. I, p. 74.