



The Holy Land (IV)

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We must ask ourselves what is the relation between a geographical spiritual centre and an esoteric one. Already a question may arise from the aforementioned inquiry: is not an esoteric centre a geographical one? The answer is no. Geography cannot but symbolize the spiritual. They are not identical. We could never assert in a literal way that “the mystery is there”. *There*, understood as geographical localization, is never an attribute of the Sacred. One may go *there*, but may find nothing. It is well known how some individuals went in a geographical search for Agartha, but found absolutely nothing. Not even stories about it. Why would one take literally the geographical descriptions of Saint-Yves? Is a geographical spot identical with the Holy Land? Is the Mystery subject of borders and is Its efficacy conditioned by limited polar coordinates? Is the Oneness of the Mystery exclusive?

All existence has a symbolic quality. It is a language and it speaks of something. Man is supposed to be able to understand this language, in order to find out of what it speaks. *All men by nature desire to know*. A symbol, in itself, is not the answer. Therefore, what we seek is not symbolic, but symbolized. The nature sciences are to be understood not for themselves, but for that of which they speak. In extremis (at the point of death or at the limit), and thorough experience, we may learn eventually that this object we seek is not existent (in the etymological sense), but *absent, lacking*.¹ It doesn't become, and It

¹ A branch of post-Freudian psychoanalysis speaks of this *Absence*, and places the *Absent* within the *unconscious*. However, the psychoanalysis envisages the unconscious as having a psychic nature. Guénon uses the term *unconscious* when referring to that which extends beyond the individual consciousness (see *The Multiple States of the Being*, chap. 7), but he uses this term only in relation with the individual domain, that is, in relation with the individual consciousness. Therefore, rigorously speaking, from a metaphysical point of view, there is no thing residing outside the Intellect (Nous, Buddhi), and so, no unconscious domain (Chit is the Universal Consciousness). The psychological *lapsus* is a temporarily ignorance of the amplitude of the individual consciousness. If the psychoanalysis places the *Absent* within the psyche, then *It* does not possess a metaphysical nature, and is not really absent anymore, but very present, and therefore why the *desire*?

The truth is that *the object of desire* is not of a psychic nature, while *the desire* is. This being the case, *the desire* is not infinite, because it would then logically turn into the absolute fullness, and thus, *infinite desire* is a contradiction in terms. We cannot consider infinity to be an attribute of the psyche or of the individual human nature, for obvious logical reasons.

Logically, if the unconscious would exist as a positive and metaphysical *per se* reality (and not only in relation with something, which in this case is the individual consciousness), the individual consciousness would not be looking for it since it (the unconscious) would be, in such a case, something utterly non-intelligible. The act of *seeing* is purely intellectual, consequently, conscious in different degrees. It is a complete nonsense to affirm that one looks because one is driven by something that is not intellectual in

The Holy Land (IV)

emerges only symbolically. Yet, we all seek for it. It is the engine of mankind, It is what makes man move and it is the purpose of this movement. It is a simple mistake to consider derivate objects as causes and as goals of our movement. In extremis, all objects lead to one, which is exhaustless and infinite, and which, in relation with any other state, apart from that of the Supreme Identity (a state which is properly beyond any relationship), is utterly *mysterious*.

Where is, then, this Absent present, and where is this Mystery eloquent? Where is the Presence, from whence we are announced of Its absence? Where is this esoteric centre, this hidden kingdom? The answer is mute. The quest is for realizing that you found nothing, but yourself. And when you realize that there is nothing to be sought, the desire extinguishes. *There* is the Kingdom.

What is, then, the relation between a geographical spiritual centre and an esoteric one?

some degree or another. Also, it is as absurd to state that someone sees something that is non-conscious. Guénon also mentions that the “subconscious” and the “superconscious” represent only prolongations of individual consciousness (see *ibidem*). The fact that the fallen man ignores the real amplitude of the individual consciousness, does not make these relatively and temporarily ignored prolongations to be, because of this, non-conscious (that is, non-intelligible) in themselves and in absolute. It is obviously so also because the individual, representing a particular level of existence, situates within the realm of relativity, and so the temporarily ignored prolongations are only relatively hidden until their actual realization.

Also, we could never place *the desire* anywhere else but within the individual man’s actual state of consciousness. The desire is not obscure since we look. The fact that the modern man ignores *why* and *what* he looks for is because he ignores the reality that there is *something beyond* human consciousness, in all its amplitude, a “something” that causes his search movement, that responds, and that is the end of this search. In other words, the modern man ignores that his *beginning* and his *end* transcend him absolutely.

To look and *to see* have nuances that cannot make them identical, but in what they eventually signify. The former has also the valence of expressing *a search*, *a quest*, and the latter expresses also the act of *understanding*, of *knowing*. Since we affirmed that the act of seeing is purely intellectual, we concluded that one cannot unconsciously *look*. And, psychologically and metaphysically speaking, this is the truth. Because the search begins and is triggered by the desire, which, as we already stated, is very conscious since it becomes aware of that which lacks. But even if one would argue that because the real cause of the quest is *the Absent*, and therefore such a cause escapes the human consciousness, for it is beyond it, this cause would still not be “unconscious”, but only in relation with the individual, and thus only temporarily ignored in its Perfect Plenitude. The *Absent*, even if always hidden until the Perfect Union, continuously speaks through symbols. And these symbols announce *It* and they testify for *It* eternally. These symbols are addressing the individual consciousness. The stairway that stretches between the human consciousness and the Divine Intellect is absolutely “made of” intellections, and never of non-intellections.